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1. 2020

1.1 November

Carl Jung: It [Collective Unconscious] is the psychic correlate of the differentiation of the human brain. (2020-11-01 04:21)

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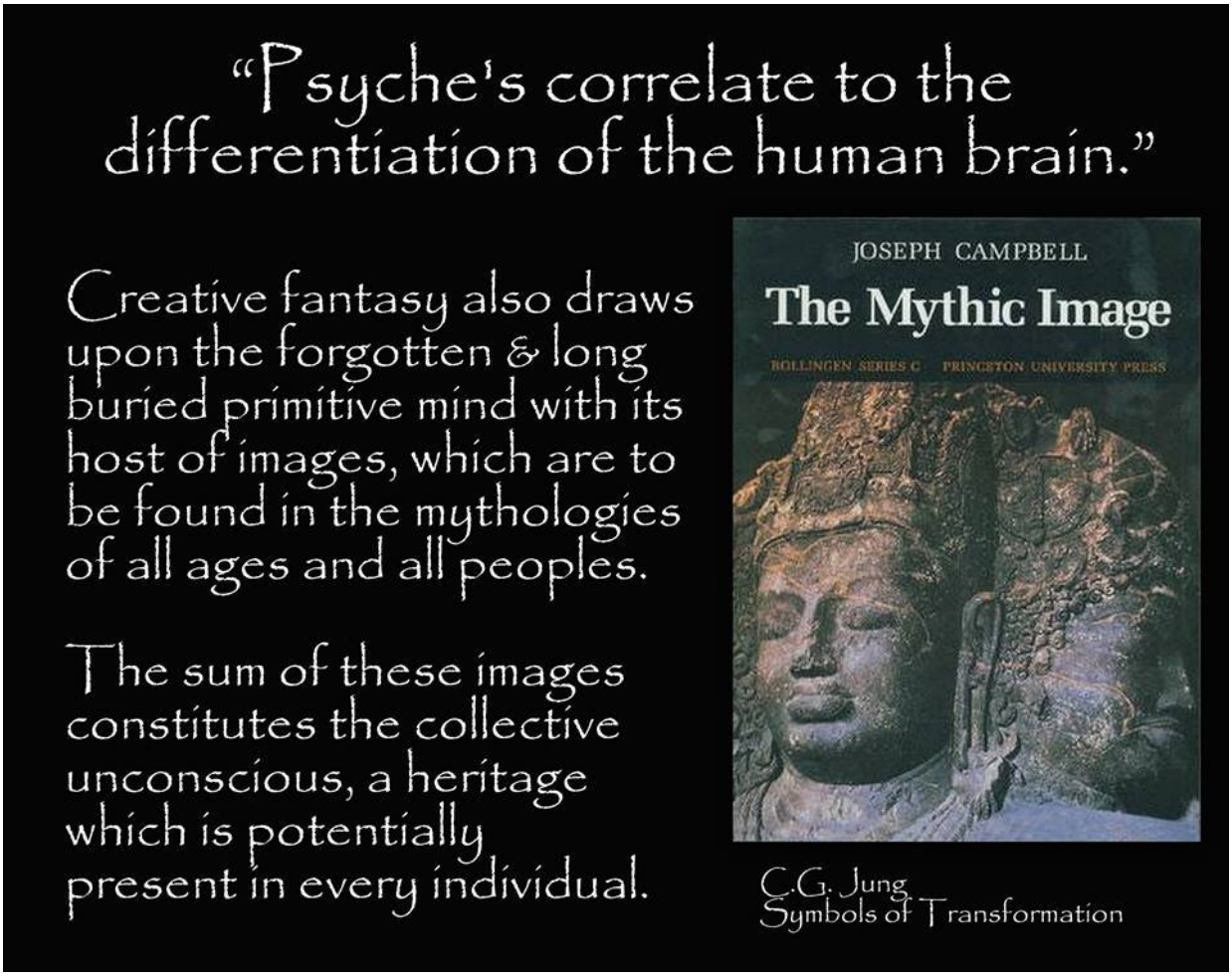
"Psyche's correlate to the differentiation of the human brain."
Creative fantasy also draws upon the forgotten & long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.
The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.
JOSEPH CAMPBELL
The Mythic Image
BOLLINGEN SERIES C
PRINCETON UNIVERSITY PRESS
C.G. Jung
Symbols of Transformation

[2]Symbols of Transformation

In this second edition the text of the book remains, for technical reasons, unaltered.

The reappearance of this book after twelve years, without alterations, does not mean that I did not consider certain emendations and improvements desirable.

But such improvements would have affected details only, and not anything essential.

The views and opinions I expressed in the book I would still maintain, in substance and in principle, today.

I must ask the reader to bear patiently with a number of minor inaccuracies and uncertainties of detail.

This book has given rise to a good deal of misunderstanding.

It has even been suggested that it represents my method of treatment.

Apart from the fact that such a method would be a practical impossibility, the book is far more concerned with working out the fantasy material of an unknown young American woman, pseudonymously known as Frank Miller.

This material was originally published by my respected and fatherly friend, the late Theodore Flournoy, in the Archives de psychologie (Geneva).

I had the great satisfaction of hearing from his own lips that I had hit off the young woman’s mentality very well.

Valuable confirmation of this reached me in 1918, through an American colleague who was treating Miss Miller for the schizophrenic disturbance which had broken out after her sojourn in Europe.

He wrote to say that my exposition of the case was so exhaustive that even personal acquaintance with the patient had not taught him ’one iota more" about her mentality.

This confirmation led me to conclude that my reconstruction of the semi-conscious and unconscious fantasy processes had evidently hit the mark in all essential respects.

There is, however, one very common misunderstanding which I feel I ought to point out to the reader.

The copious use of comparative mythological and etymological material necessitated by the peculiar nature of the Miller fantasies may evoke the impression, among certain readers, that the purpose of this book is to propound mythological or etymological hypotheses.

This is far from my intention, for if it had been, I would have undertaken to analyse a

particular myth or whole corpus of myths, for instance an American Indian myth-cycle.

For that purpose I would certainly not have chosen Longfellow's Hiawatha, any more than I would have used Wagner's Siegfried had I wished to analyse the cycle of the younger Edda.

I use the material quoted in the book because it belongs, directly or indirectly, to the basic assumptions of the Miller fantasies, as I have explained more fully in the text.

If, in this work, various mythologems are shown in a light which makes their psychological meaning more intelligible, I have mentioned this insight simply as a welcome by-product, without claiming to propound any general theory of myths.

The real purpose of this book is confined to working out the implications of all those historical and spiritual factors which come together in the involuntary products of individual fantasy.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological images are able to arise spontaneously over and over again, and to agree with one anothernot only in all the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Kiisnacht /Zurich, November, 1924 C. G. Jung Carl Jung, CW 5, Symbols of Transformation, Pages xviii - xvix

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/f3a18-1mythic.jpg
2. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=2SPGWY07CEFDQ&dchild=1&keywords=jung+volume+5&qid=1604228381&s

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Carl Jung's Dream Analysis Seminar Lecture X 4 December 1929 (2020-11-01 04:26)

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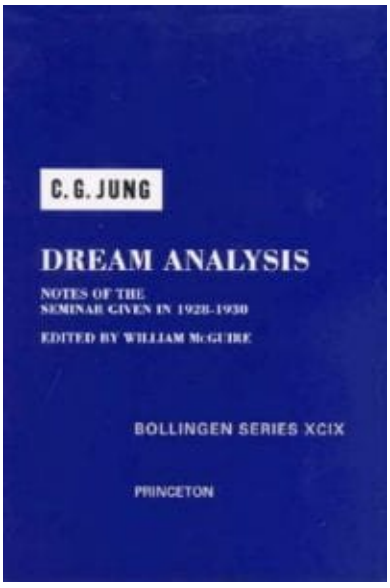

[1]Dream Analysis Seminar

Lecture X 4 December 1929

Dr. Jung: You remember that we were discussing energy and time, and I suppose you must have wondered why I talked about such abstruse matters in connection with the cross and crescent symbols.

It would be quite understandable to me if some of you had asked today why I had pushed that question so far, to fundamentals-as far as the stars, one could say.

There were certain reasons.

I found as I was thinking over the material for the next seminar, that my thoughts were developing towards the stars and the problem of the identity of time and energy or libido, and then I asked myself what the justification was for enlarging the scope of our problem to such an extent.

I became curious to know what the patient's subsequent dreams said on the subject.

I looked into my records and found that the very next was one that we could not deal with without this preparation.

It contains this particular problem, as you will soon see.

So you can believe me, that I am not just losing myself in idle speculation when I talk about time and energy.

It is not a metaphysical problem, it is psychological, even astrological, for astrology was the first form of psychology, which is an extremely young science, dating from the end of the nineteenth century only.

Of course, there was a beginning of psychological technique at about the time of the decay of Christianity and the period of the French enlightenment.

Voltaire would be one of the first psychologists, and La Rochefoucauld, and Fenelon. But it was not yet science.

It consisted more of intellectual aphorisms.

It was essentially a critique.

One might say that Nietzsche had a psychological approach to his material.

But inasmuch as the human soul has always existed, there must have been at all times an equivalent of psychology.

Philosophy would be such an equivalent, but it is merely intellectual, or a metaphysical projection.

Religion would be an equivalent also, one could say, yet it is metaphysical concretism.

Then there was astrology, which was legitimate up to the seventeenth century and was used by doctors in universities, together with dreams, as aids in diagnosing disease.

Palmistry also was so used. I have a little text-book of medicine written by a famous Wuzburg professor towards the end of the sixteenth century.

It deals with astrology, phrenology, palmistry, and physiognomy, and was especially for the use of doctors.

The author was practically the last of the official professors of astrology, which was a sort of psychology but with the qualities and peculiar character of projection.

It was our psychology in its oldest form.

Our modern science began with astronomy.

Instead of saying that a man was led by psychological motives, they formerly said he was led by his stars.

In Schiller's Wallenstein there is a conversation between Wallenstein and the astrologer in which the latter says, "In thy heart are the stars of thy fate."

That is a translation of astrological into psychological terms.

But this was very late, in the beginning of the nineteenth century.

Until then, people assumed that it was not psychology at motivation but the movement of the stars which caused the personal reactions, as if the direction of their lives was created by the vibrations of the planets.

The puzzling thing is that there is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time.

Therefore we have to conclude that what we call psychological motives are in a way identical with star positions.

Since we cannot demonstrate this, we must form a peculiar hypothesis.

This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars, nor has it to do with vibrations-that is an illegitimate hypothesis.

It is better to assume that it is a phenomenon of time. In the concept of time the two come together.

Time, or the moment understood as a peculiar form of energy, coincides with our psychological condition.

The moment is unique,so that whatever has its origin at a certain moment has the en-

ergy and qualities of that particular moment.

It must be so, because a thing originating a hundred years ago has the character of that age.

In this conception of time we have a mediating concept, which helps us to avoid the irrational explanations of astrology.

The stars are simply used by man to serve as indicators of time, and our psychology has as little to do with the stars as a clock, which is merely an instrument used to measure a certain moment-say 10.45.

It is exactly the same as if one said the sun is in Aquarius, the moon in Sagittarius, and Gemini is coming over the horizon with an elevation of 5 degrees.

This is a particular moment. Four minutes are necessary for a degree of a sign to rise above the horizon.

You can even find the very instant by dividing that degree into seconds.

Such a constellation during a very long space of time is unique. In the lapse of 26,000 years we have one such position, the year, the month, day, hour, and seconds.

The important fact is that it is this particular situation and not that the stars indicate it.

One could use other constellations to establish time.

The thing that matters is that the present moment is what it is-the particular moment and the actual condition of the world, and its energy and its movement at that moment.

Whatever originates at that time will be marked by that particular moment, so the psychological factors are determined by the actual position and all its qualities.

To return to the cross and crescent, we found the best way to conceive of those two symbols was in the Chinese terms Yang and Yin, meaning by them the conception of the opposites needed to
explain energy.

Energy can exist only where the opposites are at work.

When there is an equal warmth everywhere, as if all the world were reduced to a plane, then nothing happens at all.

If every contrast is wiped out, if there is no chemical tension, then there is no higher level, no potential.

Energy is dissipated, and we have what the Germans call "Warmetod," or death in an equal temperature-entropy.

There is a speculative idea current that the end of the world might be like this.

Things might get into a state where all energy is wasted, where the temperature of surrounding things is equal to the temperature of the sun, for instance.

So two opposing principles such as the Yang and the Yin are unavoidable premises for the concept of energy.

The world cannot move without conflict.

This throws light on the theory of complexes.

Benevolent people assume that analysis has been invented, divinely ordained, to rid people of their complexes.

But I maintain that without complexes there can be no energy.

They are the focus and very mother of energy.

So that cannot possibly be the task of analysis if God invented that he would bring the whole thing to a complete standstill .

Complexes are due to passion.

So Yang and Yin are not only physical and metaphysical but also psychological principles.

They are quite unlike our concepts because it is a peculiarity of Chinese thinking that makes the Chinese take what happens within and without as being indissolubly connected.

We, on the other hand, cannot assume that the position of the stars or something that happens on the planet Mars has anything to do with us.

There seems to be no connection.

We are unable to mix up two things, our minds have that bias.

But the Chinese have the fundamental conviction that everything is connected with everything else, so that the most intimate things are in their eyes world principles at the same time.

They would say that the Yang and Yin operating in us is at: the same time operating in the heavens, in the great movements of the stars and the planets.

This is an essential Chinese conviction, and so they understand human psychology as simply a special case of, one could say, spiritual principles.

As the great, so is the small; as the small, so is the great.

The same force works within as well as without.

This is the theoretical explanation of the I Ching and the explanation of the way it works an oracle.

When one casts the sticks, they behave exactly as one's psychology and the general conditions of the moment happen to be, no matter what is concerned; whether it is an individual or a group that is involved doesn't matter.

The Chinese look upon them all as subject to a part of one and the same energy that moves everything.

It is as if our discriminations were only valid as far as consciousness goes, but when it comes to the unconscious, it makes no difference whether a thing happens to you or to me.

We are all affected by the same thing, for all these things are one and the same energy when it comes to the unconscious roots of our psychology.

How far this is true you can judge from the two drawings of those children which I showed you, as examples of the way of connection by the common roots.

They took up the symbolism as if they had been here with us.

Since I have seen many other examples of the same kind in which people not concerned were affected, I have invented the word synchronicity as a term to cover these phenomena, that is, things happening at the same moment as an expression of the same time content.

So the fact that the principles of our psychology are principles of general energic phenomena is not difficult for the Chinese to accept; it is only difficult to our discriminating mind.

But this also has its value with its fine sense of the details of things, and this is where the East decidedly shows its incapacity, for they cannot handle facts and they allow themselves all sorts of fantastic ideas and superstitions.

On the other hand they have a far more complete understanding of the role of man in the cosmos, or how the cosmos is connected with man.

We must discover this and many other highly interesting and marvellous things known to them.

I hope that you see now why I have laid so much stress on this concept of the identity of energy and time.

In order to understand the peculiar workings of the unconscious, we have to go far afield in theoretical speculation, and without such facts we would be unable to understand the development of these symbols in the unconscious.

It is not in vain that in the dream the crosses and crescents are thrown together in the same cauldron where they should obviously blend, and that for a certain purpose.

The purpose is the important thing.

If the Yang and the Yin come together, the result is a release of energy which might be symbolized in different forms. It might be emotional energy in the case of the dreamer, or it might be a burst of revealing light, an inspiration or a great vision.

It is interesting to see how the unconscious, operating in the group, has already anticipated the vision.

I have here a picture by a member of this group made beforehand, and so not influenced by your discussion concerning the union of the symbols.

It contains a representation of what will happen when cross and crescent meet.

In the drawing of the young boy on his toothbrush, we have very much the same thing.

Here is the cross, then the crescent, and they are peculiarly together, and then instantly comes a tremendous outburst, a release of energy in the form of an enormous sphere of light. Such is the energic phenomenon.

Here is the whole theory that when the opposites come together there will be a great manifestation of energy of some sort.

Now, that peculiar light engendered by the cross and crescent is a new enlightenment, a sort of revelation.

If the truth of the crescent could be united with the truth of the cross, it would produce that enlightenment, the combined truth of Islam and Christianity.

If it were possible to extract the essential truth of each and blend them, then out of that clash would come an enormous illumination which would amount to a new conviction.

Both Christianity and Islam are psychological methods of treating diseases of the human soul.

They prescribe methods of living, attitudes, moral codes as well as dogmatic explanations of why things are as they are-how man misbehaved and God saw himself forced to do something about it, sending sons or prophets to cure the evils of man.

Christ was essentially the Healer. The sect to which he belonged, the Essenes, was known as the Therapeuts.

We cannot see now how our actual Christianity could possibly heal, since we cannot establish a connection between Christianity and a neurosis.

If I told a patient that his religion ought to cure him, he would think that I was stark mad.

But in the beginning it was effective.

In the time of Augustus, the old gods were dying or dead, the old religions and the old

temples were going fast.

There was great confusion, the world was neurotic, and it became necessary to have a new therapeutic system.

There was the Stoic system, for instance, with its theory of the happy, right, and complete life.

Innumerable cults from the East were introduced.

I have already spoken several times of the letter of Zosimos to a certain lady advising her to go to the krater, the mixing bowl, to find rebirth.

It was just as if a modern man wrote to a friend: "I strongly advise you to go to the krater at Zurich for analysis-to the Jungbrunnen!"

It is essentially the same idea. In the beginning these methods are quite simple.

Then they become more and more removed from the human sphere.

The more they don’t work, the more it is necessary to heap up miracles and all sorts of complications.

The moment that a new light ceases to be a light, people make dogma of it; the less it works, the more it has to be enhanced. Whereas a true religion is exceedingly simple.

It is a revelation, a new light. But one can hardly talk of it without blushing, on account of the false ideas that have been pumped into it, big words hallowed by two thousand years of suggestion.

For a long time now, the Christian religion has not worked, so it became a Church of great splendour and power in order to increase its influence by suggestion.

But neither does suggestion work in the long run.

The church decayed.

Protestantism was a symptom that the light had become so feeble that people felt it wouldn’t do any longer.

They were seeking a new light then, and they found it in Luther for a time, until he hurled himself against politics and had to make his compromise with the world.

Again the light grew dim and a religion of the usual dogmatic kind was the result.

Now this picture shows a new light.

Such an outburst is in anticipation of new understanding, new vision, a unity which gives new expression to the world and to man.

Everything appears in a new light.

That is a renewal, a rebirth.

But it must not be assumed that producing such a picture means that one has that light, that one experiences it consciously.

Such a vision is quite impersonal.

For the time being it is in the unconscious.

It is as if the man in the fourteenth century who invented gunpowder said, "As you can drive the ball out of the cannon by the explosion produced by the tension of gas, so you can make the ball rebound into the cannon and recreate the explosive motor."

He could have deduced all that, but he did not go so far.

Nor did Hero of Alexandria dream that he had discovered a potential steam-engine when he invented the first simple steam toy; he had no idea of its potential value.

Those old Romans didn’t realize that they had the principle of the steam engine right under their noses.

Perhaps a lunatic also had the intuition, for often it is they who have the first intuition of the things we later discover.

It takes people a tremendous time to realize the simplest deduction.

You have seen how the pattern of these dreams is developing.

The next one shows an extraordinary revelation.

But before we go on, I would like you to bring up any questions that you have.

I wart a dean desk before proceeding to the next dream.

Dr. Baynes: My difficulty is with your statement that time and energy are identical. It seems as if time were an expression of energy but not identical. It is like the relation of speech to thought.

Dr. Jung: Time is the essential identity with creative energy.

There is a Greek aphorism, "Wherever there is creation, there is time."

Chronos was the god of light, creation, and time.

Also the Stoic concept of primordial warmth is practically identical with time.

The Greek Heimarmene, meaning astrological compulsion, is identical with primordial warmth, the primordial creative force.

I admit that this is strange, and if you are not sufficiently acquainted with the facts, it is not easy.

Our Western mind refuses to function along Chinese lines.

It is difficult to feel intuitively the creative wave of time that moves the winds, the clouds, the birds, and even the streetcars.

We should realize the tremendous importance of everything that is now.

To the Chinese this means everything, but to us it is nothing but chance—chance that we are here, chance that the bird sings and the dog barks.

It is the unique characteristic of this moment.

Whatever takes its origin in this moment carries the mark of this moment for ever.

I have been asked about the incident I described of the astrologer who told me that on the 31st of March, in such and such a year, I had a feeling of rebirth.

He said it was due to the transition of a certain planet over the place it occupied at the time of my birth.

There is a fact, which he got at through the old rule that when a planet does this, something happens more or less-it is always more or less.

Mrs. Baynes: I understood you to say that a planet was not in that position at the moment of one's birth.

Dr. Jung: No, it was not, on account of the non-identity of time and astronomical position.

Dr. Baynes: But the place where you were born must be mentioned the here and now must be emphasized. So in order to diagnose your temperament he must have been guessing, for he doesn't know the place.

Dr. Jung: That is contained in my horoscope.

It was necessary to tell him the place for it must be on a certain meridian implied in my horoscope.

Dr. Deady: Is it as though it were two thousand years ago?

Dr. Jung: It was true two thousand years ago.

There are very few verifiable horoscopes.

The material is scarce, and it has not been done in the spirit of modern science.

I have told you about the aerial trigon.

That Frenchman made such an attempt.

The whole trouble has been caused by the sun that refused to work reasonably.

It is very bewildering.

Miss Wolff· Perhaps you could make it clearer by showing it on the blackboard.

Dr. Jung: Suppose we are in the year 2200 B.C., on the 21st of March, and Aries is just coming over the horizon at 1 degree.

This is the spring-point, that is, the intersection of the line of the ecliptic with the equator of the sky.

Each one of the zodiacal signs represents 30 degrees.

Slowly, through the precession of the equinoxes, the spring-point shifted through the sign of Aries toward that of Pisces until in 150 B.C.

Hipparchus observed that Aries was gone and the sun was coming up in a new sign.

In those days tremendous things were happening.

The gods changed when the stars changed. Here the Ram changed into the Fish, he died as a ram and was born as a fish.

The gods had bull’s horns when the sun was in Taurus, and they had ram’s horns during the Aries period.

Then the Fish became the symbol.

The Christian baptism in water has to do with this symbolism.

The Pope still wears the fisher ring-a gem that represents the miraculous draught of fishes, symbolizing the gathering of all Christians into the womb of the Church.

So a new psychology began to make itself felt.

It was the dawn of Christianity, and we can follow its course in the astrological picture.

The fishes are represented in a peculiar way in the zodiacal sign.

They lie almost tail to tail, joined by a commissure.

This double arrangement is supposed to indicate Christ and Antichrist.

That curious legend can be traced back to the first century-the idea that Christ had a

brother, the Antichrist.

When the spring-point has progressed to the whole length of the first fish, we are in A.D. 900–about the climax of Christian influence.

Then it declines, and the spring-point is in the middle of the commissure, which would be in about 1500.

Mr. Bacon: A curious fact is that the temporal power of the Pope and the power of the Dalai Lama reached their highest points within fifty years of each other, and they also lost it within fifty years of each other.

Dr. Jung: Yes, that is very interesting, and there are other parallelisms of that kind.

Now in about 1500, we have Luther, and the Catholic Church was right in saying that he was the Antichrist.

When we come into the tail of the second fish, we are in 1750, the period of the French Enlightenment, when for the first time Christianity was dethroned and replaced by the Goddess of Reason.

The spring-point leaves the fishes before the head of the second fish is reached. For the time being we are headed for the utmost destruction of that principle.

About 1940 we strike the meridian of the first star of Aquarius.

That would be the turning point-about 1940 to 1950.

So we may look for new developments at about that time.

It remains to be seen, I shall make no predictions.

Now we can go back into the past and verify some of these astrological peculiarities.

At the time the sun was in Aries, about 400 to 500 B.C., there were particularly brilliant stars, and that time coincides with the greatest development of philosophy in Greece and China.

About 2000 B.C. Hammurabi announced himself as the great lawgiver. He declared himself the Ram.

It was the time when the sun was just coming into Aries.

Probably we are dealing here with unconscious laws of creative energy, of how things develop, which we only now begin dimly to divine.

It is a very pale spectre still, but things begin to take shape.

Each spring sign is, of course, balanced by an autumnal sign.

For Taurus, when the Zodiac was first made, it was Scorpio foretelling the suicide of the sun.

The hero Gilgamesh passes through the autumn gates guarded by the Scorpio giants in going to the Westland.

In Roman times, Scorpio had ceased to be the autumnal sign, it was Libra.

When the sun came into Pisces, Virgo became the autumnal sign, and astrology has connected that fact with the worship of the Virgin Mary.

When we get into Aquarius, we shall have Leo opposite, so we would have a deification of lion attributes the worship of the sun or sun-like personalities.

I hope that by the next seminar, you will have all this clearly in mind, because you won't be able to understand the next dream if you have not. Carl Jung, Dream Analysis Seminar, Pages 413-423

1. https://www.amazon.com/Seminar-Dream-Analysis-C-G-Seminars/dp/0691098964/ref=sr_1_2?crid=1T27DHWEHSPR0&dchild=1&keywords=jung+dream+analysis+seminars&qid=160422

Carl Jung "The unconscious expresses itself chiefly in quaternities. (2020-11-01 05:00)

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[2]Letters Volume II

To Adolf Keller

Dear friend, Easter Monday [26 March 1951]

At the end of this week I am spending April in Bollingen, where I have all sorts of work to attend to.

So this week is still open should you be here again.

Best thanks for your two letters!

They swarm with questions and possible misunderstandings which we can only settle by talking.

Otherwise I would have to write whole treatises.

I would only remark now that I haven't become "more Christian," it's just that I now feel better prepared to contribute something to the psychology of Christianity.

Dreams can be many things, but we have only one theoretical premise for their explanation.

The scientific axiom principia explicandi non sunt multiplicanda praeter necessitatem should be taken very seriously.

We must therefore try to get as far as we can with the compensation theory.

The quaternity is an empirical fact, not a doctrine.

Until now Christianity, like so many other systems, had 4 metaphysical figures: Trinity and the "fiery god, the fourth by number,".

The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition.

The quaternity is of Old Testament as well as Egyptian origin.

Vishnu has four faces, etc.

Theologia naturalis must take account of this fact, or it will make no contact with psychology.

The quaternity is not a doctrine that can be discussed but a fact which, ut supra demonstravimus, also underlies dogmatics.

Since the incarnatio Dei conveys nothing intelligible to modern man, "became flesh" has to be translated for better of worse, e.g., "has assumed definite empirical form."

This formula would serve as a bridge to psychology.

Meanwhile best greetings,

CARL Carl Jung, Letters Vol. II, Page 13.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/bd8bc-1vishnu.jpg

2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=1C41FNAWMG3R6&dchild=1&keywords=jung+letters+volume+2&qid=1604228197&sprefix=jun

Cary F. Baynes Quotations in the 1925 Seminar (2020-11-01 05:19)

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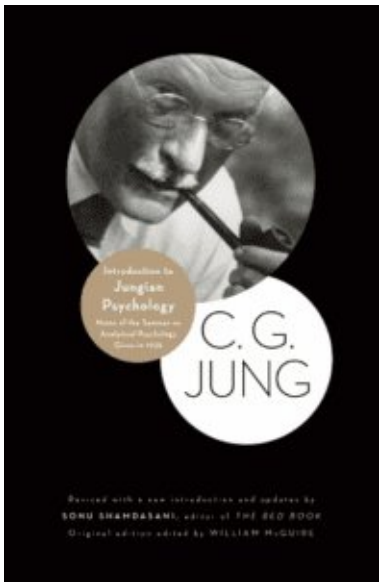

[1]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

So then you said I was to copy down the contents of the Red Book—once before you had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly everything in it you said.

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Cary F. Baynes, The Red Book, Page 213.

When I asked Baynes if he would not like a seminar on the Red Book I had nothing other in mind than what you were doing with him.

Since I began to read it I have thought it would be a very fine thing, if instead of your discussing it with me as you said you would, Mona Lisa should be included too.

Perhaps she knows all that is in it so well, and understands it so completely that this

would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.

I could have slapped him sharply by saying it was a problem to me because you had so presented it . . . then you told him your own idea about it, and he was thoroughly non-plussed.

. . . When I said I wanted to hear you speak of the Red Book out of doors and you willed to think I had in mind a pink tea, I struck back at you in kind, and said that if the Red Book was not big enough to be talked about out of doors, then you would have to do something about it. Cary F. Baynes Diary, June 5, 1924.

After talking with Emma about the notes and finding that her reaction to the printing of them is just what my own was, all my resistances to that idea have now come back upon me very strongly, and I would like to put the matter before you once more.

I think those lectures you gave last spring are the most important thing that has happened in psychology in this century, because in them you give the passage of an idea from its place in nature as an archetype, to the position of an abstraction, or a concept, the last refinement of human ingenuity, you might say.

Such a thing has never ever even been dreamed of in the world before, much less done, and therefore I think those lectures ought to be treated in a way that befits the importance of their content.

But you will say, what better way is there of treating them than having them printed?

But I think the printing of them just exactly falsifies them in a very painful way.

It is generally accepted that when a thing is printed it is to be looked upon as in a more or less permanent form, but those notes are in no form at all, they could not be, and do not profess to be more than a schematic rehearsal of what you said.

They partake of the nature of the sculptor's ébauche [mock up] in clay, and as such they have magic, but as soon as they are forced into something they are not, the magic goes out of them and they go flat.

Moreover, when you make something with spoken words, you can build extraordinary structures in a short space of time, but when it comes to the written or rather the printed word, the structures have
to have visible foundations under them if they are to carry, that is in the field of science.

Now all three series of lectures, Swanage, those here, and Cornwall, are filled with fugitive thoughts that flew with sureness when you spoke them, but go limping across the pages of the notes with only half a wing-power.

If you wrote them they would fly again, but as notes they won't, and so it is another reason I think they ought not to be presented with the formality that printing gives them.

They should be kept just as they are, rough laboratory material, until such time as you will work up the ideas in them into a book which you will undoubtedly do in the course of time.

The best way to keep them in their place seems to be to have them mimeographed and given only to members of the class with a half a dozen exceptions such as Baynes, Shaw and a few others like that. . .

Last spring when I talked to you about it, you would look at it only as a harmless phantasy of Ward's, this printing idea.

I have no doubt you thought the same thing when Hinkle proposed translating the Wandlung [Transformations and Symbols of the Libido], but look how far from harmless that phantasy proved to be! Cary F. Baynes Diary, September 26, 1925

1. https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?keywords=jung+1925&qid=1575122930&sr=8-1

Carl Jung Quotations from Introduction to Kundalini Yoga Seminar (2020-11-01 05:44)

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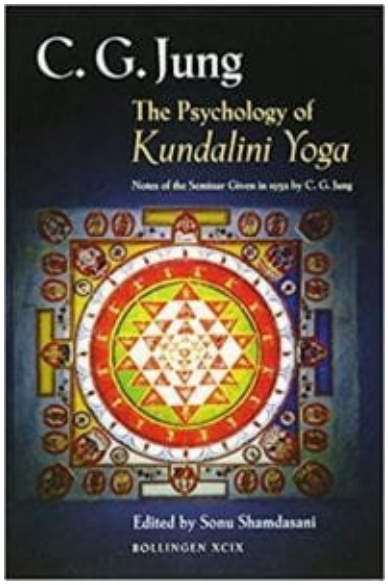

[1]The Psychology of Kundalini Yoga

Munich, 30 May 1930. At a memorial for his deceased colleague, the sinologist Richard Wilhelm, Jung echoed these dramatic events:

If we look to the East: an overwhelming destiny is fulfilling itself. . . .

We have conquered the East politically.

Do you know what happened, when Rome subjugated the near East politically?

The spirit of the East entered Rome. Mithras became the Roman military god. . . .

Would it be unthinkable that the same thing happened today and we would be just as blind as the cultured Romans, who marvelled at the superstitions of the Christians? . . .

I know that our unconscious is crammed with Eastern symbolism.

The spirit of the East is really ante portas. . . .

I consider the fact that Wilhelm and the Indologist Hauer were invited to lecture on yoga at this year's congress of German psychotherapists, as an extremely significant sign of the times.

Consider what it means, when the practising doctor, having to deal directly with suffering and therefore susceptible people, establishes contact with an Eastern system of healing! Carl Jung, Kundalini Seminars, Pages xvii-xviii

Inasmuch as I regard the psychoanalytical and psycho-synthetic methods likewise as means of self-improvement, your comparison with the yoga method seems thoroughly plausible to me.

It appears to me, however, as one must emphasize, that it is merely an analogy which is involved, since nowadays far too many Europeans are inclined to carry Eastern ideas and methods over unexamined into our occidental mentality.

This happens, in my opinion, neither to our advantage nor to the advantage of those ideas.

For what has emerged from the Eastern spirit is based upon the peculiar history of that mentality, which is most fundamentally different from ours. Carl Jung, Kundalini Seminars, Page xxi.

Jung specified his psychological understanding of tantric yoga as follows:

Indian philosophy is namely the interpretation given to the precise condition of the non-ego, which affects our personal psychology, however independent from us it remains.

It sees the aim of human development as bringing about an approach to and connection between the specific nature of the non-ego and the conscious ego.

Tantra yoga then gives a representation of the condition and the developmental phases of this impersonality, as it itself in its own way produces the light of a higher supra-personal consciousness. Carl Jung, Kundalini Seminars, Page xxiii

Fowler McCormick, who accompanied Jung on this trip, recalled an experience of Jung's that had tantric overtones:

As we would go through temples of Kali, which were numerous at almost every Hindu city, we saw the evidences of animal sacrifice: the places were filthy dirty—dried blood on the floor and lots of remains of red betelnut all around, so that the colour red was associated with destructiveness.

Concurrently in Calcutta Jung began to have a series of dreams in which the colour red was stressed.

It wasn't long before dysentery overcame Dr. Jung and I had to take him to the English hospital at Calcutta. . . .

A more lasting effect of this impression of the destructiveness of Kali was the emotional foundation it gave him for the conviction that evil was not a negative thing but a positive thing. . . . The influence of that experience in India, to my mind, was very great on Jung in his later years. Fowler McCormick, Kundalini Seminars, Page xxviii.

I will be silent on the meaning of yoga for India, because I cannot presume to pass judgment on something I do not know from personal experience.

I can, however, say something about what it means for the West.

Our lack of direction borders on psychic anarchy.

Therefore any religious or philosophical practice amounts to a psychological discipline, and therefore a method of psychic hygiene. Carl Jung, Kundalini Seminars, Page xxviii.

The Indian concepts are alien to us Westerners; most people are incapable—it is just the theosophists who prove this—of acquiring an inner relation to them.

Moreover, physiologically we are all Christians, whether our consciousness recognizes this or not.

Thus every doctrine which continues in the Christian spirit has a better chance of taking hold of our innermost being than the profoundest doctrine of foreign origin. Carl Jung, Kundalini Seminars, Page xxxi.

1. https://www.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_1?crid=MRWUYZRNR4NN&keywords=jung+kundalini+yoga&qid=1575122614&sprefix=jung+kun%

Gilgamesh and the Rig Veda (2020-11-01 05:55)

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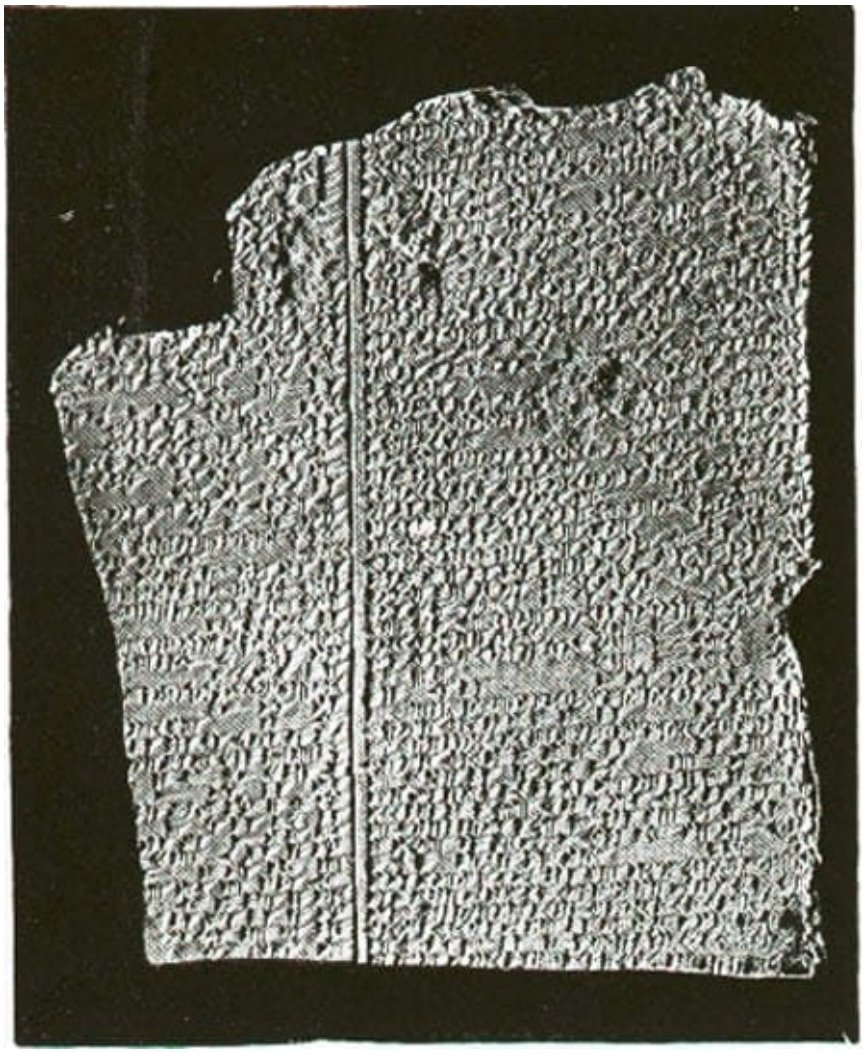

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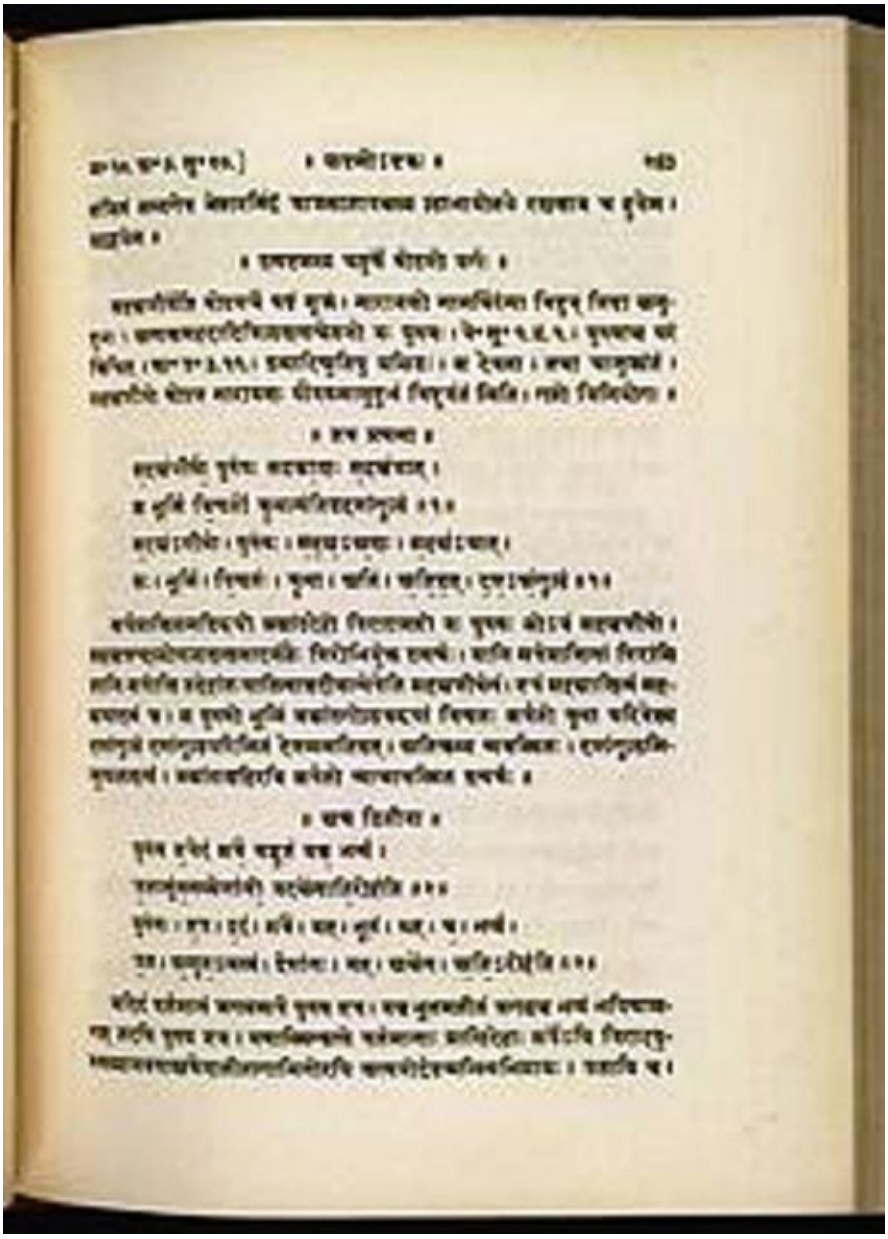

[3]Gilgamesh: The Life of a Poem

The Epic of Gilgamesh is, perhaps, the oldest written story on Earth.

It comes to us from Ancient Sumeria, and was originally written on 12 clay tablets in cuneiform script.

It is about the adventures of the historical King of Uruk (somewhere between 2750 and 2500 BCE).

Notice how a passage in the first Book of Gilgamesh refers to Gilgamesh as “Man” be-

ing 2/3rds God and 1/3rd Human

Who can compare with him in kingliness?
Who can say like Gilgamesh: "I am King!"?
Whose name, from the day of his birth, was called "Gilgamesh"?
Two-thirds of him is god, one-third of him is human. Gilgamesh, Book 1.

The Rig Veda was written 2200–1600 BC in the Northwestern Subcontinent of India. Notice How this venerable Book refers to Purusha as “Man” being 3/4th Immortal and 1/4th Mortal

HYMN XC. Puruṣha.

1. A THOUSAND heads hath Puruṣa, a thousand eyes, a thousand feet. On every side pervading earth he fills a space ten fingers wide. 2 This Puruṣa is all that yet hath been and all that is to be; The Lord of Immortality which waxes greater still by food. 3 So mighty is his greatness; yea, greater than this is Puruṣa. All creatures are one-fourth of him, three-fourths eternal life in heaven. 4 With three-fourths Puruṣa went up: one-fourth of him again was here. Rig Veda

The first two verses of the Purusha sukta, with Sayana’s commentary. Page of Max Müller’s Rig-Veda-sanhita, the Sacred Hymns of the Brahmans (reprint, London 1974).

The Deluge tablet of the Gilgamesh epic in Akkadian

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/3afa8-gilgamesh.jpg
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/7e6d4-purusha.jpg
3. https://www.amazon.com/Gilgamesh-Life-Poem-Michael-Schmidt/dp/0691195242/ref=sr_1_1?crid=3980DE9ZVQYYY&keywords=gilgamesh+the+life+of+a+poem&qid=1574975275&spre

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Our World has become Dehumanized (2020-11-01 06:20)

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[1]

[2]The collected works of C. G. Jung Volume 18 - The Symbolic Life

"Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree makes a mans's life, no snake is the embodiment of wisdom and no mountain still

harbors a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants and animals." - Carl Jung, CW 18, Para 585

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/2b418-gaia.jpg
2. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_2?crid=2B36YG4Q5KECC&keywords=jung+symbolic+life&qid=1575122414&sprefix=jung+symboli%2Cap

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Carl Jung: At first it was the negative aspect of the anima that most impressed me. (2020-11-01 06:45)

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[2]1925 Seminar

[Carl Jung on the personal aspects of a fantasy he had]

Lecture 6

Questions and Discussion

Dr. Harding asked for more discussion of the personal aspects of the fantasy given by Dr. Jung in the last lecture.

Dr. Jung: I could be taken as Switzerland fenced in by mountains, and the submergence of the world could be the debris of my former relationships.

You remember that when I tried to describe the condition surrounding the fantasy I spoke of the peculiar feeling I had had of the thing being atmospheric.

But here one proceeds with the utmost caution.

If I were a case of dementia praecox I would easily spread my dreams over the whole world and take it that the destruction of the world was indicated, whereas in reality all that might be indicated would be the destruction of my relation to the world.

A person with dementia praecox wakes up one day to find that the world is dead and the doctor nothing but a ghost—he alone is alive and right.

But in such cases there are always plenty of other symptoms present to prove the essential abnormality of the person.

The more normal the individual, the more it can be assumed from such fantasies that some profound social disturbance actually is in progress, and at such times there are always many more than one person whose unconsciouses register the upset conditions.

When the unconscious produces such a fantasy the personal contents are given an impersonal aspect, there being in the unconscious a tendency to produce collective pictures that make the connection with mankind in general.

One sees this process going on in dementia praecox and paranoia perfectly clearly.

It is precisely because these people often have fantasies and dreams that are collectively valid that they get followers.

First they make a break with the world through their morbidity, then comes the revelation of a special mission, and then they begin to preach.

People think them thrilling personalities, and women feel it a tremendous honor to have children by them.

By primitives they are imagined to be full of gods and ghosts.

So if I had been crazy, I could have preached the coming disaster like the man on the walls of Jerusalem.

Mrs. Zinno: Were these fantasies full of affect?

Dr. Jung: Yes, there was a great deal of affect with them.

As I could see no possible application to be made of them, I thought to myself, “If this means anything, it means that I am hopelessly off.”

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914.

I told you last time how I began to train myself in making communications with split-off portions of the unconscious.

As I said, I was sure this voice that gave me the absurd dictum about my writing being art was undoubtedly a woman, though I could not know why.

I was much interested in the fact that a woman should interfere with me from within.

My conclusion was that it must be the soul in the primitive sense, and I began to speculate on the reasons that the name “anima” was given to the soul.

Why was it thought of as feminine?

What she said to me I found to be full of a deep cunning.

There I was, writing autobiographical material, but not as an autobiography—there was no style in it, I simply wanted to have it down in writing.

Then came this remark as though I were writing a novel. I thought this so wrong that I got angry with her.

Inasmuch as it manifestly was not scientific, I might have taken it for art, but I knew perfectly well that this was a wrong attitude.

With a secret conviction that it was art, I could easily have watched the course of the unconscious as I would watch a cinema.

If I read a certain book I may become deeply moved by it, but after all, it is all outside myself; and in the same way if I had taken these dreams and fantasies from the unconscious as art, I would have had from them only a perceptional conviction, and would have felt no moral obligation toward them.

Take, for example, this way I found of getting to know the anima; I could have looked down upon this phenomenon as from a pedestal, and in that way I would have become identified with the unconscious, and would have become its plaything.

From the trouble it took me to put up with the interference I had from this anima figure, I could measure the power of the unconscious, and it was great indeed.

In the same way that the anima played this trick of cunning insinuation upon me, giving a false slant to the situation and tempting me away from a reality grasp of it, so the animus can work in the mind of a woman.

He comes as a conviction before there is any justification in having a conviction, and throws things out of plumb, though often in such a delicate way that it takes the utmost subtlety to run him down to his lair.

My anima could easily have worked me up to the state of believing that I was a misunderstood artist, privileged to cast aside reality for the sake of pursuing these alleged artistic gifts.

If I had followed my unconscious along these lines, one fine day my anima would have come and said to me, “Do you imagine this nonsense you are doing is art?

It is nothing of the sort.”

Thus one can be ground to pieces in an enantiodromia phenomenon.

Following uncritically the unconscious turns one, as I have said, into the plaything of the unconscious opposites.

These unconscious pulls contain an extraordinary intensity.

There is energy and a certain amount of adaptation to the actual facts in them, but when examined critically, they can always be found to be beside the mark.

The experience I described is not the only one of its kind that I had.

Often [when] writing I would have peculiar reactions that threw me off.

Slowly I learned to distinguish between myself and the interruption.

When something vulgar or banal comes in, I must say to myself, it is perfectly true that I have thought in this stupid way at some time or other, but I don’t have to think that way now; I must not accept this stupidity as mine in perpetuity—for that is an unnecessary humiliation.

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction.

But if you can isolate these unconscious phenomena by personifying them, that is a technique that works for stripping them of power.

It is not too much of a stretch of the imagination to personify them, for they have always a certain degree of separateness.

This separateness is a most uncomfortable thing to reconcile oneself to, and yet the very fact of the unconscious presenting itself that way gives us the means of handling it.

It took me a long time to adapt to something in myself that was not myself—that is, to the fact that there were in my individual mind parts that did not pertain to me.

After this I began to work on the problem already ancient in the world, “Has woman a soul?”

I decided she could not possibly have an anima, because then there would be no check on the woman from within.

Then I came to the idea that woman must have an animus, but it was not till much later that I was able to develop this further because the animus is much harder to catch at work.

These ideas about the animus and the anima led me ever further afield into metaphysical problems, and more things crept up for reexamination.

At that time I was on the Kantian basis that there were things that could never be solved and that therefore should not be speculated about, but it seemed to me if I could find such definite ideas about the anima, it was quite worthwhile to try to formulate a conception of God.

But I could arrive at nothing satisfactory and thought for a time that perhaps the anima figure was the deity.

I said to myself that perhaps men had had a female God originally, but, growing tired of being governed by women, they had then overthrown this God.

I practically threw the whole metaphysical problem into the anima and conceived of it as the dominating spirit of the psyche.

In this way I got into a psychological argument with myself about the problem of God.

At first it was the negative aspect of the anima that most impressed me.

I felt a little awed by her.

It was like the feeling of an invisible presence in the room one enters.

Then a new idea came to me: In putting down all this material for analysis, I was in effect writing letters to my anima, that is to a part of myself with a different viewpoint from my own.

I got remarks of a new character—I was in analysis with a ghost and a woman.

Every evening I wrote very conscientiously for I thought if I did not write it, there would be no way for the anima to get at it.

There is a tremendous difference in the assumption of telling something and the actual telling of it, a fact which I was once able to test out experimentally.

I told a man whom I was testing to think of something disagreeable, but to let it be something I did not know about.

I took his electric resistance in the so-called psycho-galvanic experiment, and there was very little change.

In some way I knew that he was thinking about something very disagreeable that had happened that morning, but something which I had found out only by accident, and of which he was confident I knew nothing.

I said to him, “Now I will tell you what that disagreeable thing was,” and as soon as I told him I got a tremendous reaction in the current.

For the sake then of trying to achieve the maximum of honesty with myself, I wrote everything down very carefully, following the old Greek mandate: “Give away all thou possessest, then thou shalt receive.”

The writing of this material took me into November 1913, and then I came to an end of it.

Not knowing what would come next, I thought perhaps more introspection was needed.

When we introspect we look within and see if there is anything to be observed, and if there is nothing we may either give up the introspective process or find a way of “boring through” to the material that escapes the first survey.

I devised such a boring method by fantasizing that I was digging a hole, and by accepting this fantasy as perfectly real.

This is naturally somewhat difficult to do—to believe so thoroughly in a fantasy that it leads you into further fantasy, just as if you were digging a real hole and passing from one discovery to another.

But when I began on that hole I worked and worked so hard that I knew something had to come of it—that fantasy had to produce, and lure out, other fantasies.

Of course, in using a hole I was using an archetype of considerable power in stimulating the unconscious, for the mystery attaching to caves comes down from immemorial times; one thinks at once of the Mithraic cult, of the catacombs, etc.

Why do we have a peculiar feeling on entering a cathedral?

Just because it is an archetypal situation that has always aroused the unconscious of man.

I had just such a feeling of awe when I saw the Grand Canyon of the Colorado; it had to be like that, and my unconscious was touched in a peculiar way.

So the more I worked on this fantasy hole, the more I seemed to descend.

Finally I felt I had to come to a place where I could go no further down.

I said to myself that, that being the case, I would then go horizontally, and then it seemed as if I were in a corridor, and as though I were wading in black slime.

I went in, thinking to myself that this was the remnant of an old mine.

Far ahead, I could see a dim red light, and following this I came to a cave full of insects, bat-like in form, and making a strange noise.

I saw in one end of the cave a rock, and on the rock was a light, a luminous crystal. “Ah,” I said, “that’s it.”

I took it up in my hand and found it was like a ruby.

Where it had been there was a hole which it had covered.

Forgetting now entirely that I was making a fantasy, I said to myself, “How curious to put a crystal over a hole.”

I looked into the hole, and then I could hear the noise of rushing water.

I was shocked, and as I peered further down, in the dim light I could see something floating, the body of a fair-haired man.

I thought at once, “That is the hero!”

Then there came floating past a big black something nearly as big as the body of the man and coming after him with moving legs.

This was a scarab, and after it came a ball that was like a luminous sun, glowing dark red in the waters like a sunrise before a storm.

When it was in the middle of the field of vision, hundreds of thousands of snakes threw themselves on the sun and obscured it.

I withdrew from the hole, and then blood came gushing from it as from a severed artery.

I had a most disagreeable feeling.

The blood kept gushing up and would not stop.

I had the feeling of being absolutely powerless, and I was utterly exhausted.

When I came out of the fantasy, I realized that my mechanism had worked wonderfully well, but I was in great confusion as to the meaning of all those things I had seen.

The light in the cave from 9 2012: This fantasy took place on December 12, 1913.

In Liber Novus, Jung wrote: “I see a gray rock face along which I sink into great depths.

I stand in black dirt up to my ankles in a dark cave.

Shadows sweep over me.

I am seized by fear, but I know I must go in.

I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water.

But beyond this I catch a glimpse of a luminous red stone which I must reach.

I wade through the muddy water.

The cave is full of the frightful noise of shrieking voices.

I take the stone, it covers a dark opening in the rock.

I hold the stone in my hand, peering around inquiringly.

I do not want to listen to the voices, they keep me away.

But I want to know.

Here something wants to be uttered.

I place my ear to the opening.

I hear the flow of underground waters.

I see the bloody head of a man on the dark stream.

Someone wounded, someone slain floats there.

I take in this image for a long time, shuddering.

I see a large black scarab floating past on the dark stream. / In the deepest reach of the stream shines a red sun, radiating through the
dark water.

There I see—and a terror seizes me—small serpents on the dark rock walls, striving toward the depths, where the sun shines.

A thousand serpents crowd around, veiling the sun.

Deep night falls.

A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear" (Liber Primus, chapter 5, "Descent into Hell in the Future," p. 237).

The crystal was, I thought, like the stone of wisdom.

The secret murder of the hero I could not understand at all.

The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red disk, was archetypal.

The serpents I thought might have been connected with Egyptian material.

I could not then realize that it was all so archetypal, I need not seek connections.

I was able to link the picture up with the sea of blood I had previously fantasized about.

Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself.

It was a case of destroying the hero ideal of my efficiency.

This has to be sacrificed in order that a new adaptation can be made; in short, it is connected with the sacrifice of the superior function in order to get at the libido necessary to activate the inferior functions.

If a man has a good brain, thinking becomes his hero and, instead of Christ, Kant, or Bergson, becomes his ideal.

If you give up this thinking, this hero ideal, you commit a secret murder—that is, you give up your superior function.

With all of this I give you the impure thoughts that lay back of the Types, where I have carried over into abstract terms the contest between the superior and inferior functions, first seen by me in the symbolic form of the slaying of the hero.

Such things as I have described in these fantasies speak in symbolic form of things later to become conscious and to take form as abstract thoughts, when they will look altogether different from their plastic origins.

A similar case to mine is that of the famous chemist who discovered the so-called benzol "ring."

He first visualized his theory of a ring as couples dancing in a peculiar way. Carl Jung, 1925 Seminar, Chapter 6, Pages 47 – 53.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/35b63-1liber.jpg
2. https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Seminars-ebook/dp/B0073X0H78/ref=sr_1_2?dchild=1&keywords=jung+1925&qid=1604231755&sr=8-2

Carl Jung: “This is the secret of dreams—that we do not dream, but rather we are dreamt.” (2020-11-01 06:53)

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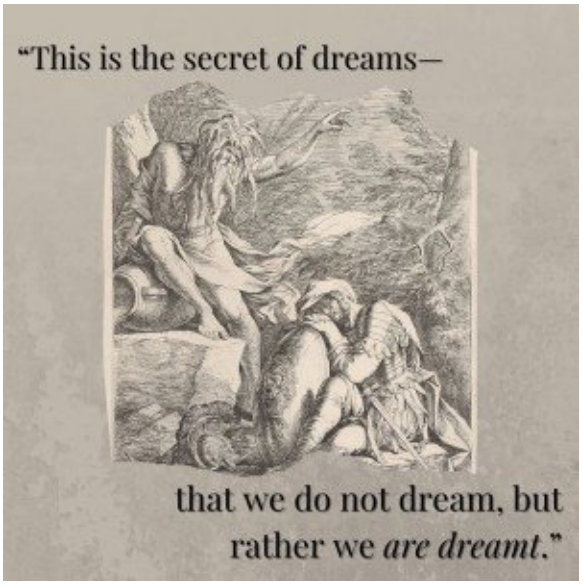


[1]Children’s Dreams: Notes from the Seminar Given in 1936-1940

Participant: What sense does it make to dream dreams of a purely catastrophic nature?

Professor Jung:

This is the secret of dreams—that we do not dream, but rather we are dreamt.

We are the object of the dream, not its maker.

The French say: “To make dream.”

This is wrong.

The dream is dreamed to us.

We are the objects.

We simply find ourselves put into a situation.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality.

One of my friends, who was attacked by a mamba (cobra) in Africa, dreamed of this event two months in advance in Zurich.

The snake attacked him in the dream exactly in the way it later did in reality.

Such a dream is anticipated fate.

Participant:

So we cannot always assume that the dream wants to make something conscious?

Professor Jung:

No, not at all.

This is anthropomorphic thinking.

We can only try to understand what the dream offers.

If we are wise, we can put it to use.

We must not think that dreams necessarily have a benevolent intention.

Nature is kind and generous, but also absolutely cruel.

That is its characteristic.

Think of children.

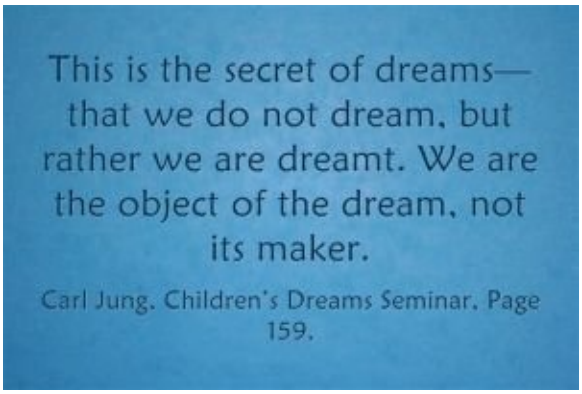
There is nothing more cruel than children, and yet they are so lovely.

If I had such a dream, I would naturally react differently from the woman in question.

But as I am a different person, I also have a different dream.

So that's not how we should think. We can only compare.

The hopeless case has the hopeless dream, the hopeful one has the hopeful dream.


This is the secret of dreams—
that we do not dream, but
rather we are dreamt. We are
the object of the dream, not
its maker.
Carl Jung. Children's Dreams Seminar. Page
159.

Participant:

Is it possible to understand all dreams? Isn't it already in the nature of such a dream that it cannot be understood?

Professor Jung:

If the dreamer had had it in her to understand this dream at some point later on, there probably would have been a suffix of hope added to it.

There would be a ray of light at the end, which would give the doctor a hint.

He could then say: "You have had a very alarming dream."

And the patient would perhaps understand him. If she understands the dream, she will be on her way to integrate the pathological part.

With this patient, I had talked about dreams. Interestingly, she did not mention these dreams.

But when she was gone, they came to her as an esprit d'escalier.

She then told me about them in a letter.

If the dreamer had actually told them, I would have been even more scared.

I had seen her a couple of times, but had not come far enough to identify the content of her peculiar disturbance.

She did not come into a mental institution, but hovers above the ground as a shadow.

Right before she came to me, she had undergone a psychotic phase.

She came to me during the downhill phase of a psychotic interval.

You can see which fate the two dreams from childhood have anticipated.

Participant: Couldn't there come positive dreams again later on, which would lessen the uncanny aspect?

Professor Jung:

Positive dreams may well follow, but none of them have the importance of the childhood dreams, because the child is much nearer the collective unconscious than the adults.

Children still live directly in the great images.

There are high points in life—puberty, midlife—when the great dreams appear again, those dreamed out of the depth of the personality.

In the life of the adult, dreams mostly refer to personal life.

Then the persona is in the foreground, what is essential in their personality has long emigrated, is long gone, perhaps never to be reached again. Carl Jung, Children's Dreams Seminar, Pages 159-160.

1. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+childrens+dreams&qid=1575022128&sr=8-1

Carl Jung on "Ghosts" – Anthology (2020-11-02 03:30)

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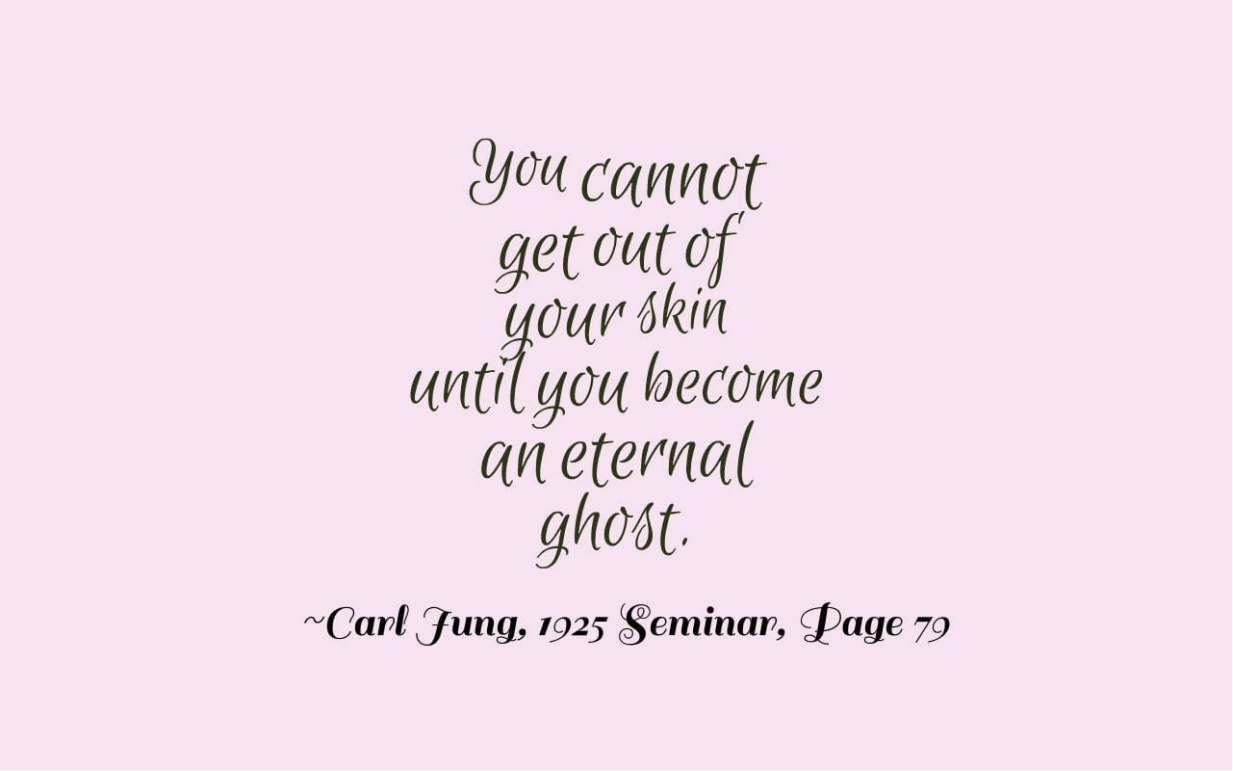
[1]



It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an 'imitation of Christ' but its exact opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don’t know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e9a8a-12bghost.jpg

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Carl Jung on why Fairy Tales and Religious Dogmas are so important. (2020-11-02 03:44)

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[1]Aion

[2]

[Carl Jung on why Fairy Tales and Religious Dogmas are so important.]

The treatise of Rosinus contains a parallel to Morienus:

"This stone is something which is fixed more in thee [than elsewhere], created of God, and thou art its ore, and it is extracted from thee, and wheresoever thou art it remains inseparably with thee. . . . And as man is made up of four elements, so also is the stone, and so it is [dug] out of man, and thou art its ore, namely by working; and from thee it is extracted, that is by division; and in thee it remains inseparably, namely by knowledge.

[To express it] otherwise, fixed in thee: namely in the Mercurius of the wise; thou art its

ore: that is, it is enclosed in thee and thou holdest it secretly; and from thee it is extracted when it is reduced [to its essence] by thee and dissolved; for without thee it cannot be fulfilled, and without it canst thou not live, and so the end looks to the beginning, and contrariwise.]

This looks like a commentary on Morienus. We learn from it that the stone is implanted in man by God, that the laborant is its prima materia^ that the extraction corresponds to the so-called divisio or separatio of the alchemical procedure, and that
through his knowledge of the stone man remains inseparably bound to the self. The procedure here described could easily be understood as the realization of an unconscious content.

Fixation in the Mercurius of the wise would then correspond to the traditional Hermetic knowledge, since Mercurius symbolizes the Nous; through this knowledge the self, as a content of the unconscious, is made conscious and "fixed" in the mind.

For without the existence of conscious concepts apperception is, as we know, impossible. This explains numerous neurotic disturbances which arise from the fact that certain contents are constellated in the unconscious but cannot be assimilated owing to the lack of apperceptive concepts that would "grasp" them.

That is why it is so extremely important to tell children fairy tales and legends, and to inculcate religious ideas (dogmas) into grown-ups, because these things are instrumental symbols with whose help unconscious contents can be canalized into consciousness, interpreted, and integrated.

Failing this, their energy flows off into conscious contents which, normally, are not much emphasized, and intensifies them to pathological proportions.

We then get apparently groundless phobias and obsessions, crazes, idiosyncrasies, hypochondriac ideas, and intellectual perversions suitably camouflaged in social, religious, or political garb. Carl Jung, Aion, The Alchemical Interpretation of the Fish, Paragraphs 258-259

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1604306777&sr=8-1
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/faecc-beauty.jpg

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Carl Jung: “It can also lead to the fact that such children do not really get into their bodies..." (2020-11-02 04:25)

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[1]

[2]Children’s Dream Seminar

[Carl Jung: “It can also lead to the fact that such children do not really get into their bodies, that many body zones are not connected at all.”]

If we may assume, then, that human dispositions are there in prototypical form, we are free—indeed it behooves us—to prove that these are ideas and images that can be found throughout the whole history of mankind.

The wedding couple in our dream, the carriage and its ritual use, the devil—these are ideas, images, which have had their clear impact on the history of peoples, and which are present again in potentia in every child.

They are particularly vivid in children, because children are still nearer the collective unconscious.

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images.

There is nobody to look at them, because no consciousness exists.

It is a world ocean full of the strangest figures.

The child emerges from this sea.

Later in life, people sometimes still have a faint memory of this golden background.

The more memories of what had been exist, the more difficult the adjustment will seem. This can even have the effect that no real interest in questions of the present can be summoned.

It can also lead to the fact that such children do not really get into their bodies, that many body zones are not connected at all.

They know the body only from looking at it, they themselves are not in it, so as to feel through it.

The breathing teacher then says: the breathing does not go through at all. They are incapable of completely inhabiting the body.

This can be seen in the clumsy and stiff posture of such persons.

They walk around as if they pulled themselves on strings.

These are effects of the past that still projects out [into the present].

It is still too strong.

“That life which was before, and which is different from the life we are leading now”—this is a theme you will encounter more than once in the history of peoples.

The best example is the Tibetan Book of the Dead, the Bardo Thödol.

The Bardo lifespan is forty-nine days.

The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, “images of all creatures,” as Goethe says in Faust. Carl Jung, Children’s Dreams Seminar, Pages 182-183.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/e8681-child.jpg

2. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?crid=BKG9SC3XIW31&dchild=1&keywords=childrens+dreams+jung&qid=160431

A Presentation on the “Devil” from Dr. Jung’s “Children’s Dreams Seminar,”
(2020-11-02 04:33)

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[1]

[2]Children’s Dream Seminar

[A Presentation on the “Devil” from Dr. Jung’s “Children’s Dreams Seminar,”]

Mrs. Brunner:

This leads us to the devil: our concept of the devil has developed out of the Old Testament, the New Testament, and, above all, the later Christian dogma.

In the Old Testament, the devil pales beside the almighty Yahweh.

In the Book of Job he is still listed among the “sons of God.”

By his association with the Persian Ahriman he acquires Persian traits.

Ahriman is the antagonist of light; he means darkness and death; he comes from heaven in the form of a serpent.

Philo was the first, following the Persian view, to make the serpent of the Hebrew Fall of Man the Satan and the image of evil lust.

In the New Testament, the devil fights, as the lord of this world, against the kingdom of God.

Consequently, he not only becomes the master of all evil, but also of what could have endangered the spread of the Church’s power: the Church saw Gnosis and Reformation as temptations by the devil.

In the Gnosis, several pairs of gods, none of whom assume a material form, stem from the highest god.

From Sophia, the divine wisdom, a relatively ignorant being is born, the Demiurge, who creates the world.

Later, the Church Father Irenæus replaces the Demiurge with Satan, the fallen angel of pride.

The notion of the fallen Lucifer means that a being of the light has fallen under the law of gravity, that it has assumed a material body.

In Dante’s Divine Comedy, Lucifer, with his three heads in the earth’s deepest abyss, is the counterpart to the Holy Trinity.

In the New Testament, the devil is still rather shapeless.

He became the devil incarnate only through ideas introduced by non-Jewish converted and subjugated peoples, whose gods had been degraded to devils by Christianity.

To the saints, the devil appears in his incarnate form, so, for example, to St. Simeon in the form of the man on the cherub carriage telling him: “Come, get on the carriage, so that you may receive your crown.”

To St. Paternian the devil appears in the form of a girl.

When his voluptuousness is aroused by this, he recognizes the Tempter and remembers that all who soil themselves with wantonness will be punished in the fire.

In the thirteenth and fourteenth centuries, the belief in the devil reached its climax.

Misfortune, illness, blasphemy, passion—all these were attributed to the devil and his sorcery.

Pagan magic and rituals were revived in the belief in witches, particularly in its feminine and natural aspects.

In the seventeenth and eighteenth centuries, belief in the devil decreased.

The devil was rationalized and depersonalized.

He was no longer the evil power at whose mercy mortals lived, but he became the evil instinct within man's heart—egotism.

The vital symbol was reduced to a pale allegory.

Let us summarize the most important characteristics of the devil concept: the devil is the black one, the opposite of light.

When he appears red, he is of a fiery, that is, passionate nature, and causes wantonness, hate, or unruly love.

As the "green one" he is related to vegetation and nature. He appears as a goat, snake, cat, or poodle; he is seen with a cloven hoof, filthy and with a tail.

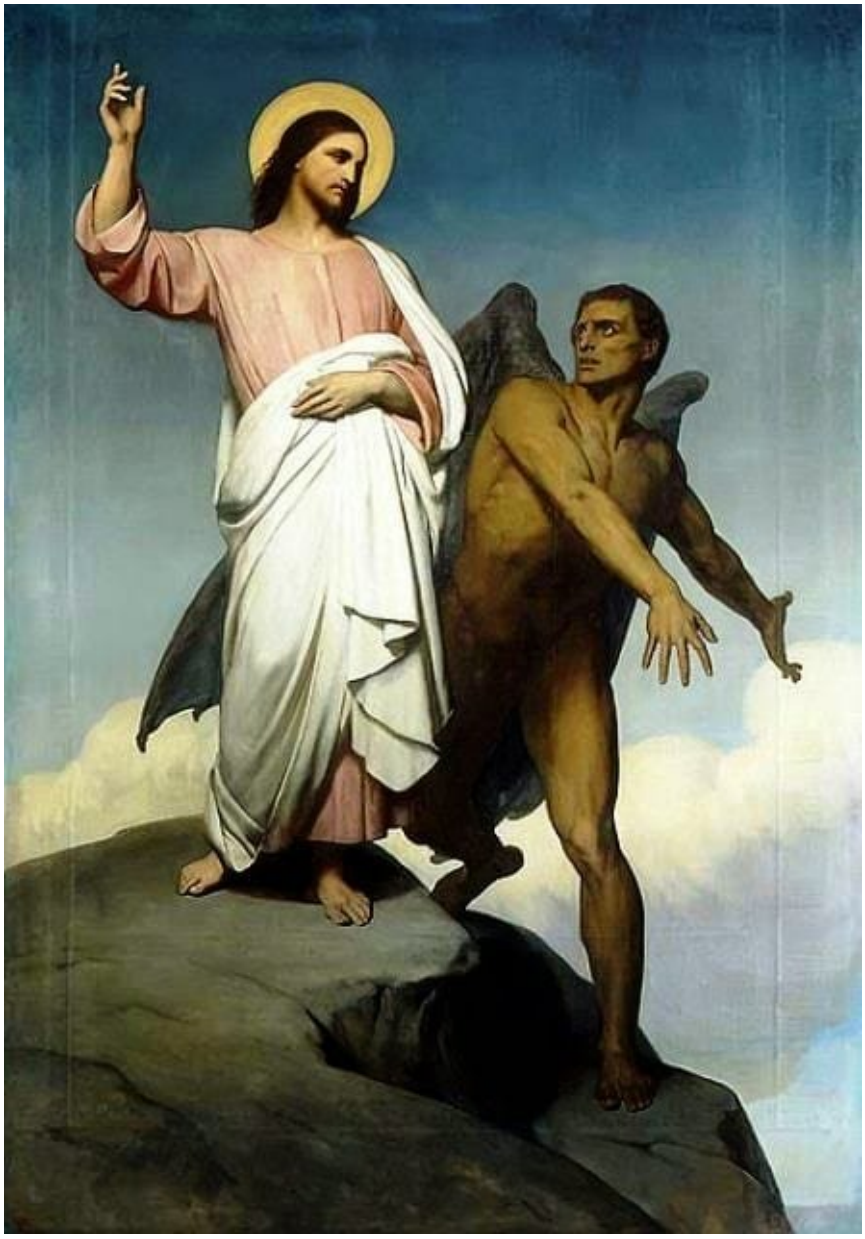
He is living in the earth, and represents the earth power of the Titans and man's being bound to the earth. He stands for our animal nature.

As a wild hunter and heir to Wotan, he is the spirit of eternal unrest, who storms through the skies on his horse.

His wings point to his relation to the thinking function.

As Mephistopheles, he is arrogant, egomaniacal, cunning, and eager to draw man into dust and matter.

[3]



Finally, as Lucifer, true to his name, he is the bearer of the spark of light, who descended through the planetary spheres from the highest light down into matter, seeking to liberate it as a work of salvation.

Filthy and rough like a tomcat below, but more brilliant than the sun above—that’s how a judge of the witch trials described him.

He who becomes slave to the devil has to burn in the fire.

For those who have not been redeemed by Christ on the cross, the fire of hell will be eternal agony.

As Purgatory, it has the effect of purification by which man attains sight of the face of

God.

Frazer offers a great deal of evidence for fire's power to purify and to promote light and fertility.

In all cultures, fires were, and still are, lit on the eve of great feasts and great changes, as in the Walpurgis night, at midsummer celebrations, at Easter, and so on.

The old god, or his earthly representative, is burned in the new fires.

Cremation should enable rebirth in the next world.

The prophet Elijah went into heaven on a fiery wagon.

According to Heraclitus, the world was created in fire, and will perish in fire. His fire is the power of God.

Similarly, Simon Magus sees the dynamis of the fire at the origin of the cosmos.

It is logos; it is the primeval unity and it is the root of the cosmos.

Fire has a double nature, a hidden and a visible side.

In the hidden fire above heaven, all things are preserved.

Through fire, which consumes the material form, the soul becomes the pure image, god-like and immortal.

In alchemy it says: In this fire, which God created in the earth, just as he created the Purgatory in hell, God Himself is glowing in divine love.

And Jesus Christ says, according to an apocryphal word of the Lord: “He who is near me, is near the fire.”

So the savior is of a fiery nature. In the Krishna legend, however, the savior is born to a parental couple, at whose wedding the carriage is steered by evil demons.

Children’s Dreams Seminar; Pages 173-176.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b6b46-devil.jpg
2. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?crid=BKG9SC3XIW31&dchild=1&keywords=childrens+dreams+jung&qid=160431
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/2c26f-1.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/311d9-2.jpg

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Carl Jung and World War II (2020-11-02 04:35)

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[1]

[2]Meetings with Jung

[Carl Jung and World War II]

He [Jung] had feared much when the Russians came into the war; but then he had a striking dream, of which he told me a part:

He was in a vast field with, in the distance, buildings like barracks.

The place was filled with hordes of buffalos (i.e. Germans).

He was on a mound, and Hitler was on another mound.

He felt that as long as he fixed his gaze on Hitler all would be well.

Then he saw a cloud of dust in the distance, and horsemen – Cossacks – rounding up the buffalos and driving them out of the field.

Then he woke and was glad, for he knew that Germany would be beaten by Russia.

This, he said, was a collective dream, and very important. E.A. Bennet, Confersations with Jung, Pages 26-27

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Conversations with Jung, Page 24.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Conversations with Jung, Page 25.

He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich. E.A. Bennet, Conversations with Jung, Page 25

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Conversations with Jung, Page 26

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/5a7f8-12bpact.jpg
2. https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?dchild=1&keywords=jung+e.a.+bennet&qid=1604316544&sr=8-1

Carl Jung on Material Atheism, Annulment of Human Personality, Advocates of Christianity. (2020-11-02 04:48)

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[1]

[2]Aion

[Carl Jung on Material Atheism, Annulment of Human Personality, Advocates of Christianity.]

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter.

Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious.

What is more, it is answered by views and beliefs like materialism, atheism, and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for the legitimate answer.

The ersatz product represses the real question into the unconscious and destroys the continuity of historical tradition which is the hallmark of civilization.

The result is bewilderment and confusion. Christianity has insisted on God's goodness as a loving Father and has done its best to rob evil of substance.

The early Christian prophecy concerning the Antichrist, and certain ideas in late Jewish theology, could have suggested to us that the Christian answer to the problem of Job omits to mention the corollary, the sinister reality of which is now being
demonstrated before our eyes by the splitting of our world:

The destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its Utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it.

The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. Carl Jung, Aion, The Historical Significance of the Fish, Paragraph 170.

Image: The Greek word "atheoi" as it appears in the Epistle to the Ephesians (2:12) on the early 3rd-century Papyrus 46. It is usually translated into English as "[those who are] without God"

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/65d07-athism.jpg

2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=19K35VOM59BL3&dchild=1&keywords=jung+aion&qid=1604316465&spre

Carl Jung: I am an orphan, alone; nevertheless I am found everywhere. (2020-11-02 05:21)

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[1]

[2]Memories, Dreams, Reflections

On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription.

These sayings are more or less quotations from alchemy.

This is the translation:

I am an orphan, alone; nevertheless I am found everywhere.

I am one, but opposed to myself.

I am youth and old man at one and the same time.

I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains

I roam, but I am hidden in the innermost soul of man.

I am mortal for everyone, yet I am not touched by the cycle of aeons.

In conclusion, under the saying of Arnaldus de Villanova, I set down in Latin the words:

"In remembrance of his seventy-fifth birthday C. G. Jung made and placed this here as a thanks offering, in the year 1950." Carl Jung, Memories Dreams and Reflections, Page 227-228.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7df38-a2bstone.jpg
2. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=3KVEZLNBJPS5J&dchild=1&keywords=jung+memories+dreams+reflections&qid=160

Some Carl Jung Quotations (2020-11-02 05:21)

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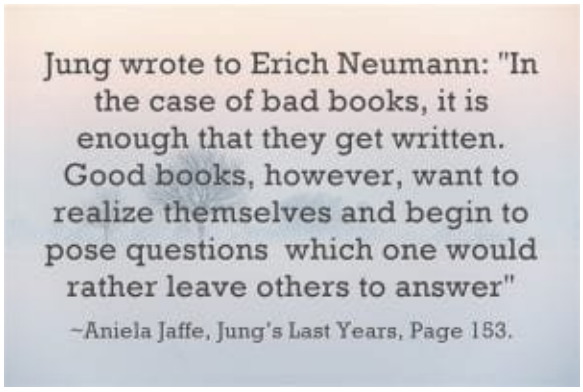
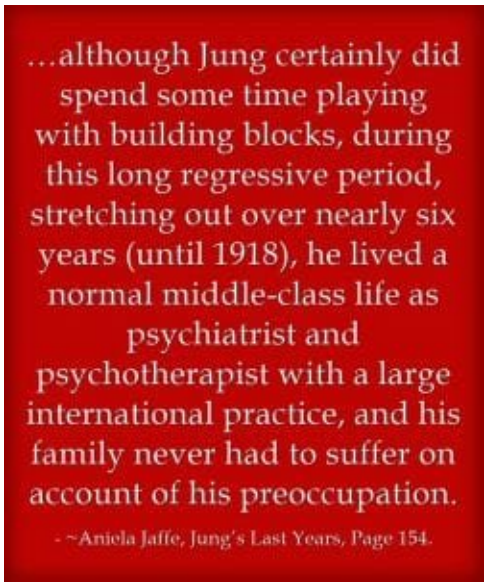

Jung wrote to Erich Neumann: "In the case of bad books, it is enough that they get written. Good books, however, want to realize themselves and begin to pose questions which one would rather leave others to answer"
~Aniela Jaffe, Jung's Last Years, Page 153.

Jung wrote to Erich Neumann: ”In the case of bad books, it is enough that they get written. Good books, however, want to realize themselves and begin to pose questions which one would rather leave others to answer" Aniela Jaffe, Jung’s Last Years, Page 153.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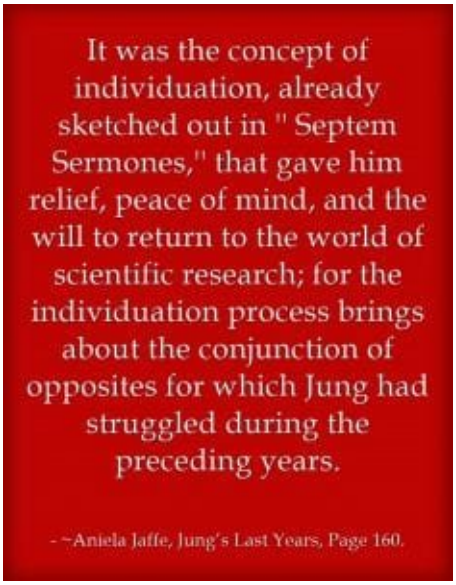
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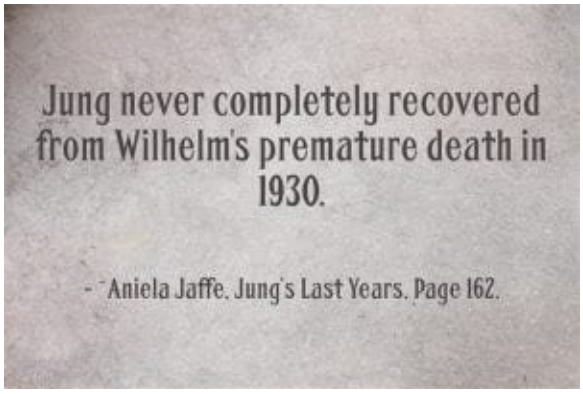

Jung never completely recovered from Wilhelm's premature death in 1930. Aniela Jaffe, Jung's Last Years, Page 162.

These visions filled Jung with indescribable bliss: "One cannot imagine the beauty and intensity of feeling during the visions. They were the most powerful things I have ever experienced."
~Aniela Jaffe, Jung's Last Years, Page 163.

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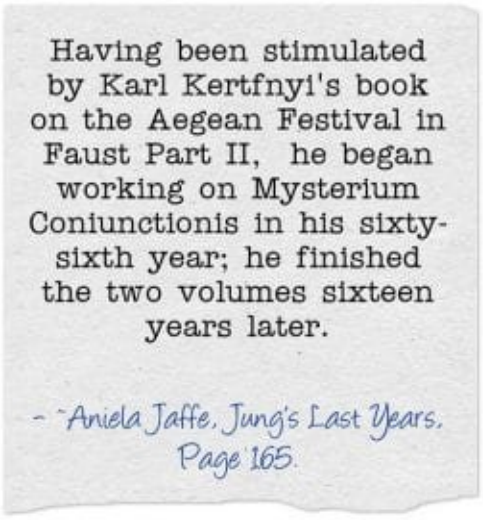
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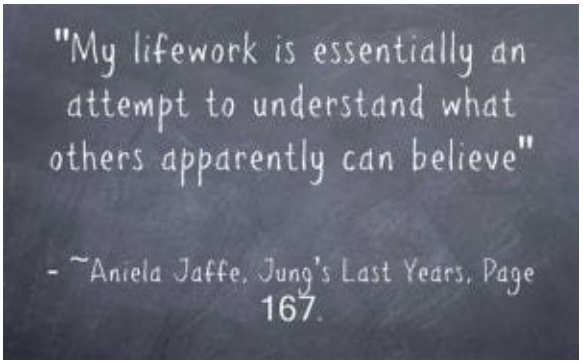
"My lifework is essentially an attempt to understand what others apparently can believe"
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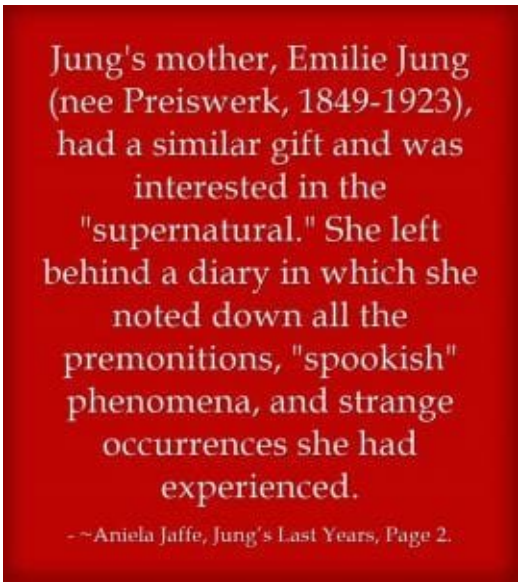
Jung's mother, Emilie Jung (nee Preiswerk, 1849-1923), had a similar gift and was interested in the "supernatural." She left behind a diary in which she noted down all the premonitions, "spookish" phenomena, and strange occurrences she had experienced.
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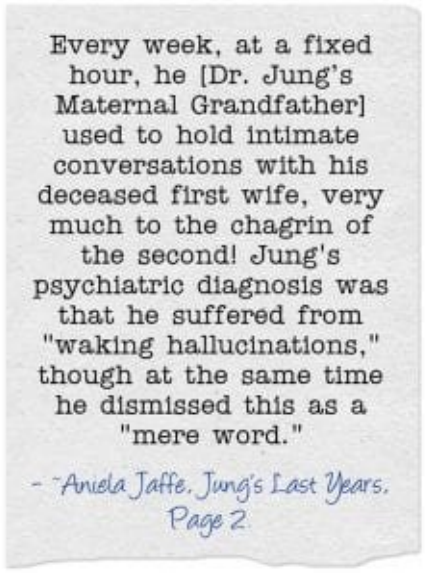
Every week, at a fixed hour, he [Dr. Jung's Maternal Grandfather] used to hold intimate conversations with his deceased first wife, very much to the chagrin of the second! Jung's psychiatric diagnosis was that he suffered from "waking hallucinations," though at the same time he dismissed this as a "mere word."
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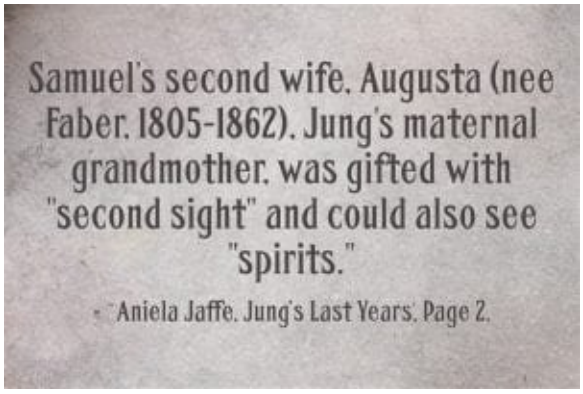
Samuel's second wife, Augusta (nee Faber, 1805-1862), Jung's maternal grandmother, was gifted with "second sight" and could also see "spirits."
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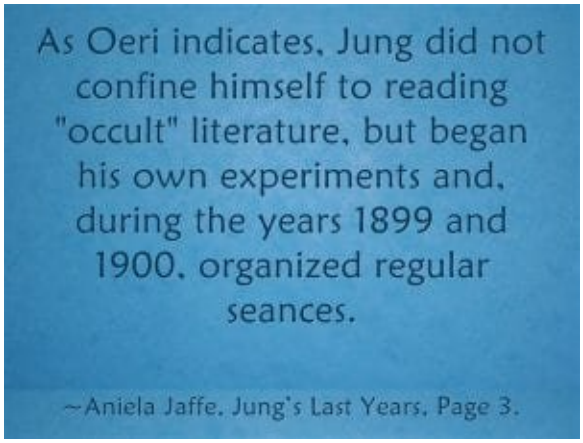
As Oeri indicates, Jung did not confine himself to reading "occult" literature, but began his own experiments and, during the years 1899 and 1900, organized regular seances.
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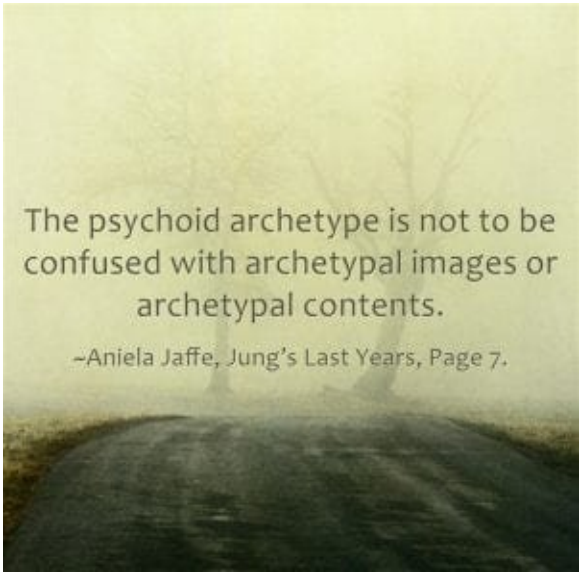
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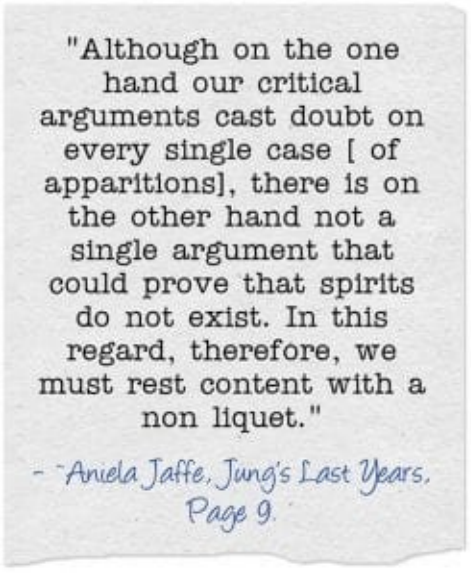
"Although on the one hand our critical arguments cast doubt on every single case [of apparitions], there is on the other hand not a single argument that could prove that spirits do not exist. In this regard, therefore, we must rest content with a non liquet."
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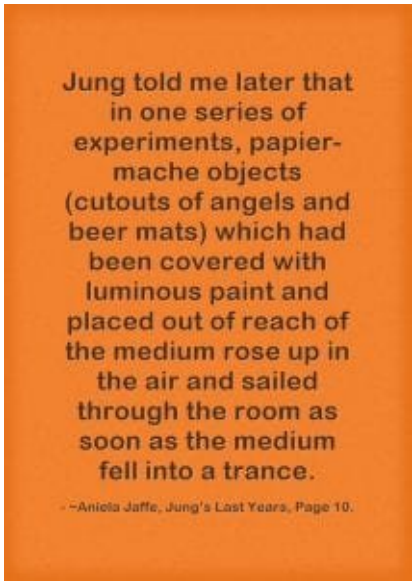
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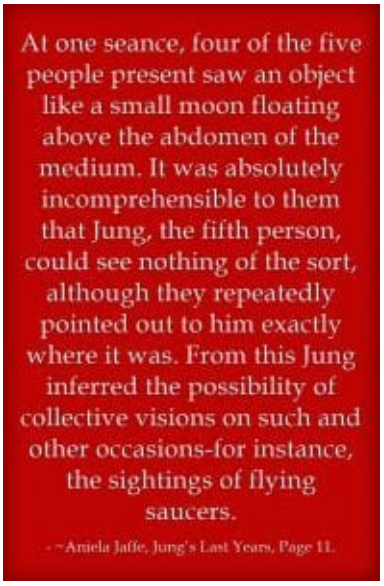
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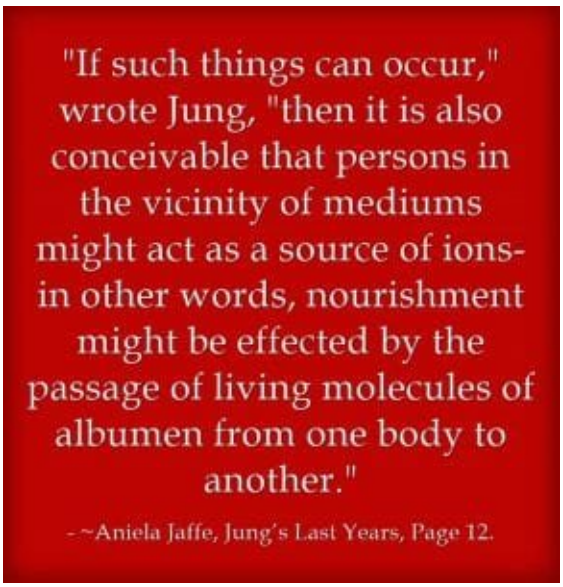
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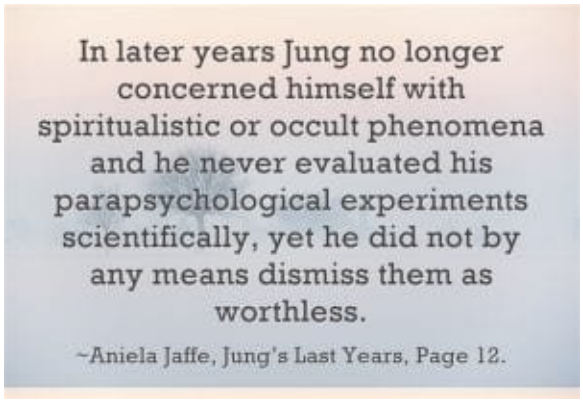
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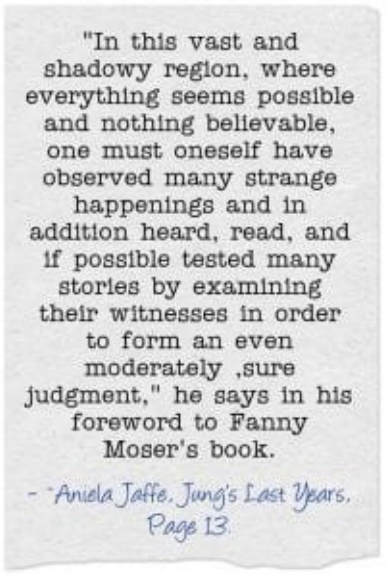
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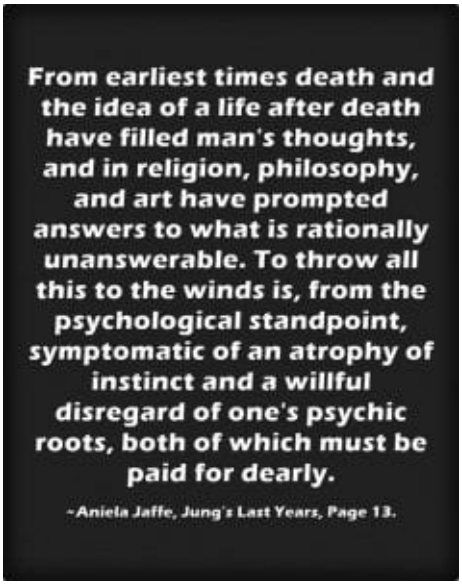
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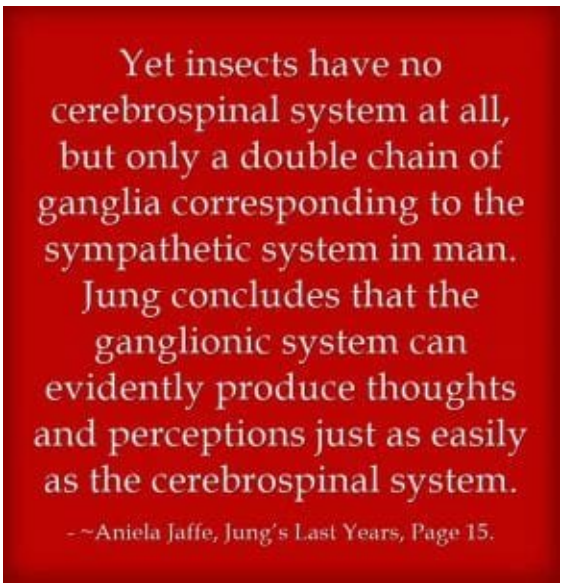
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Carl Jung: As a matter of fact Freud was the far greater mind than Adler.
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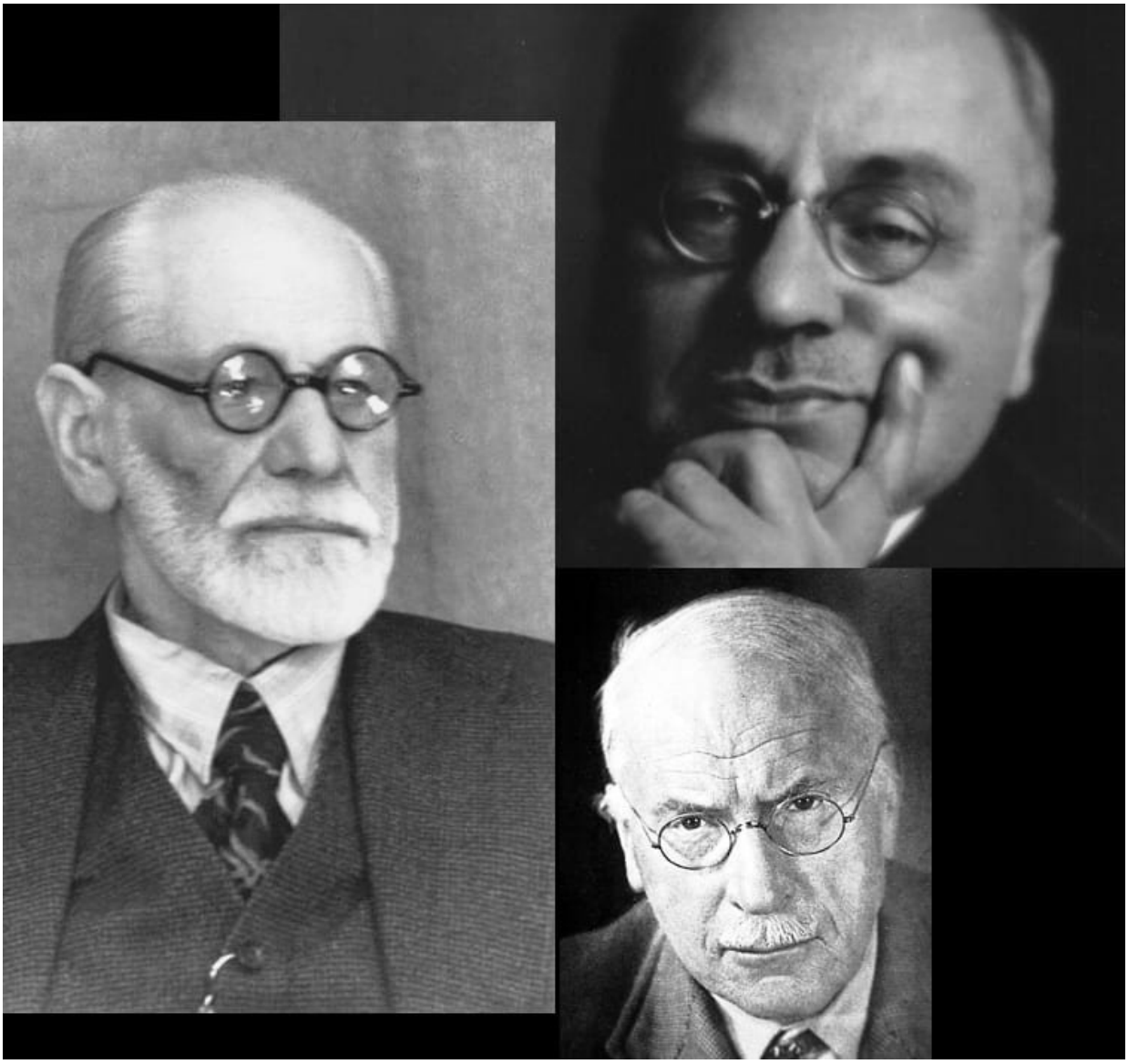

[2]Letters Volume I

To Robert H. Loeb

Dear Mr. Loeb, 26 August 1941

I'm very late indeed in answering your letter but I've been so busy in the last year that many letters have remained unanswered.

Now I have my vacations and I can do something about it.

I'm glad to know that you have found something that alleviates your distressing symptoms.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct.

Also your comparison of Freud and myself.

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena.

Concerning the type-problem with Freud and Adler, I admit it is an intricate one.

What I meant to say was that Freud's theoretical point of view is extraverted, whereas Adler's point of view is quite introverted.

Now if you read my article about the artist ("On the Relation of Analytical Psychology to Poetical Art" in Contributions to Analytical Psychology, 1928), you will find that I discriminate between the ordinary ego-consciousness of the man and his creative personality.

Very often there is a striking difference.

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa.

Now I knew both Freud and Adler personally.

I met Freud when he was already a man in his 50's.

His general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type.

As you know, Freud himself was neurotic his life-long.

I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured.

That gave me the idea that Freud as· well as Adler underwent a change in their personal type.

First of all Freud, as a creative personality, had a definite extraverted point of view.

In his personal psychology on the other hand, he underwent a tremendous change in his life.

Originally he [Freud] was a feeling type and he began later on to develop his thinking, which was neverquite good in his case.

He compensated his original introversion by an identification with his creative personality, but he always felt insecure in that identification, so much so that he never dared to show himself at the congresses of medical men.

He was too much afraid of being insulted.

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour.

But in his creative work he had the outlook of an introvert.

The power complex which both of them had showed in Freud's personal attitude, where it belonged.

In Adler's case it became his theory, where it did not belong.

This meant an injury to his creative aspect.

As a matter of fact Freud was the far greater mind than Adler.

Freud is a real view, Adler a sidelight, though of considerable importance.

The diagnosis of a type is extremely difficult when it is a matter of a neurosis.

As a rule in such a case you see both, introversion as well as extraversion.

But the one belongs to the ego-personality, and the other belongs to the shadow- or secondary personality.

As is often the case, these two personalities can succeed each other in life.

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa.

I hope I have answered your question.

Times are very hard and the atmosphere of Europe is oppressive.

It is difficult to understand that there are still Americans who do not realize what the world situation really is.

Hoping you are in relatively good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 301-302

https://aras.org/concordance/content/robert-h-loeb-8-26-1941

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/4bf08-142bloeb.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=1TJCOALYP0JC3&dchild=1&keywords=jung+letters+volume+1&qid=1604316209&sprefix=jun

Some Carl Jung Quotations (2020-11-02 05:35)

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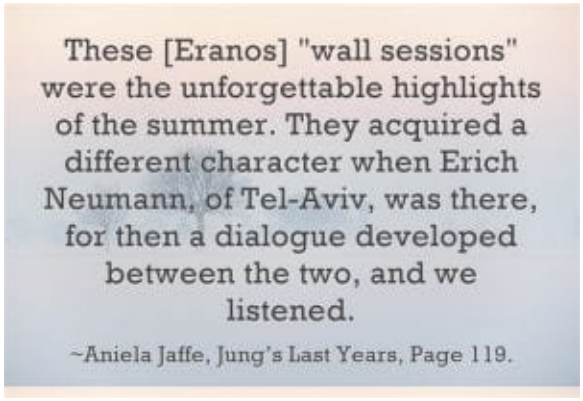
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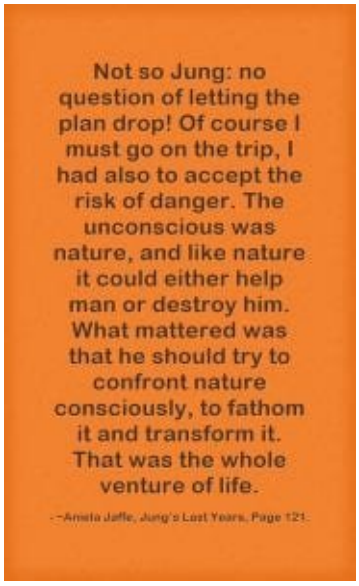
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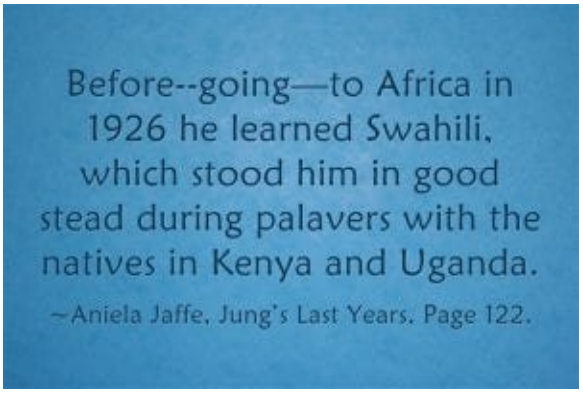
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~Aniela Jaffe, Jung's Last Years, Page 122.

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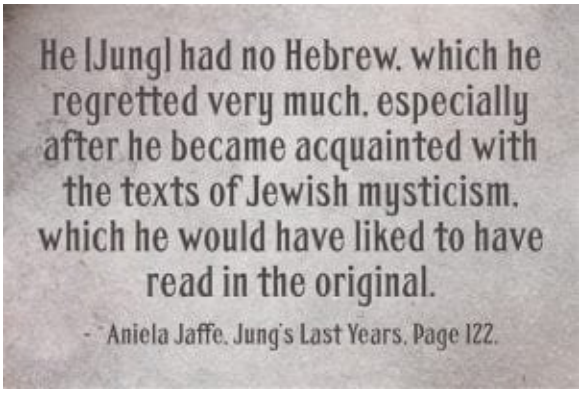
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- Aniela Jaffe, Jung's Last Years, Page 122.

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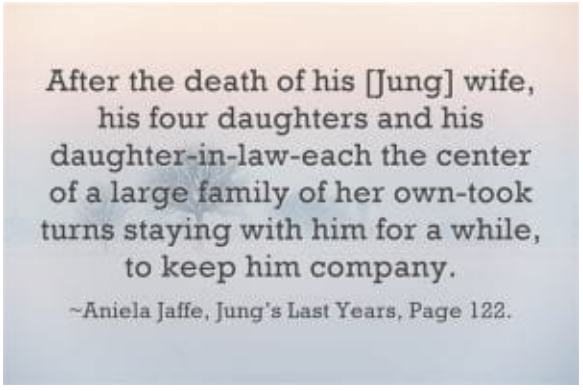
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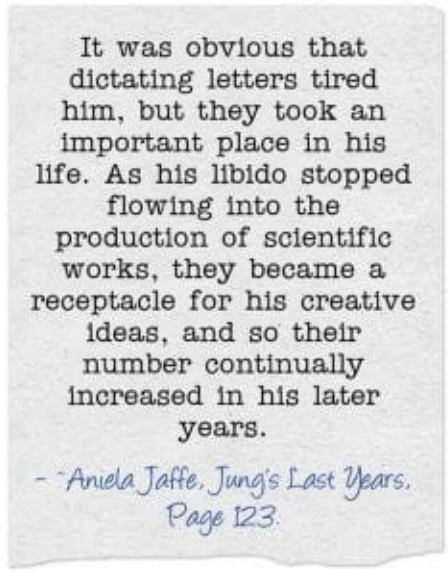
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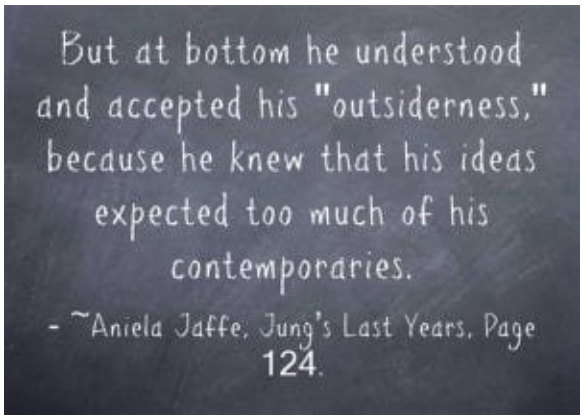
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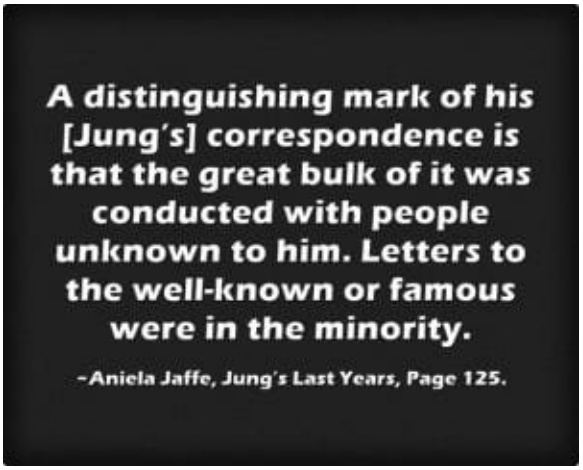
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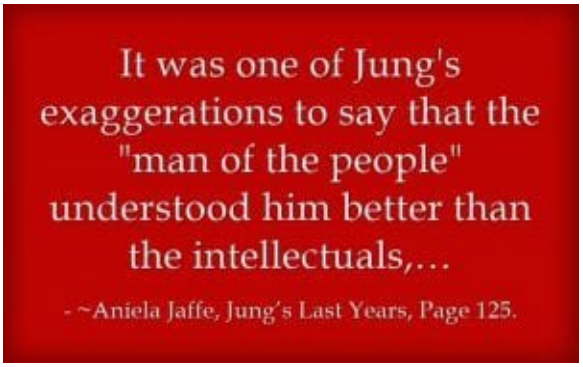
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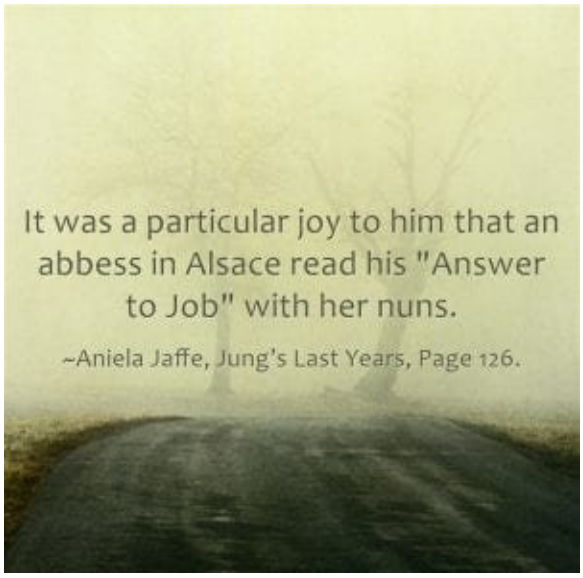
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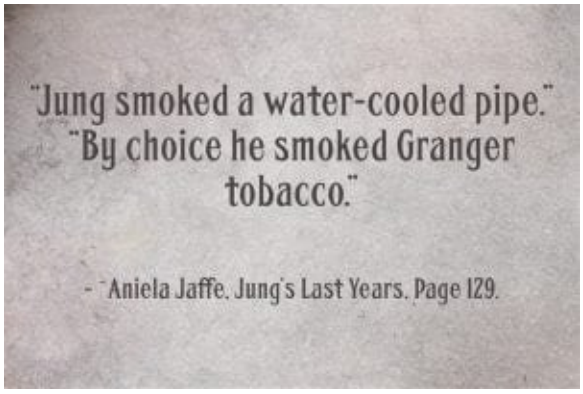

When Jung was writing, he enclosed himself in an invisible shell. Nothing could distract him or break through his concentration; it was a cardinal law that he was never under any circumstances to be spoken to while writing. Aniela Jaffe, Jung's Last Years, Page 128.

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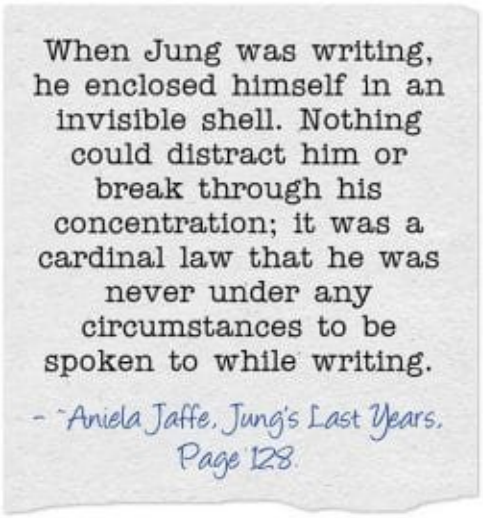
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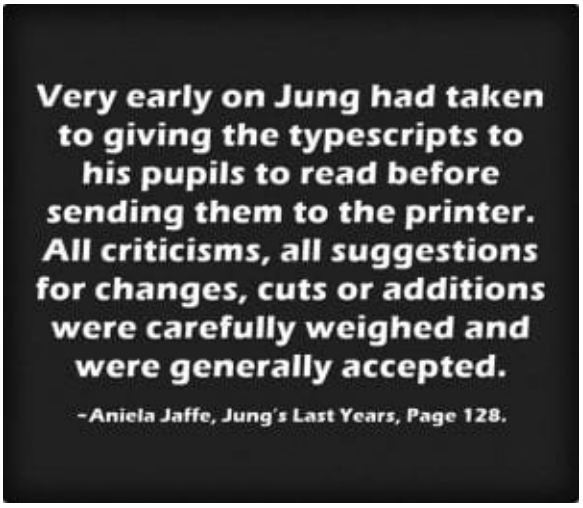
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God himself smashed his Weapon (2020-11-03 04:19)

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[1]

[2]Red Book

You gain everything from the God whom you bear, but not his weapon, since he crushed it. He who conquers needs weapons. But what else do you want to conquer? You cannot conquer

more than the earth. And what is the earth? It is round all over and hangs like a drop in the cosmos.

You will not reach the sun, and your power will not even extend to the barren moon; you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth. You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least you must conquer death.

So do not be a fool, throw down your weapon. God himself smashed his weapon. Armor is enough to protect you from fools who still suffer from the need to conquer. God's armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/9edf1-augustus.jpg
2. https://www.amazon.com/s?k=jung+red+book+readers+edition&crid=393890DC80GUX&sprefix=jung+red%2Caps%2C172&ref=nb_sb_ss_ts-do-p_3_8

Carl Jung: It is only through the psyche that we can establish that God acts upon us... (2020-11-03 04:30)

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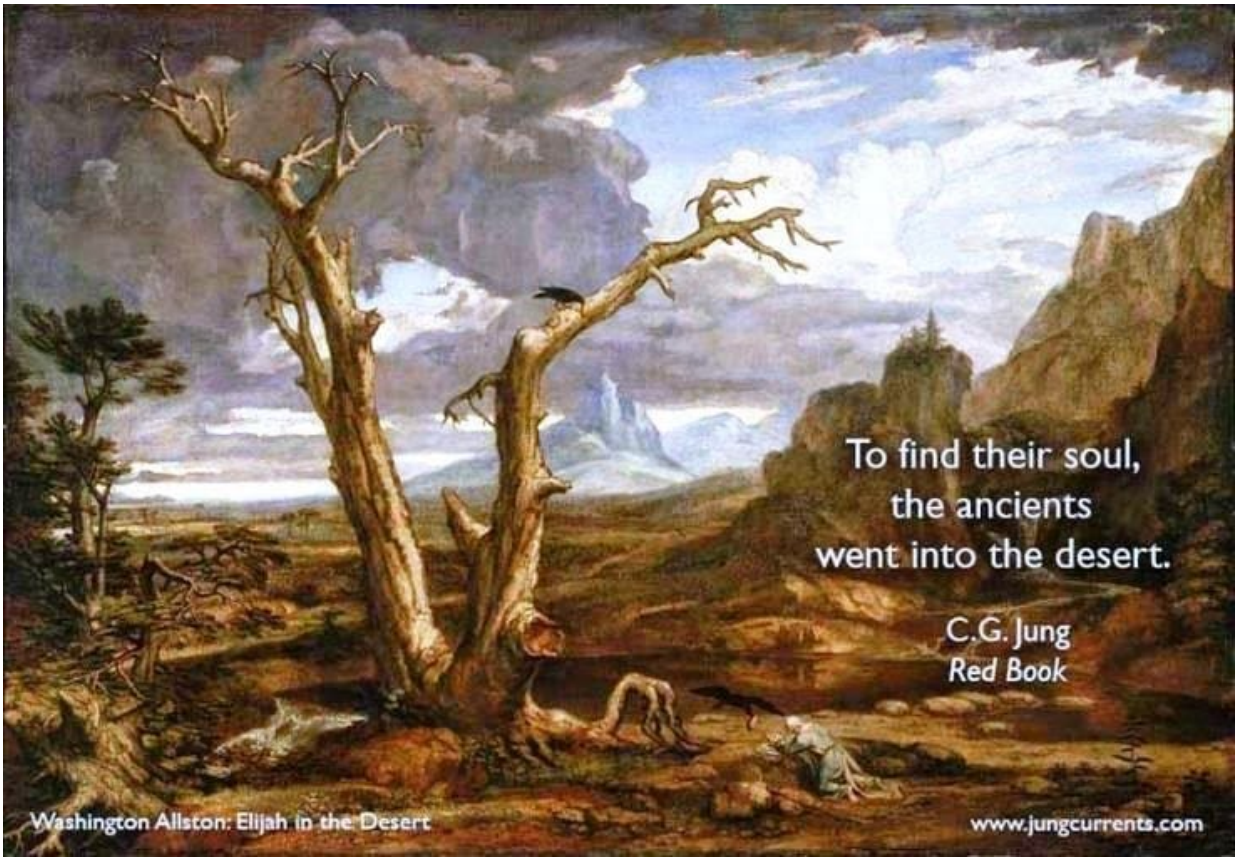

[2]Psychology and Religion

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude, as our text remarks.

But only there is it possible to meet the "god of salvation."

Light is manifest in the darkness, and out of danger the rescue comes.

In his sermon on Luke 19:12 Meister Eckhart says:

"And who can be nobler than the man who is born half of the highest and best the world has to offer, and half of the innermost ground of God’s nature and God’s loneliness? Therefore the Lord speaks in the prophet Hosea: I will lead the noble souls into the wilderness, and speak into their hearts. One with the One, One from the One, and in the One itself the One, eternally!" Carl Jung, Mysterium Coniunctionis, Para 258.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents. But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to its centre.

Consequently, it does not seem improbable that the archetype produces a symbolism which has always characterized and expressed the Deity . . .

The God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God image empirically." Carl Jung; Memories Dreams and Reflections; Page 395 and Psychology and Religion; West and East, CW 11, Page 468.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b480f-ancient.jpg
2. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_2?crid=1JHMKWYDJDNK0&dchild=1&keywords=jung+and+religion&qid=1604396171&s

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Carl Jung on Sexuality, Erotic Sculptures, Dharma and Karma. (2020-11-03 04:30)

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[1]Aion

[Carl Jung on Sexuality, Erotic Sculptures, Dharma and Karma.]

When I visited the ancient pagoda at Turukalukundram, southern India, a local pundit explained to me that the old temples were purposely covered on the outside, from top to bottom, with obscene sculptures, in order to remind ordinary people of their sexuality.

The spirit, he said, was a great danger, because Yama, the god of death, would instantly carry off these people (the "imperfecti") if they trod the spiritual path directly, without preparation.

The erotic sculptures were meant to remind them of their dharma (law), which bids them fulfill their ordinary lives.

Only when they have fulfilled their dharma can they tread the spiritual path.

The obscenities were intended to arouse the erotic curiosity of visitors to the temples, so that they should not forget their dharma; otherwise they would not fulfill it.

Only the man who was qualified by his karma (the fate earned through works in previous existences), and who was destined for the life of the spirit, could ignore this injunction with impunity, for to him these obscenities mean nothing.

That was also why the two seductresses stood at the entrance of the temple, luring the people to fulfill their dharma, because only in this way could the ordinary man attain to higher spiritual development.

And since the temple represented the whole world, all human activities were portrayed in it; and because most people are always thinking of sex anyway, the great majority of the

temple sculptures were of an erotic nature.

For this reason too, he said, the lingam (phallus) stands in the sacred cavity of the (Holy of Holies), in the (house of the womb).

This pundit was a Tantrist (scholastic; tantra = 'book). Carl Jung, Aion, Gnostic Symbols of the Self, Paragraph 131.

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1604396247&sr=8-1
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/8bcfc-erotic.jpg

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Carl Jung: We must read the Bible or we shall not understand psychology. (2020-11-03 04:33)

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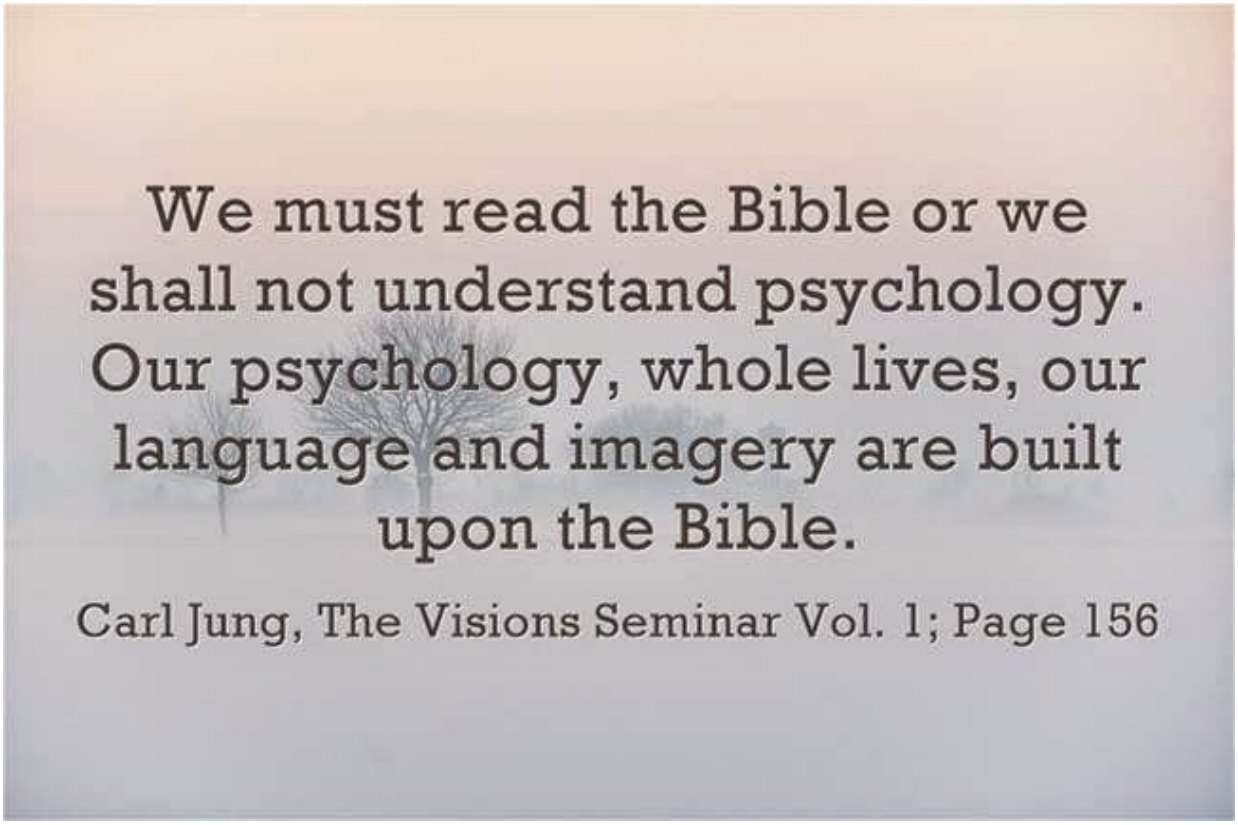
We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.
Carl Jung, The Visions Seminar Vol. 1; Page 156

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The psychological situation from which we started is tantamount to "Why seek ye the living among the dead? He is not here" (Luke 24 : 5f.).
But where shall we find the risen Christ?

I do not expect any believing Christian to pursue these thoughts of mine any further, for they will probably seem to him absurd. I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the better way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought forms that have become historically fixed, try to melt them down again and pour them into molds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung; Psychology and Religion, Page 89. Paras 147-148.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/ecfa2-aaa.jpg

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Carl Jung on “Death.” Anthology (2020-11-03 04:41)

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[Carl Jung on "Death." Anthology]

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . . Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

One needs death to be able to harvest the fruit. Without death, life would be meaningess, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and

sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monaster-

ies, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

You’re stubborn. What I mean is that it’s hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don’t want to return. Carl Jung, Letters Volume 1, Pages 355-357.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters Volume 1, Page 239.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 16.

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; Memories Dreams and Reflections; Page 306.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G. .Jung has made and placed [this stone] in 1956.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence. Carl Jung, Modern Psychology, Vol. 3, Page 17.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

... it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in

man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

He [Neitzche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death... The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age,

sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

Mama's death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Pages 316-317.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots . All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Pages 536-537

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . . Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

We have to learn with effort the negations of our positions, and to grasp the fact that

life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in
the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809

We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a
fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

We can therefore understand why the nuptiae chymicae, the royal marriage, occupies such an important place in alchemy as a symbol of the supreme and ultimate union, since it represents the magic-by-analogy which is supposed to bring the work to its final consummation

and bind the
opposites by love, for “love is stronger than death.” Carl Jung, CW 16, Para 398

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705-7

Carl Jung across the web:

Blog: http://www.blogger.com/home

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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WordPress: https://carljungdepthpsychology.wordpress.com/

Carl Jung on Aion, the Serpent, Mercurius **(2020-11-03 04:54)**

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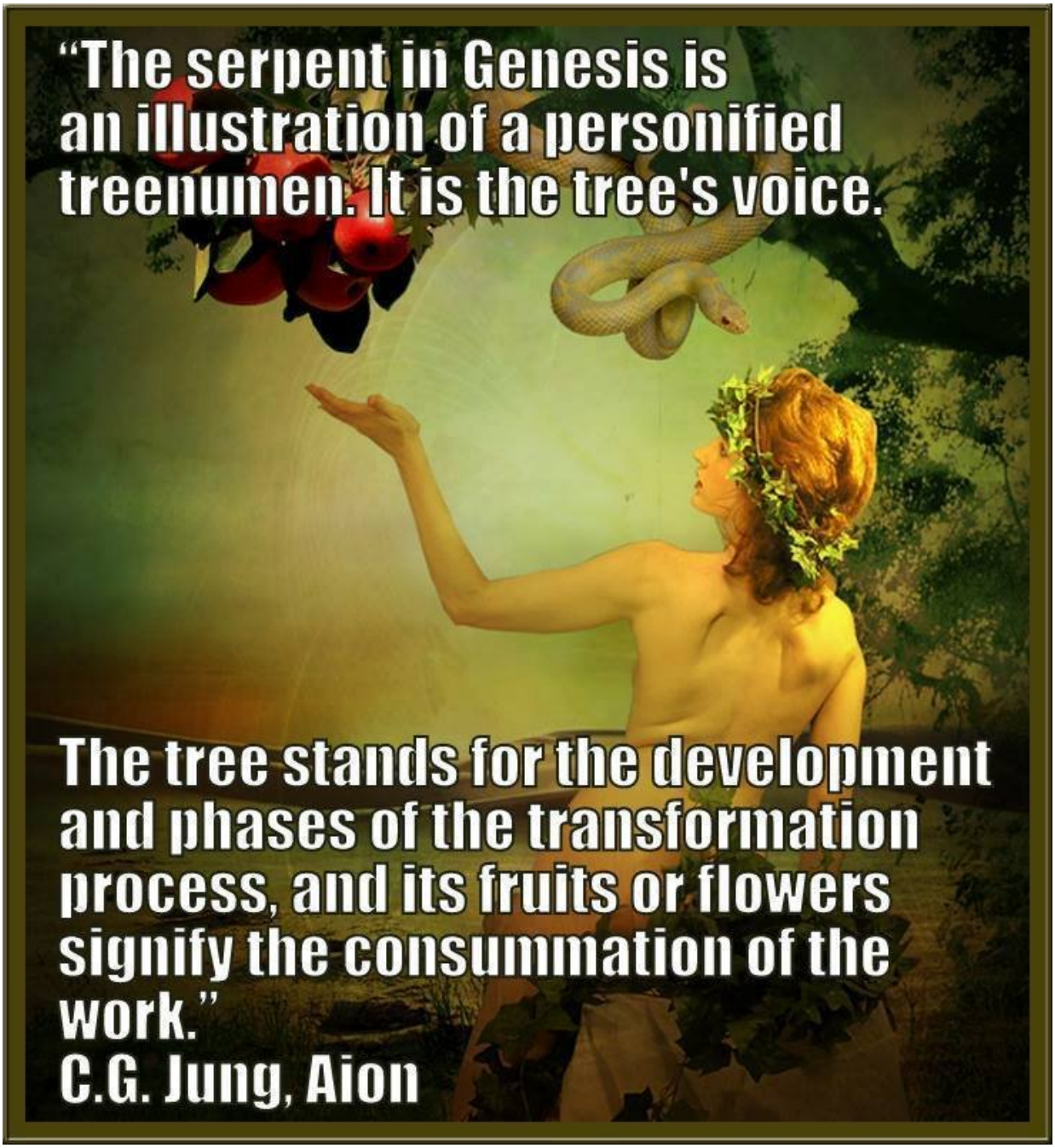
“The serpent in Genesis is an illustration of a personified treenumen. It is the tree's voice.
The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.”
C.G. Jung, Aion

[2]Aion

For the Naassenes Paradise was a quaternity parallel with the Moses quaternio and of similar meaning.

Its fourfold nature consisted in the four rivers, Pison, Gihon, Hiddekel, and Phrat.

The serpent in Genesis is an illustration of the personified treenumen; hence it is traditionally represented in or coiled round the tree.

It is the tree's voice, which persuades Eve—in Luther's version—that "it would be good to eat of the tree, and pleasant to behold that it is a lusty tree."

In the fairytale of "The Spirit in the Bottle," Mercurius can likewise be interpreted as a tree numen.

In the Ripley "Scrowle" Mercurius appears as a snake in the shape of a Melusina descending from the top of the Philosophical Tree ("tree of knowledge").

The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.

In the fairytale Mercurius is hidden in the roots of a great oak-tree, i.e., in the earth.

For it is in the interior of the earth that the Mercurial serpent dwells. Carl Jung, CW 9, Aion, Page 235, Para 372.

Carl Jung across the web:

Blog: http://www.blogger.com/home

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/8a89d-1in-aion.jpg
2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1604398980&sr=8-1

Carl Jung: God needs man in to become conscious... (2020-11-03 05:05)

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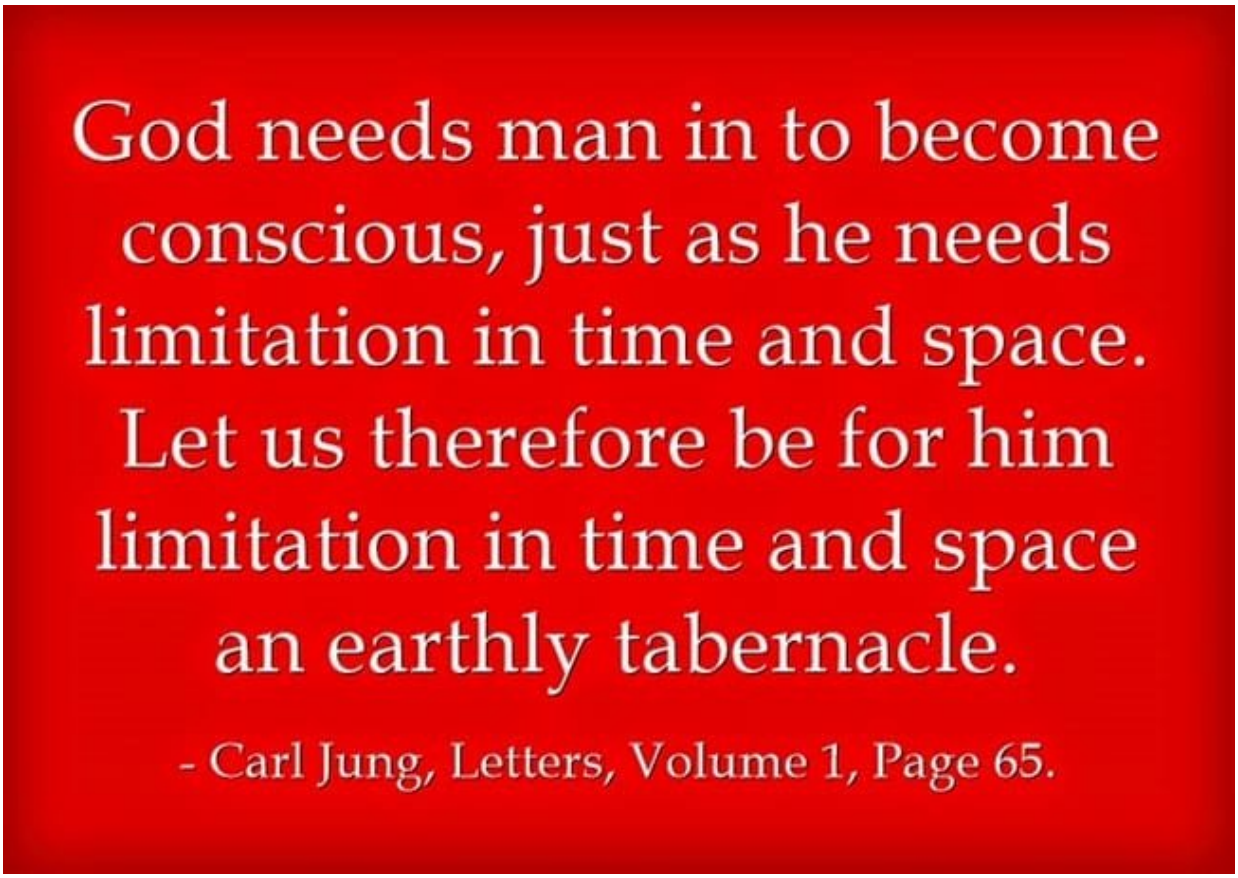
God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle.
- Carl Jung, Letters, Volume 1, Page 65.

[2]Letters Volume I

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/bccd4-fff.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=2CAJTGHU3BXLG&dchild=1&keywords=jung+letters+volume+1&qid=1604399063&sprefix=jun

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Some Carl Jung Quotations LII (2020-11-04 03:30)

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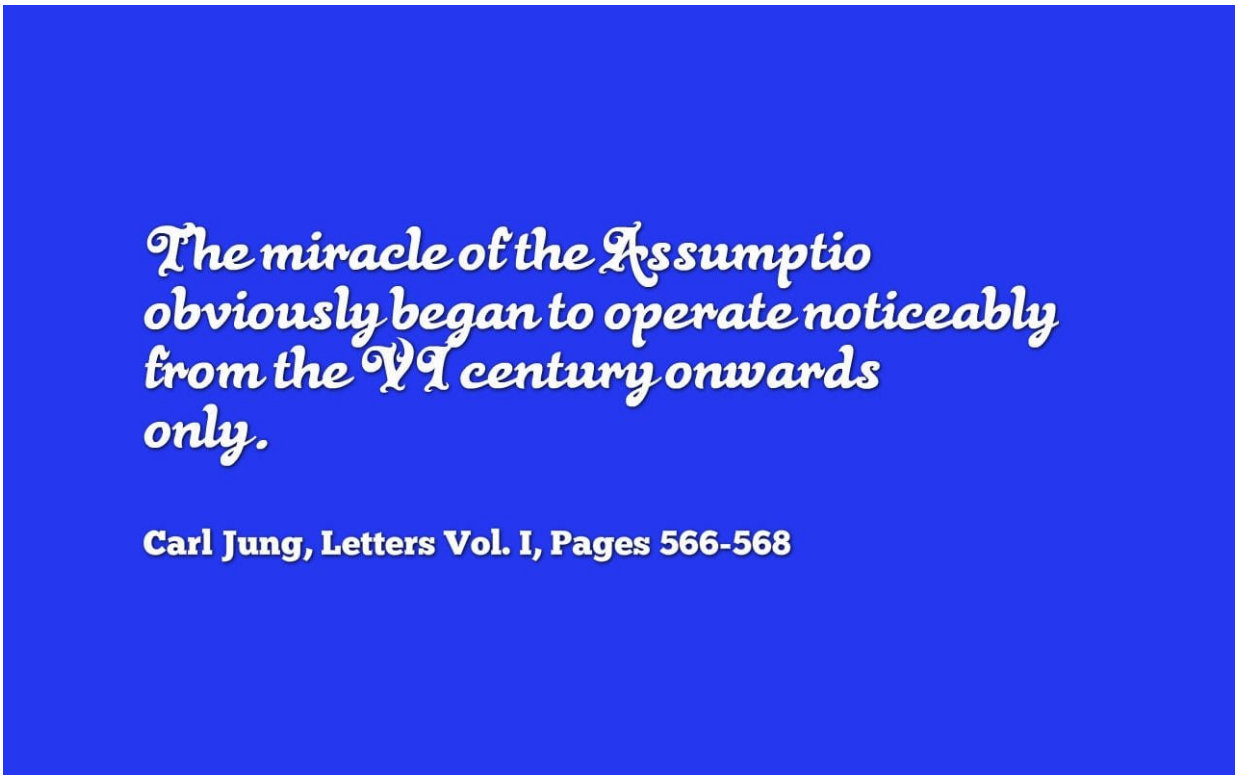
The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only.
Carl Jung, Letters Vol. I, Pages 566-568

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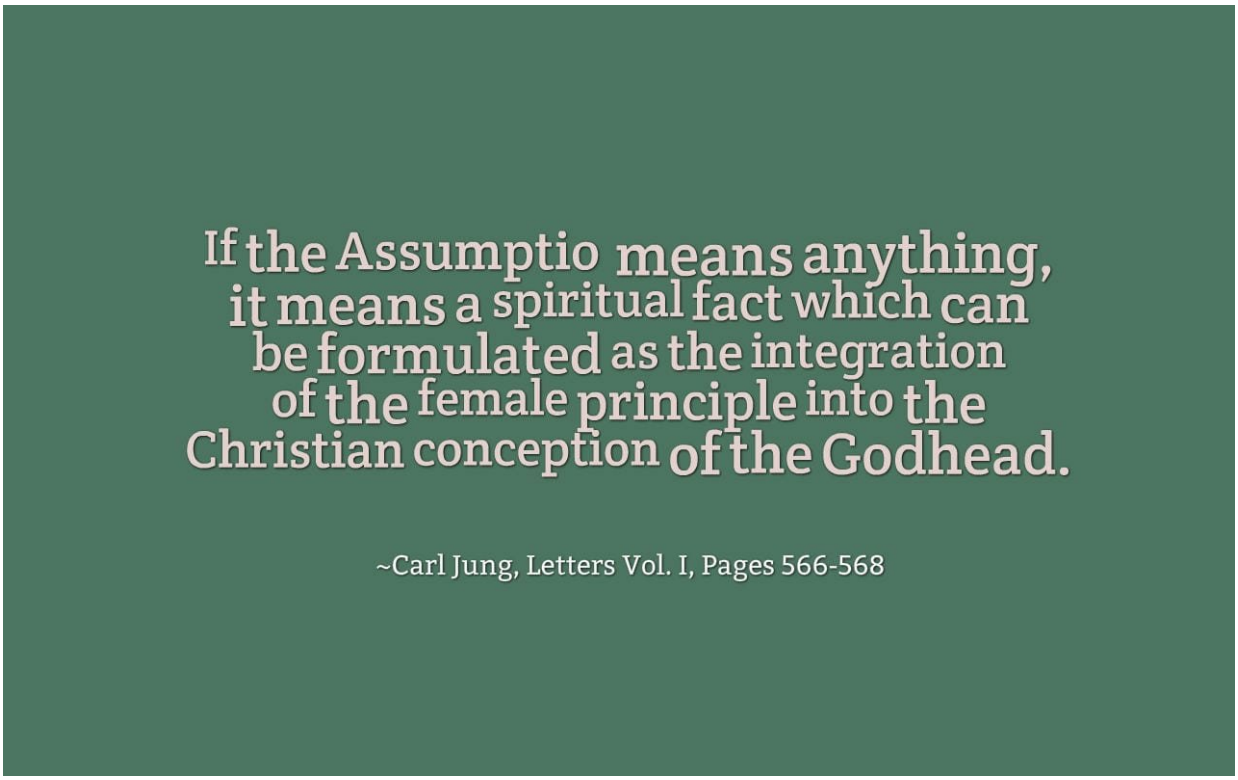
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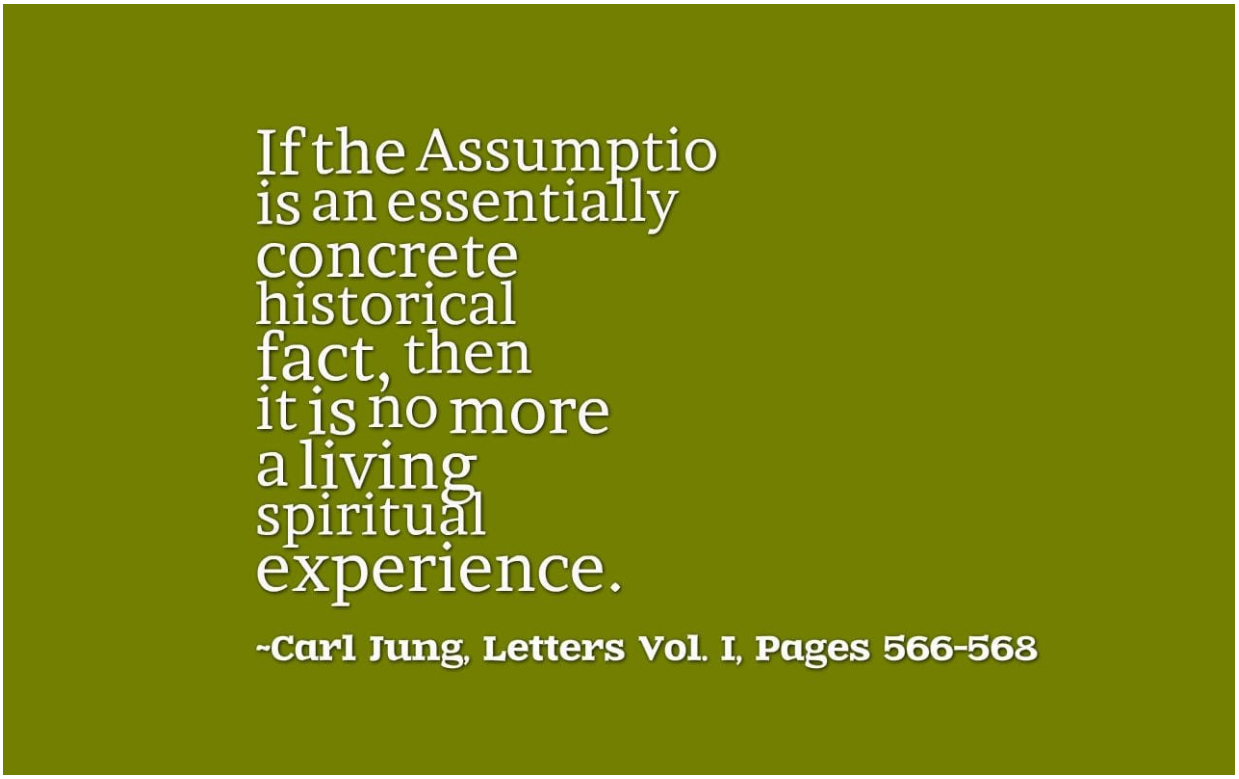
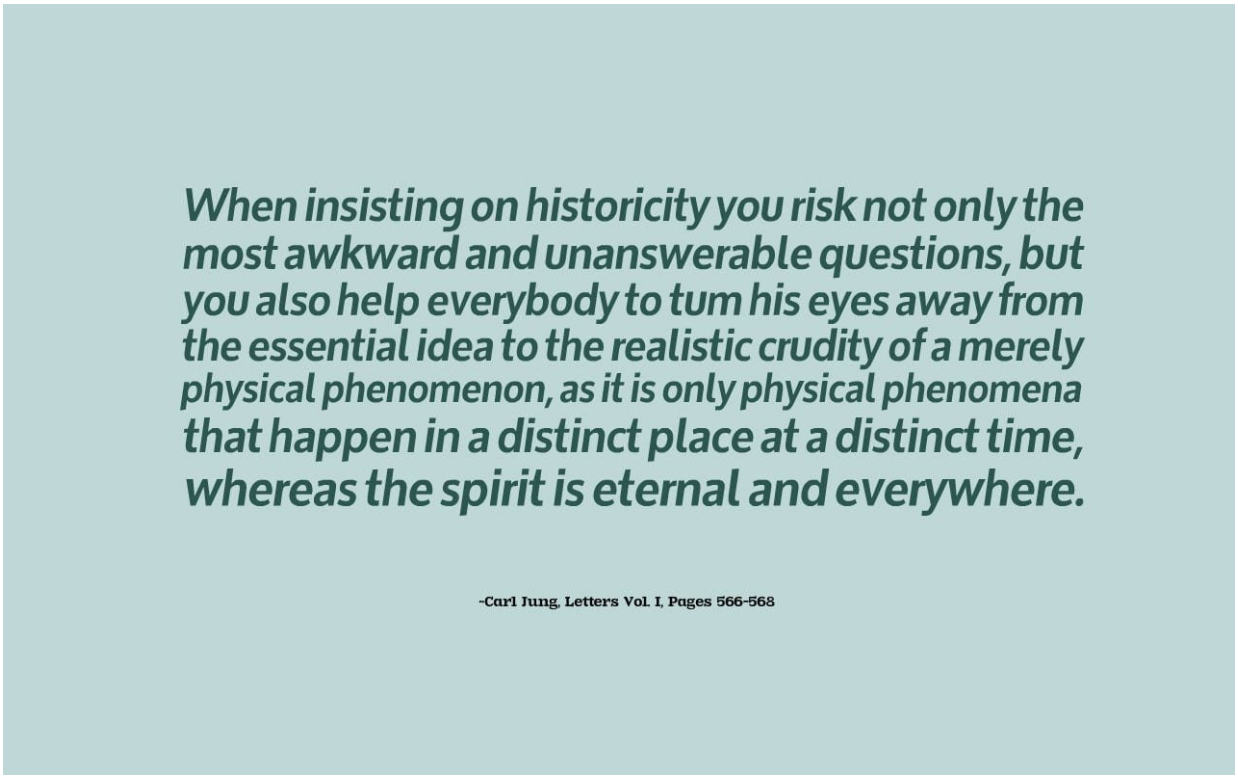


If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual
experience. Carl Jung, Letters Vol. I, Pages 566-568


When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere.
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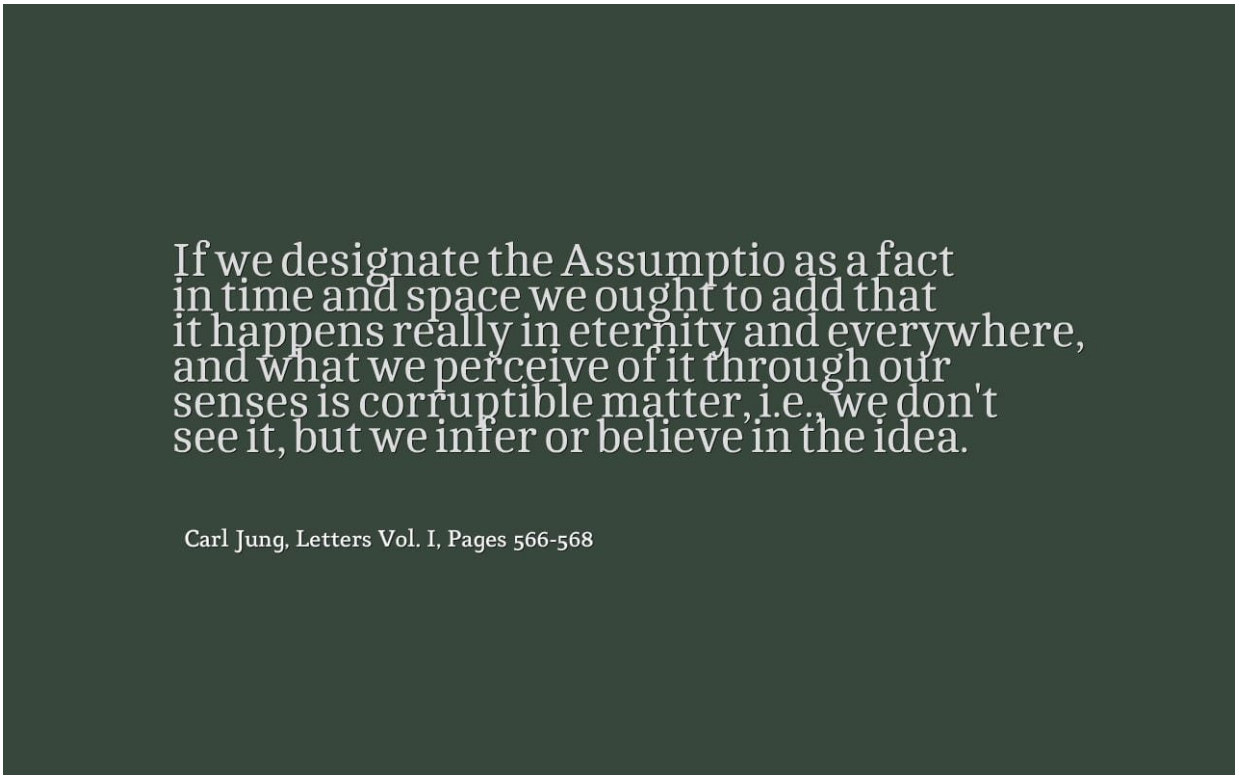
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[6]

In addition, a good acquaintance with the fundamental facts of the unconscious is to be found in Paracelsus' esoteric doctrine, and it is very important, particularly for the treatment of neuroses, to be acquainted with the symbolic forms that are expressive of pathogenic contents.

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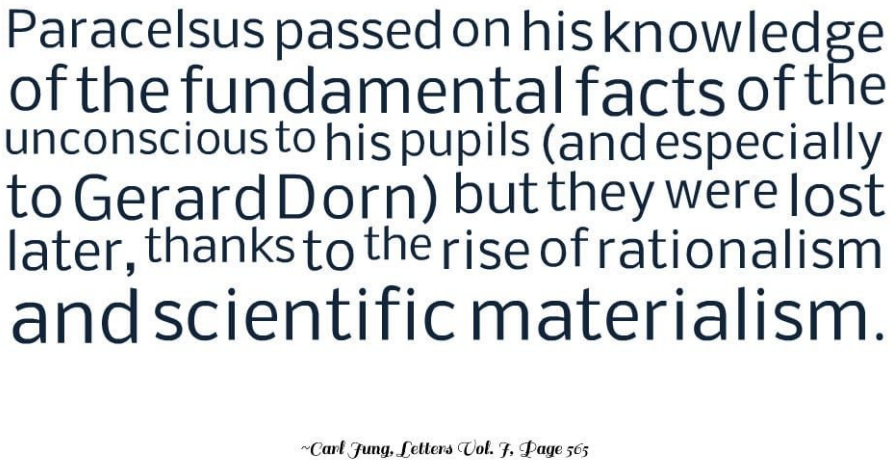
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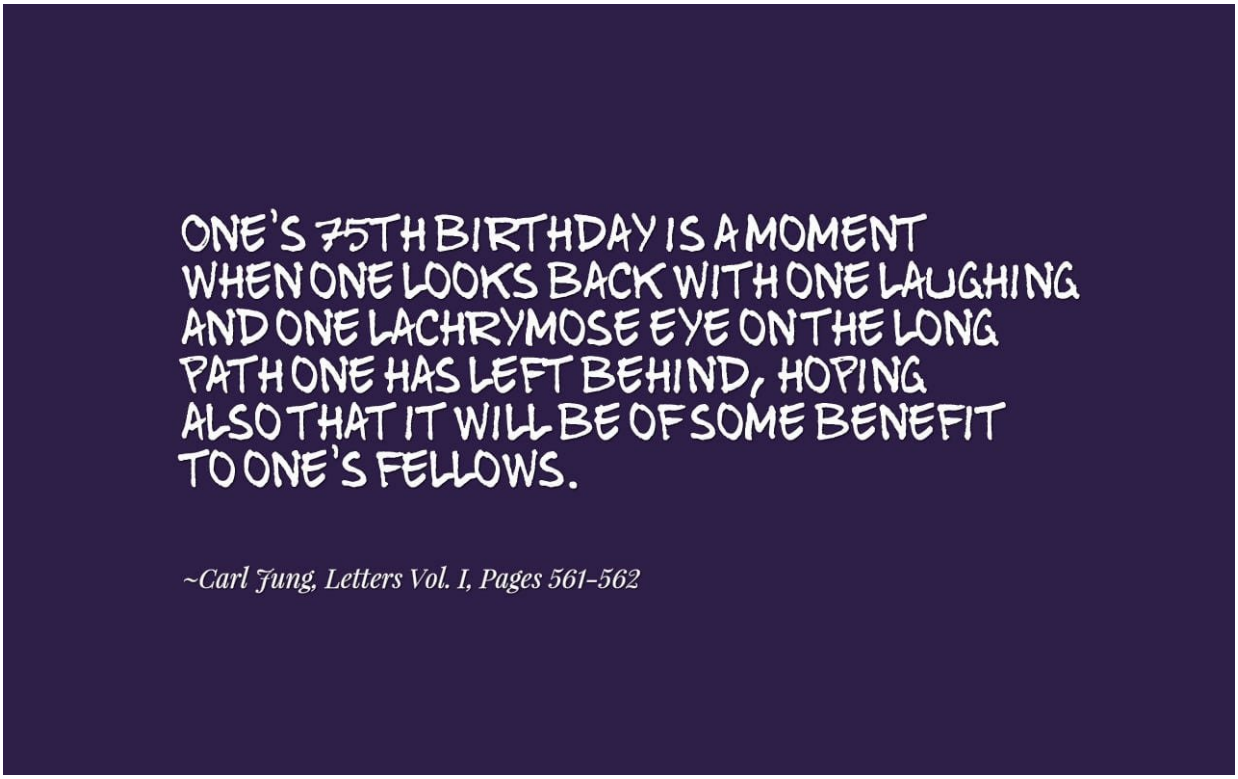
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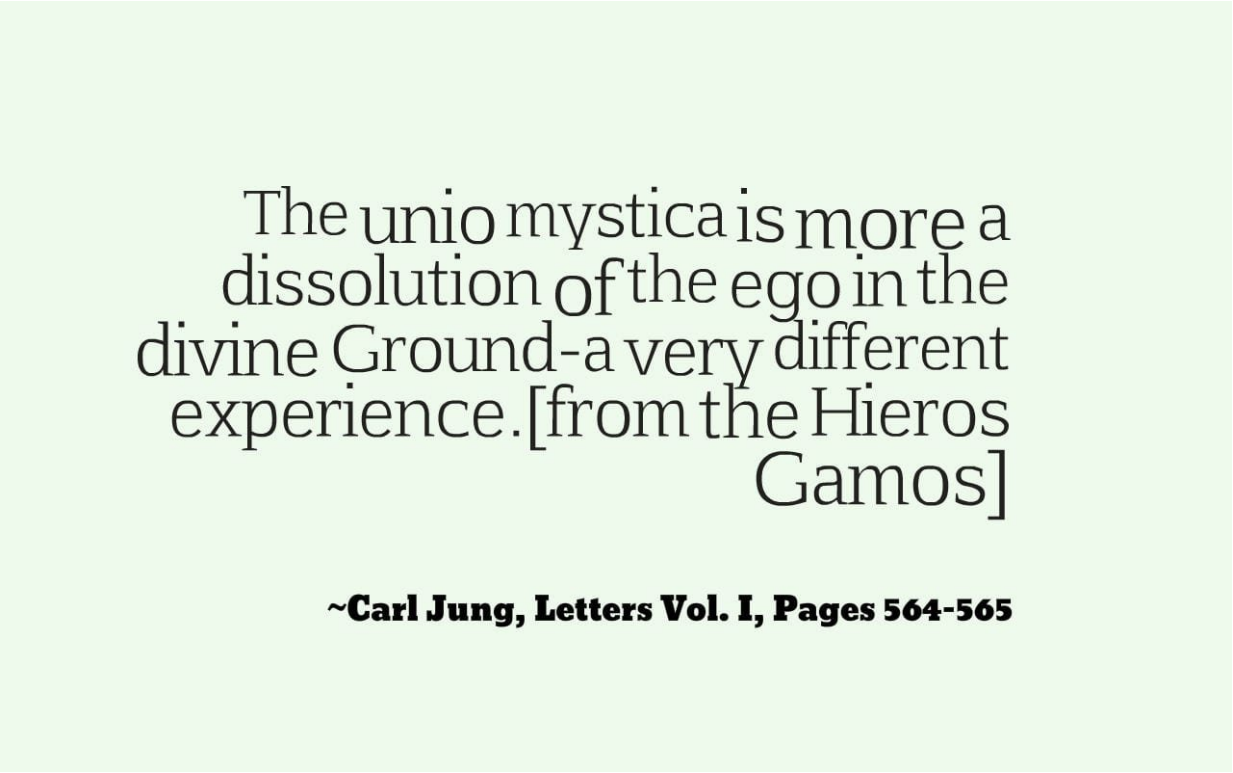
The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience.[from the Hieros Gamos]
~Carl Jung, Letters Vol. I, Pages 564-565

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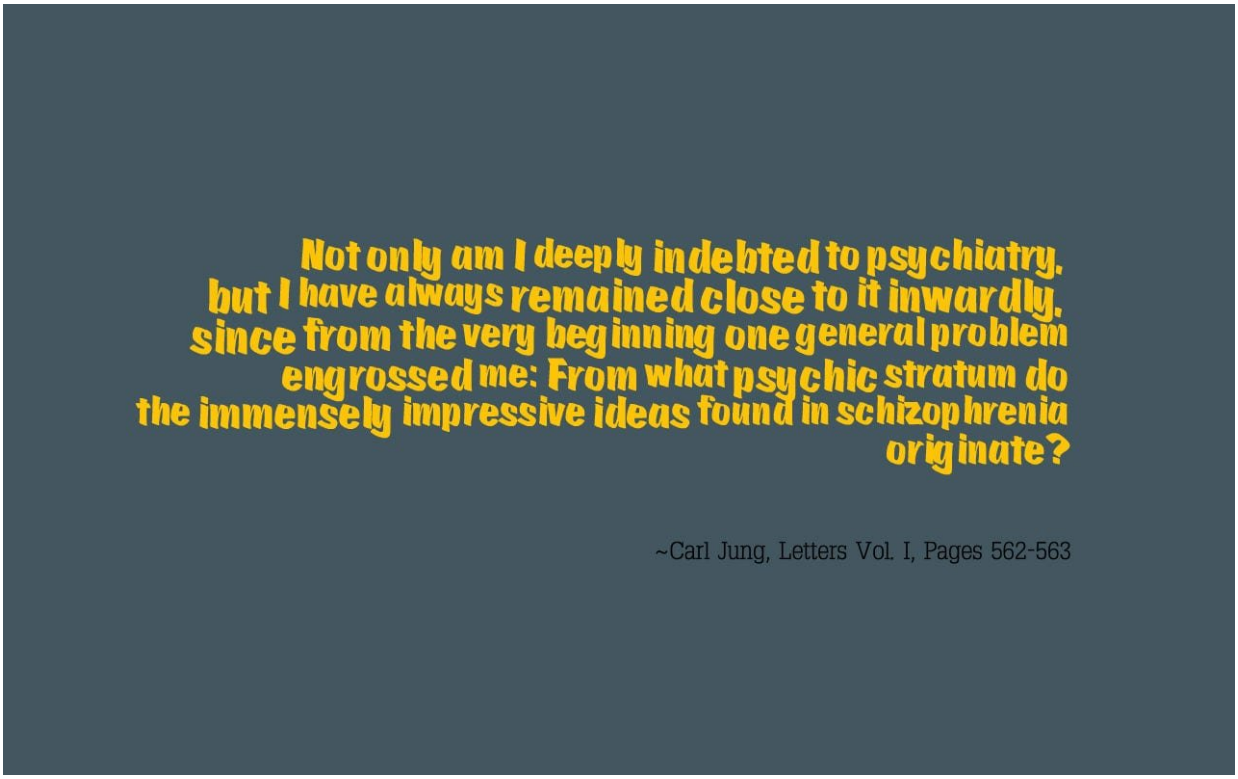
Not only am I deeply indebted to psychiatry,
but I have always remained close to it inwardly,
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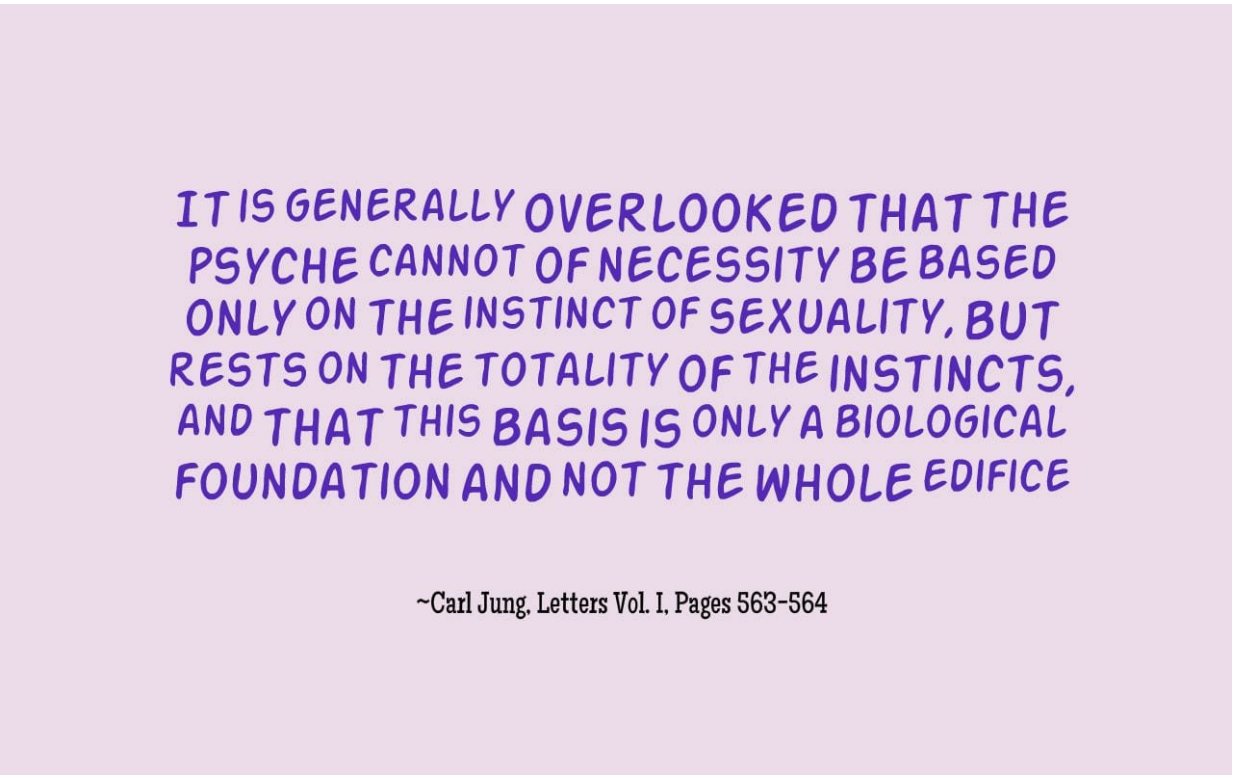
IT IS GENERALLY OVERLOOKED THAT THE PSYCHE CANNOT OF NECESSITY BE BASED ONLY ON THE INSTINCT OF SEXUALITY, BUT RESTS ON THE TOTALITY OF THE INSTINCTS, AND THAT THIS BASIS IS ONLY A BIOLOGICAL FOUNDATION AND NOT THE WHOLE EDIFICE
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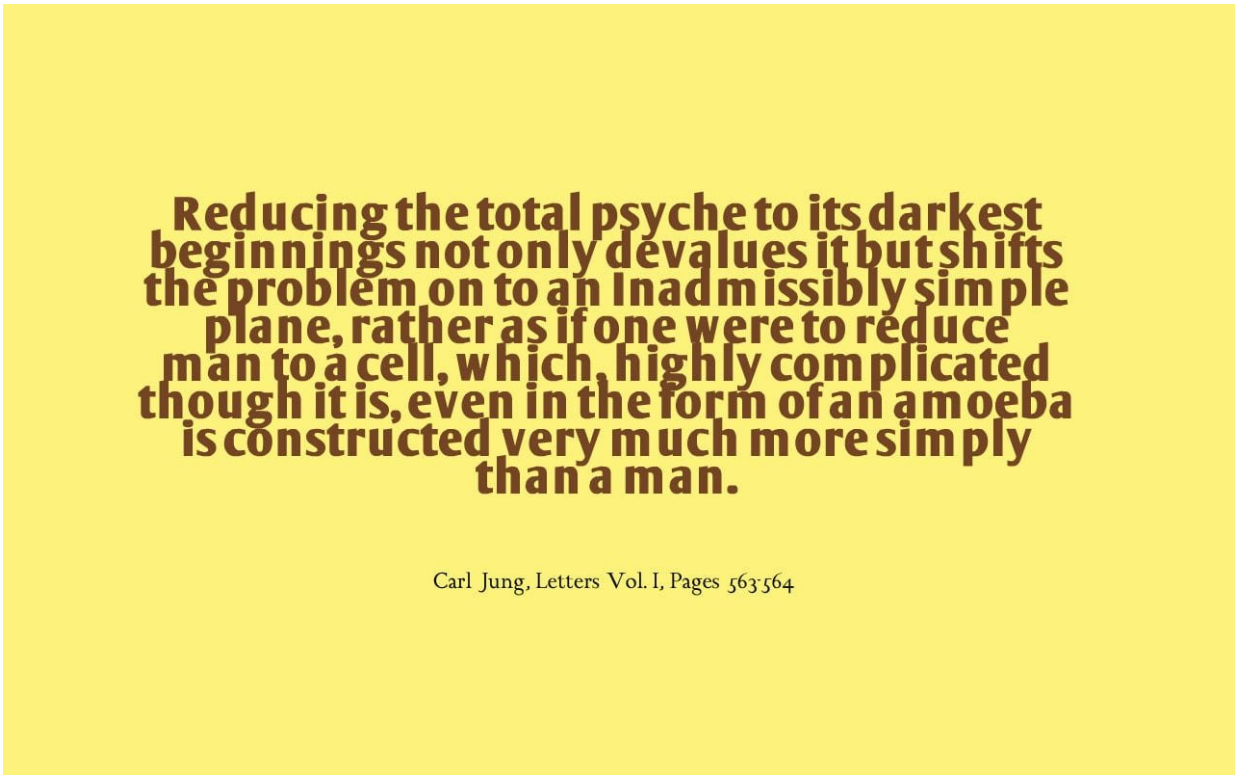
Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man.
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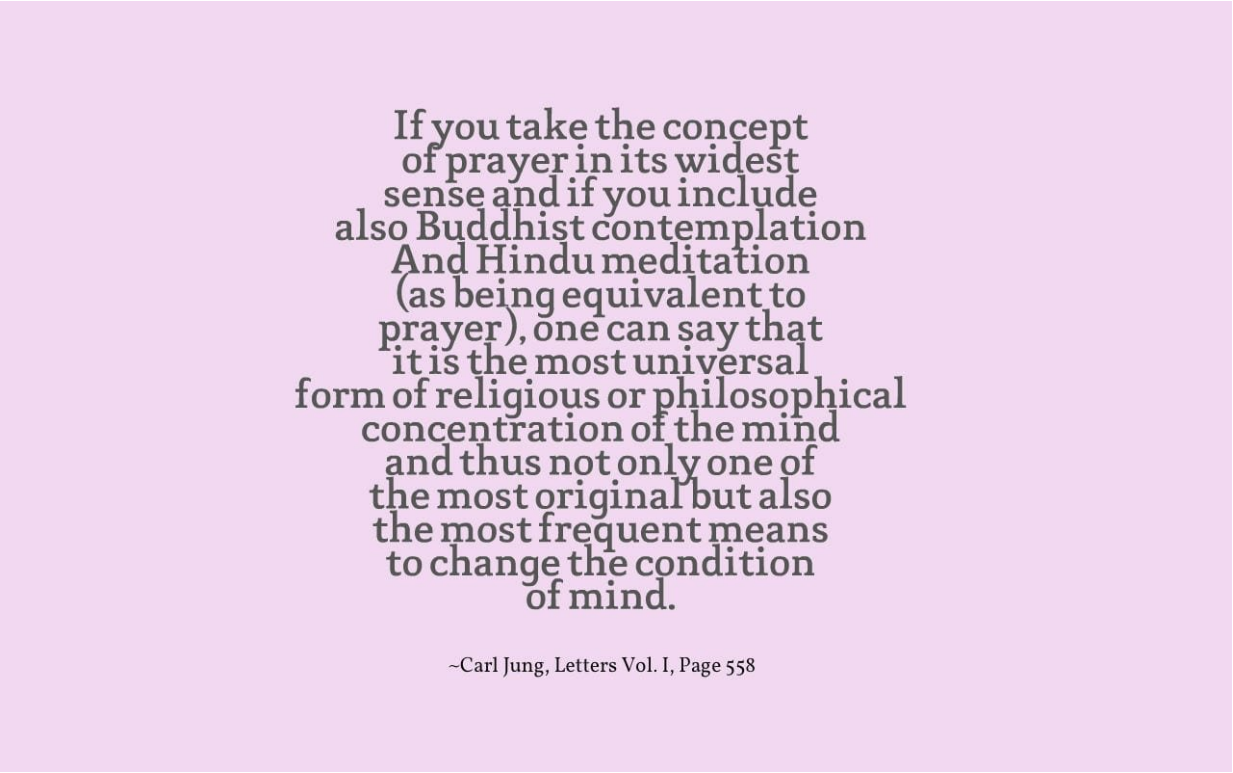
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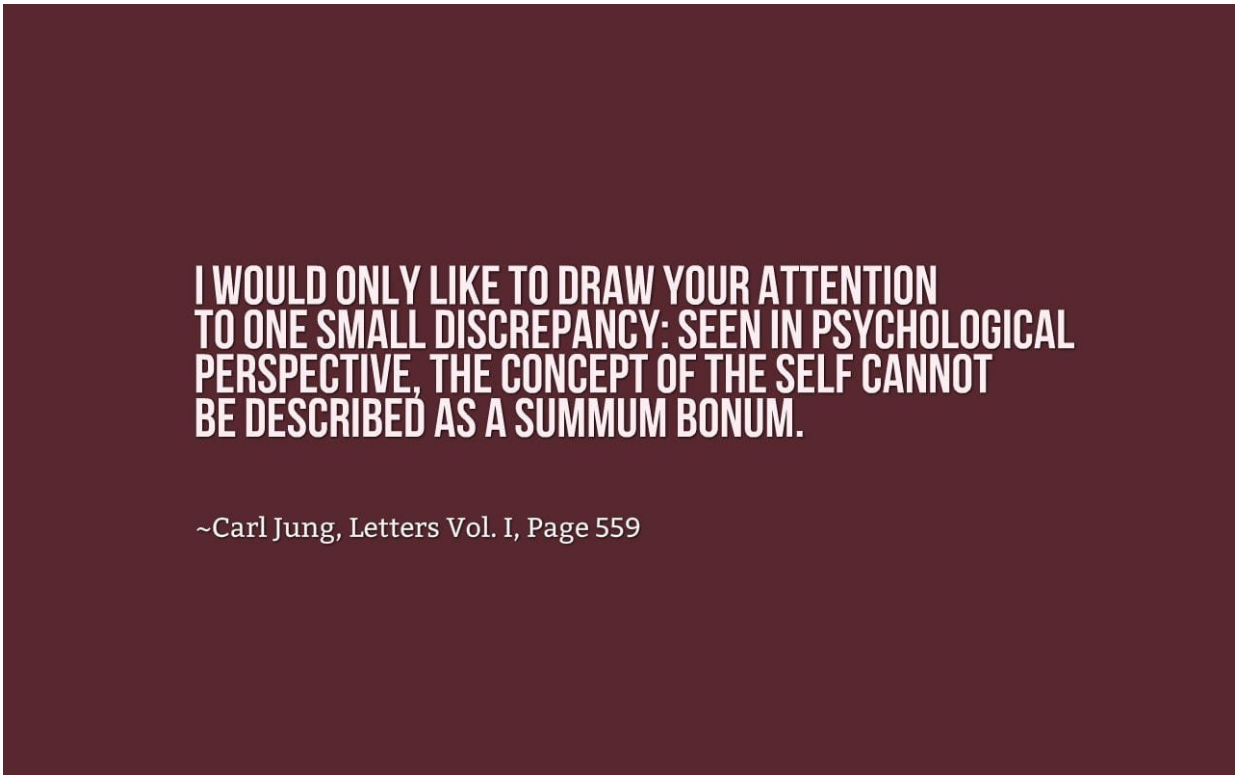
also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558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~Carl Jung, Letters Vol. I, Page 559

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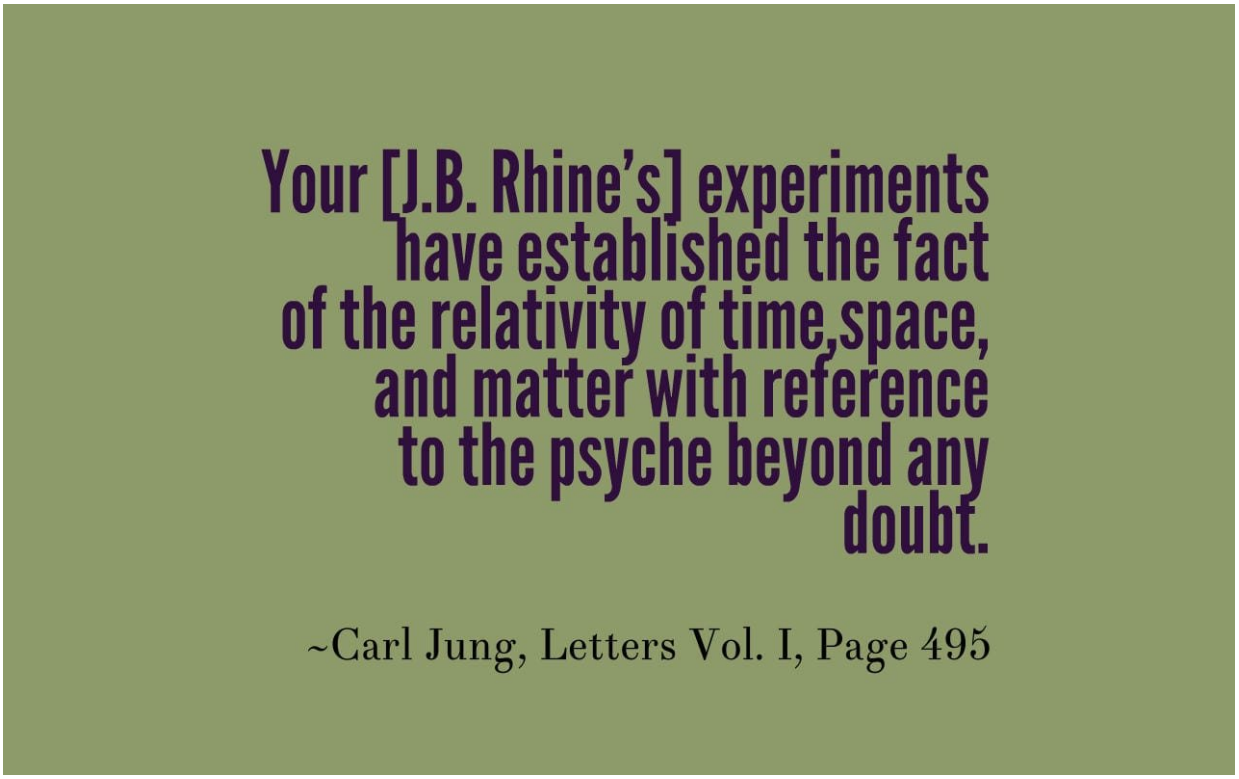
Your [J.B. Rhine's] experiments have established the fact of the relativity of time,space, and matter with reference to the psyche beyond any doubt.
~Carl Jung, Letters Vol. I, Page 495

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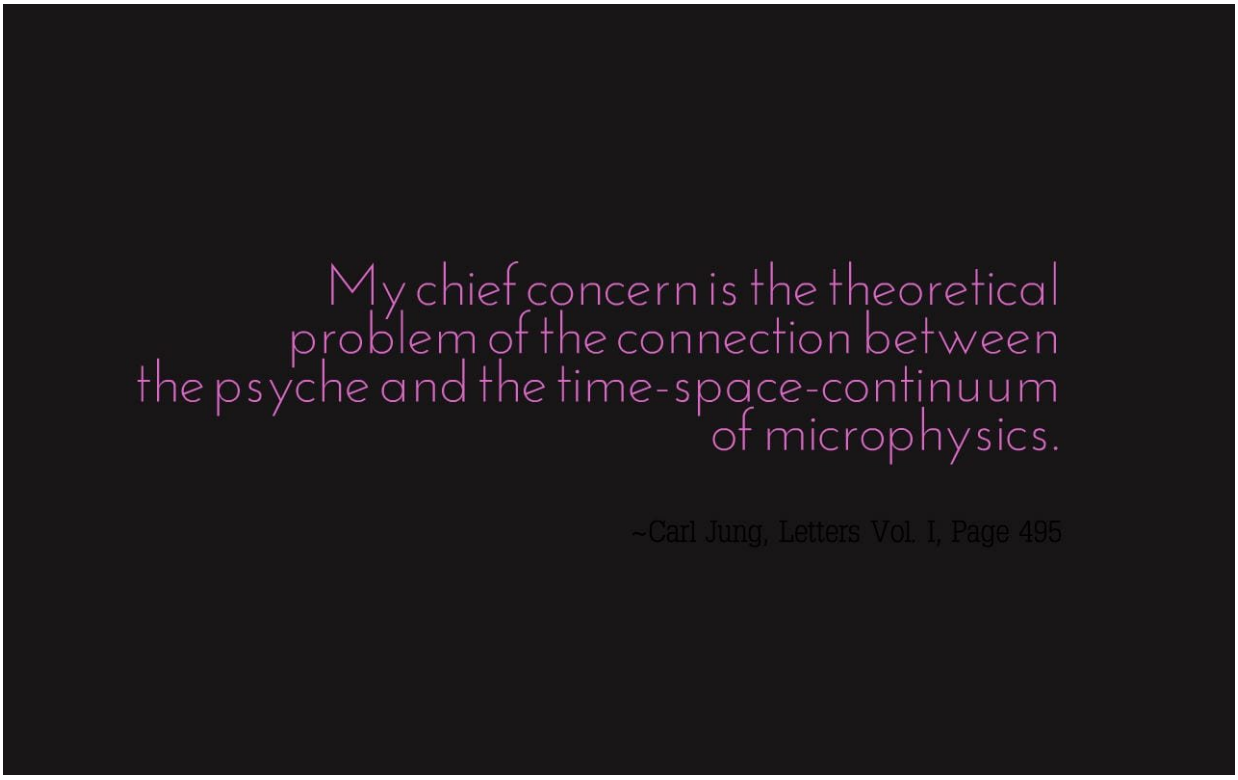
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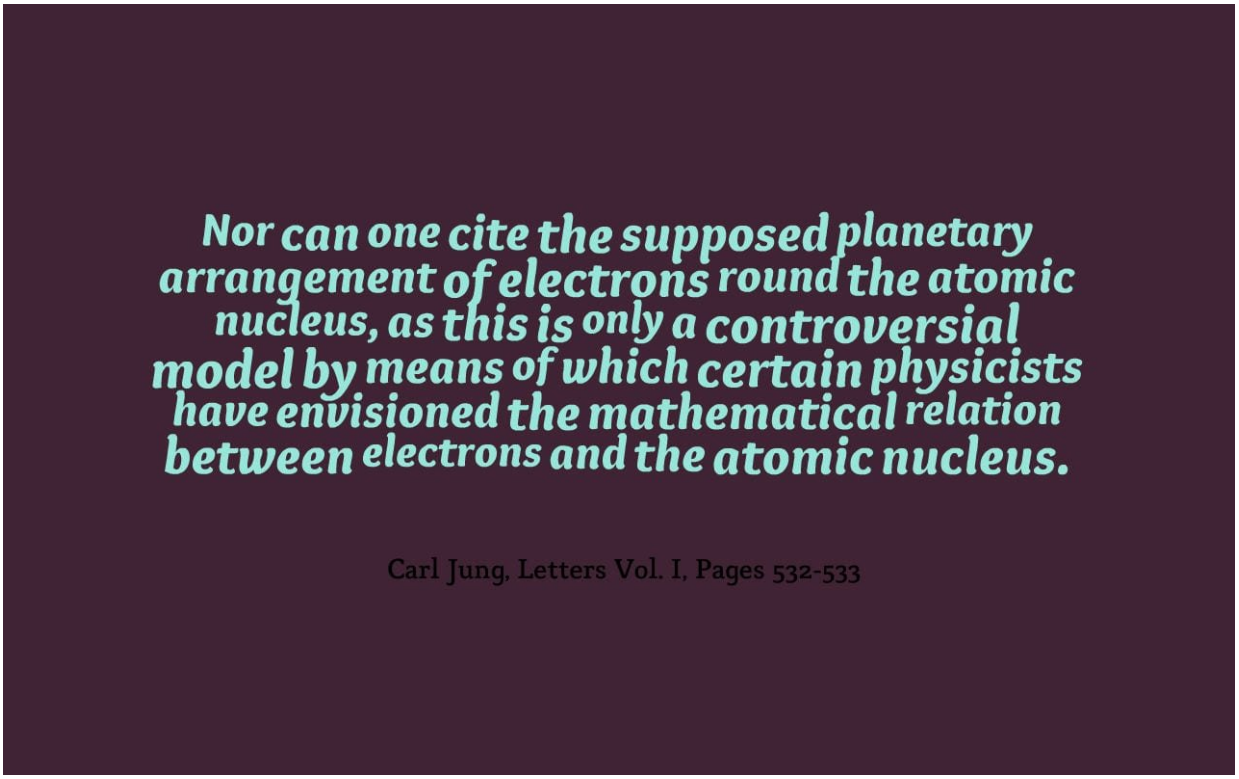
Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical relation between electrons and the atomic nucleus.
Carl Jung, Letters Vol. I, Pages 532-533

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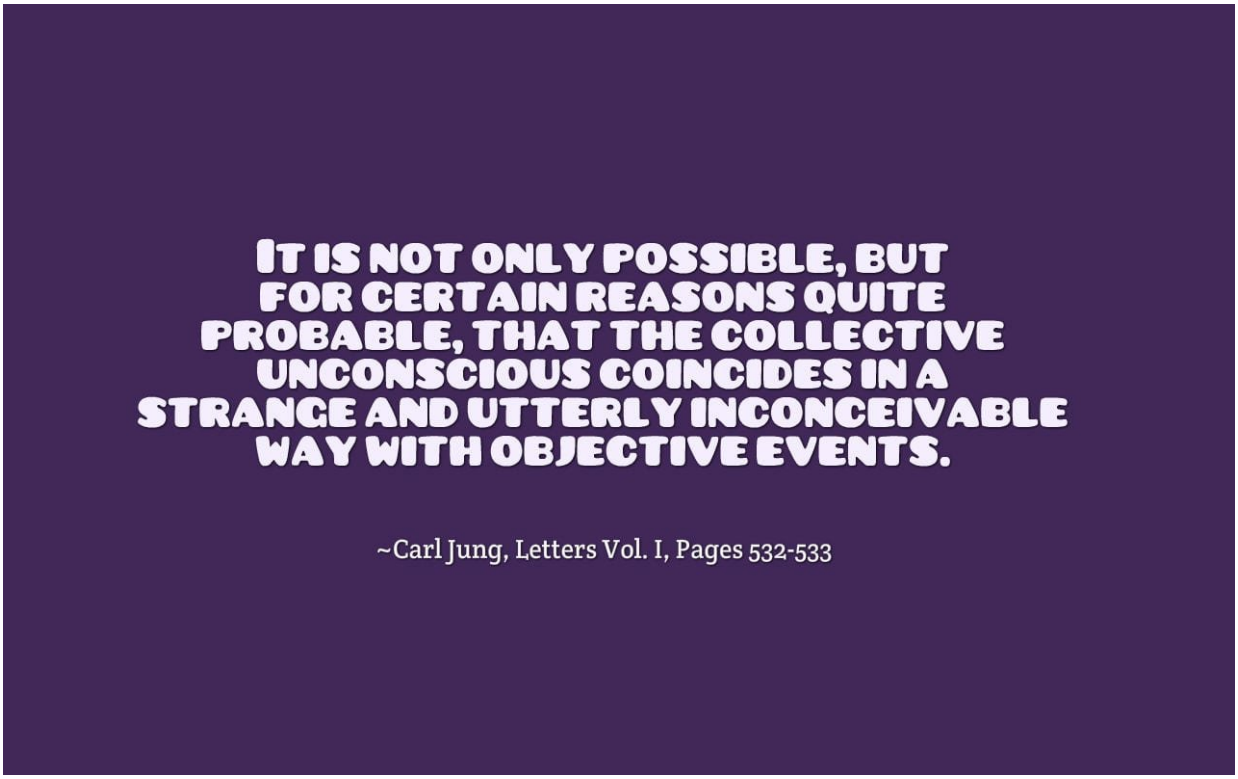
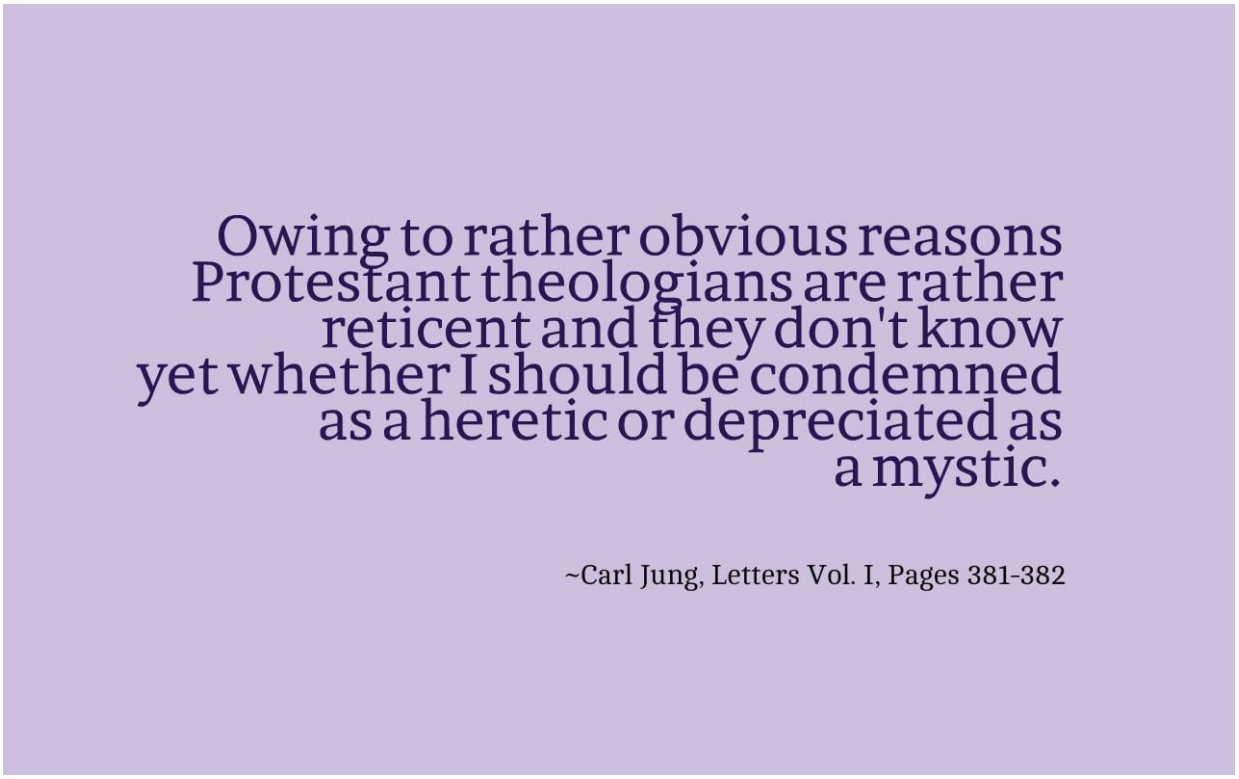

IT IS NOT ONLY POSSIBLE, BUT FOR CERTAIN REASONS QUITE PROBABLE, THAT THE COLLECTIVE UNCONSCIOUS COINCIDES IN A STRANGE AND UTTERLY INCONCEIVABLE WAY WITH OBJECTIVE EVENTS.
~Carl Jung, Letters Vol. I, Pages 532-533

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides
in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533


Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.
~Carl Jung, Letters Vol. I, Pages 381-382

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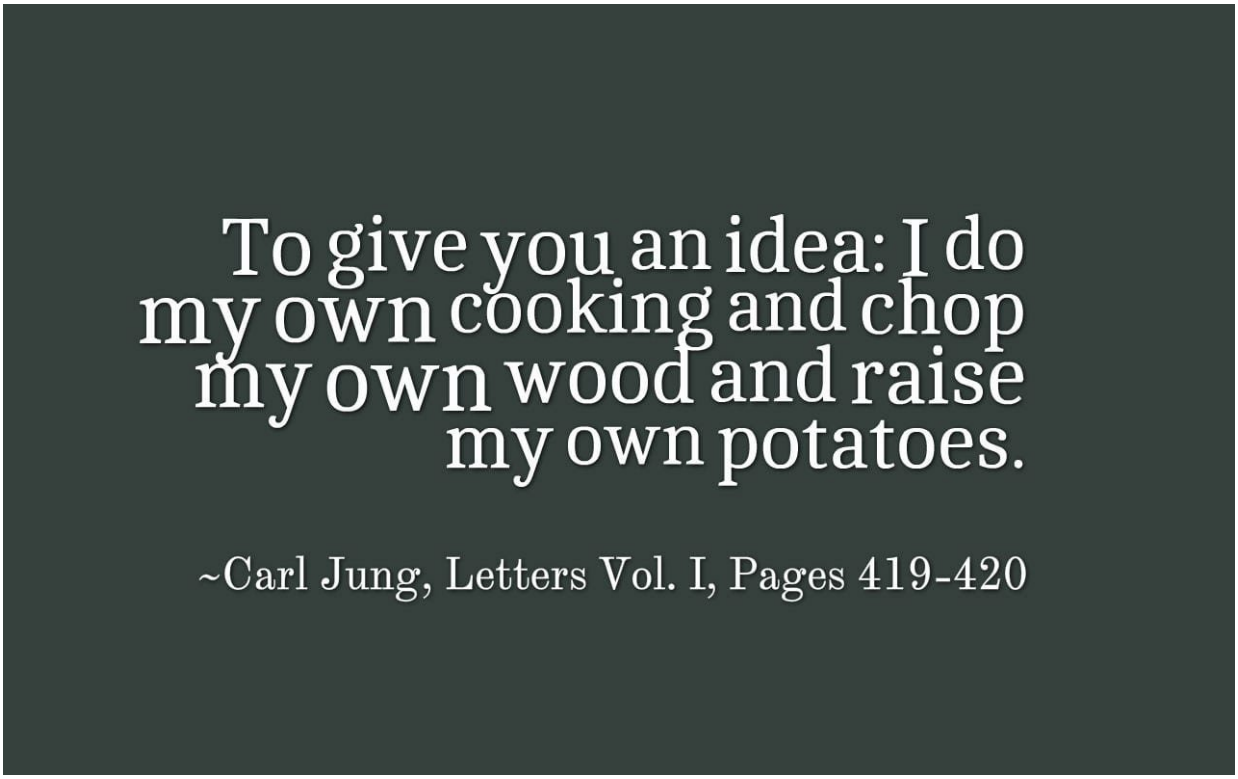
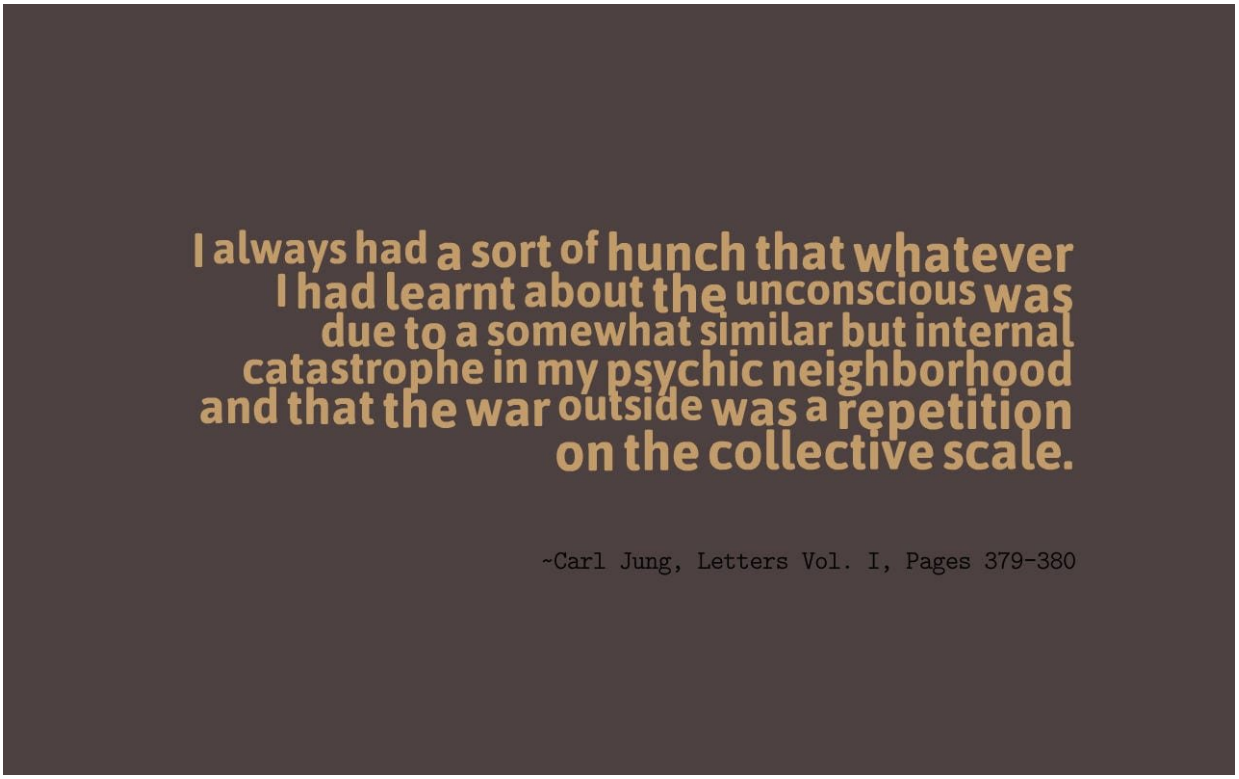


To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes. Carl Jung, Letters Vol. I, Pages 419-420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~Carl Jung, Letters Vol. I, Pages 379-380

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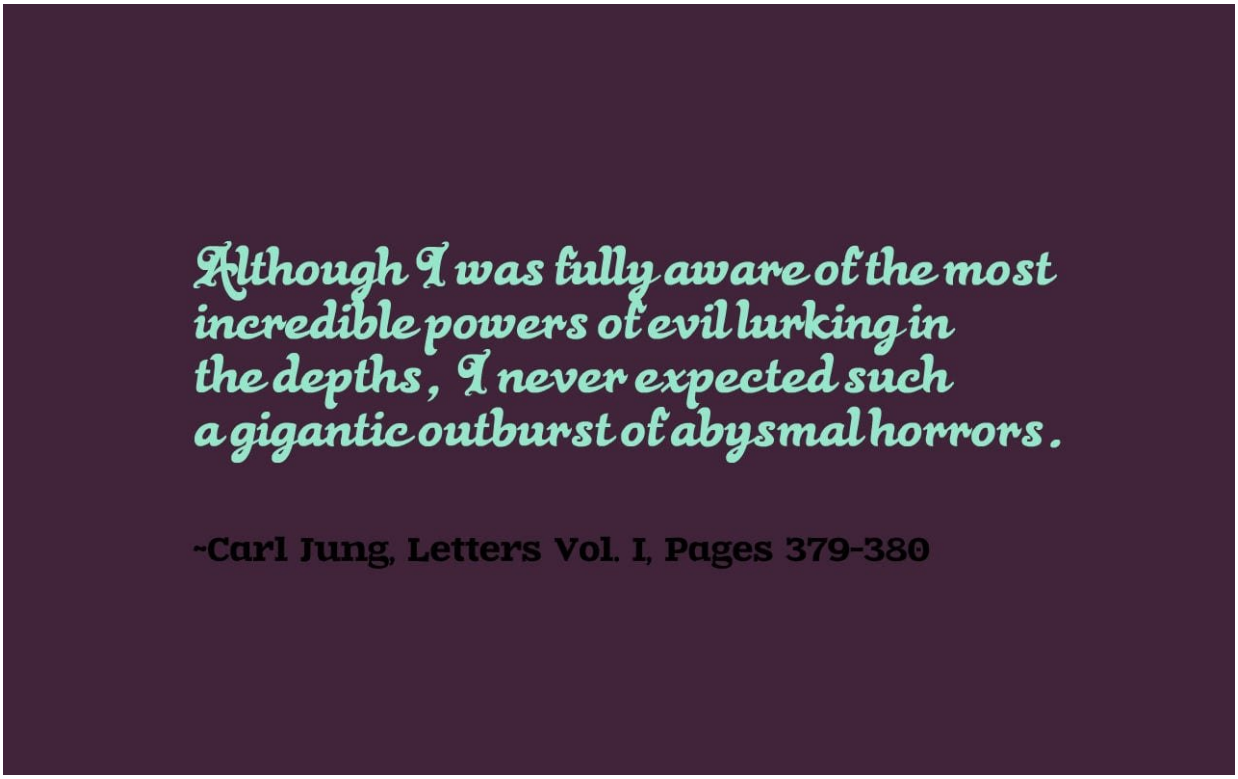
Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors.
~Carl Jung, Letters Vol. I, Pages 379-380

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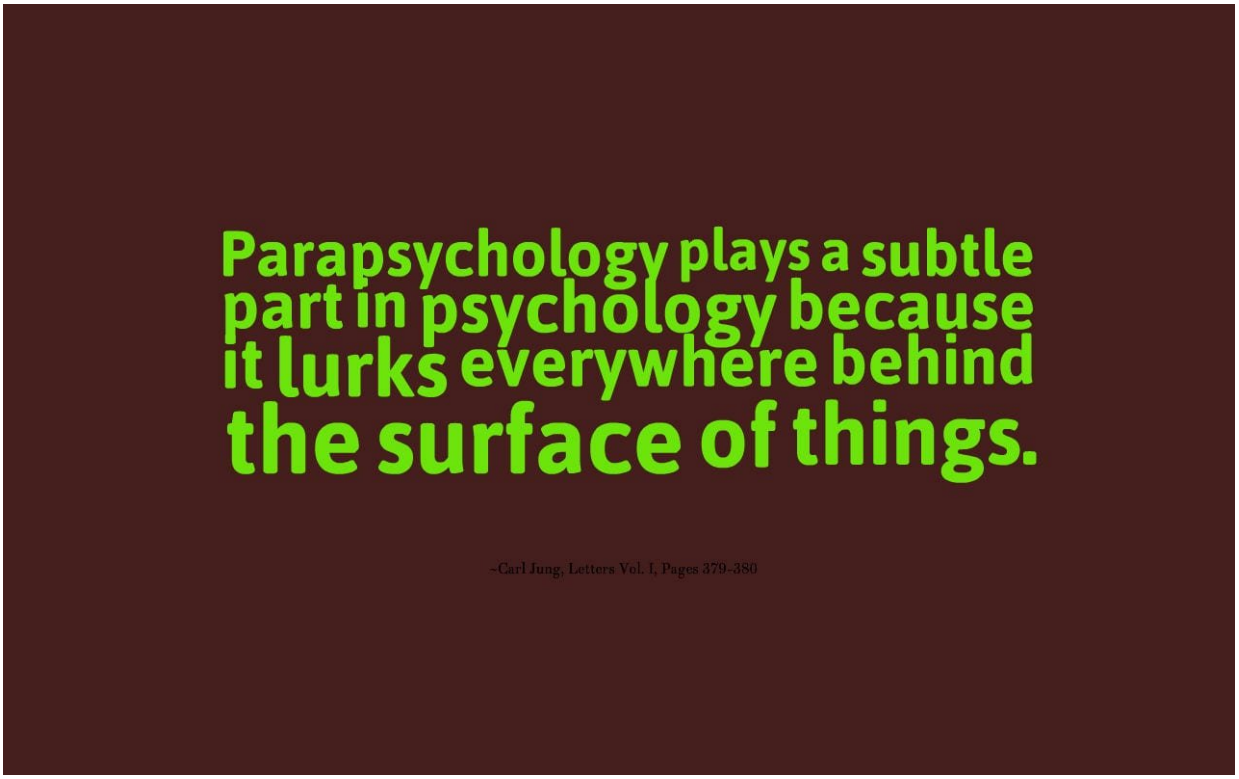
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~Carl Jung, Letters Vol. I, Pages 379-380

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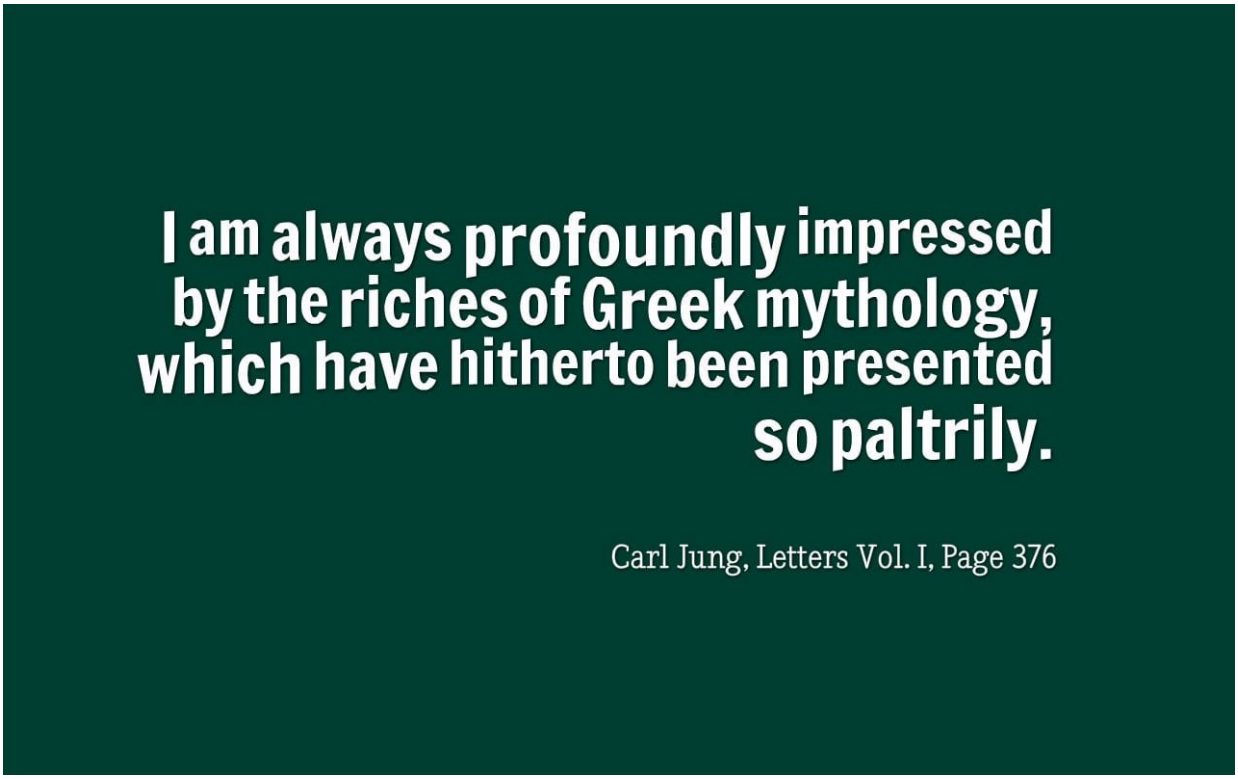
I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily.
Carl Jung, Letters Vol. I, Page 376

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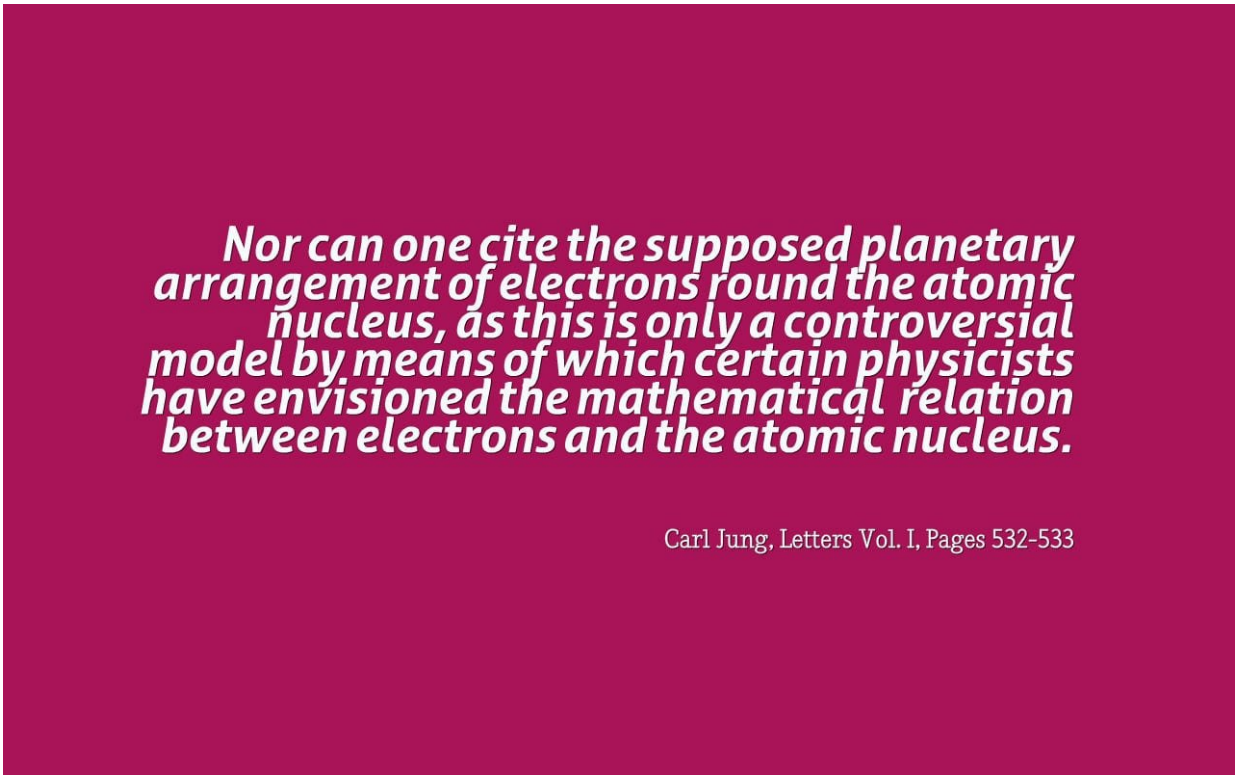
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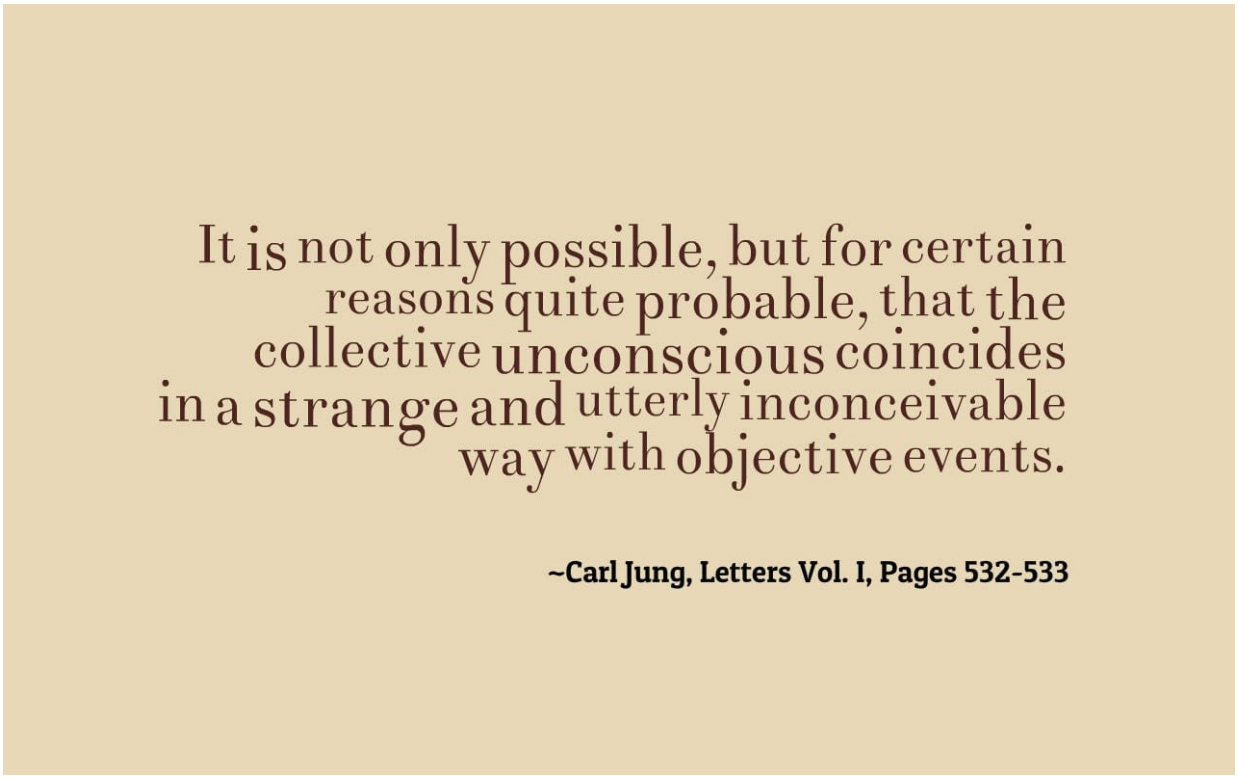
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Red Book: https://www.facebook.com/groups/792124710867966/

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WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit.. (2020-11-04 03:59)

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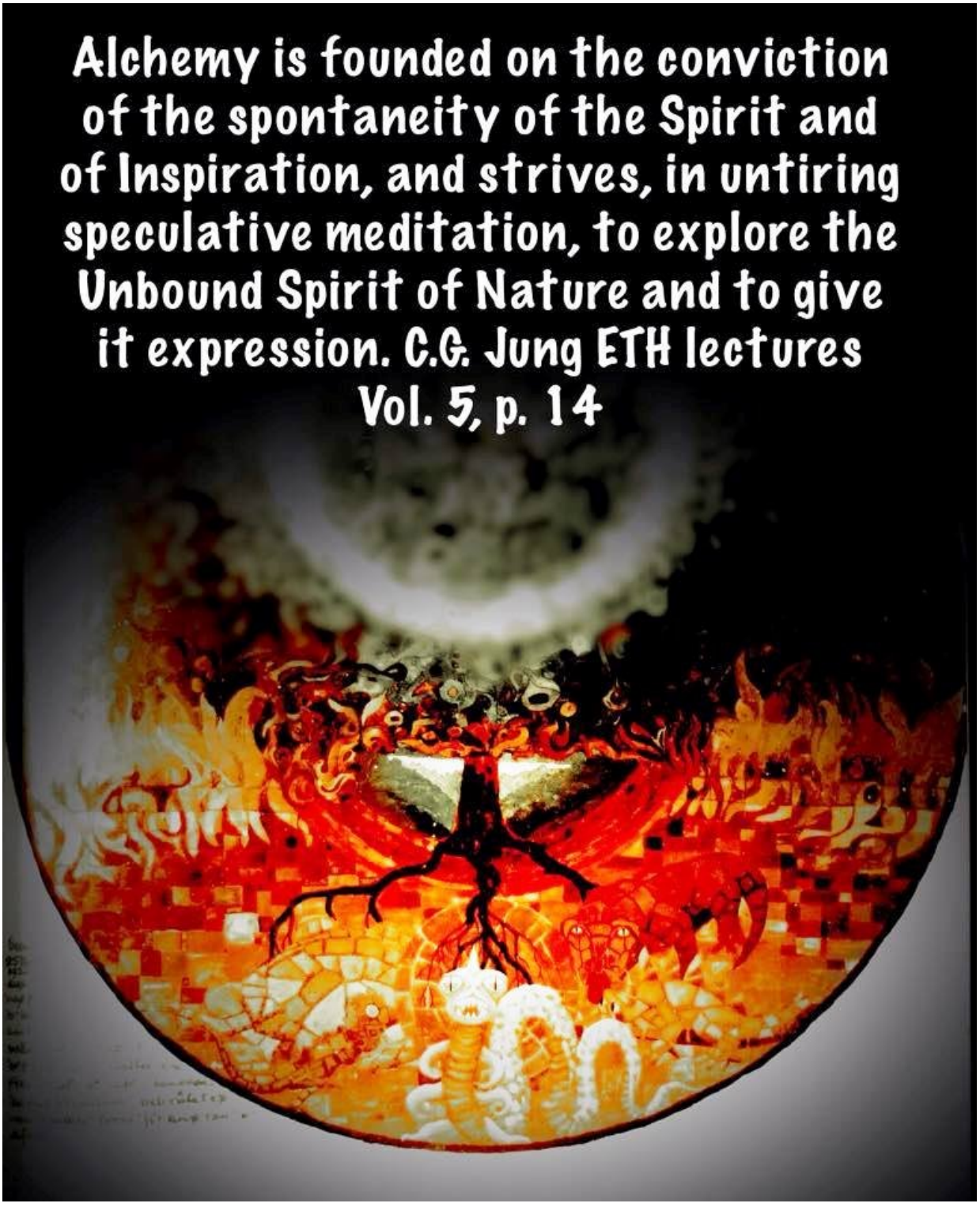
Alchemy is founded on the conviction
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Unbound Spirit of Nature and to give
it expression. C.G. Jung ETH lectures
Vol. 5, p. 14

[2]ETH Lectures

The development of science, which is so extraordinarily characteristic for the West, owes its

origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

http://carljungdepthpsychology.blogspot.com/2015/02/carl-jungs-introduction-t o-alchemy.html

Carl Jung across the web:

Blog: http://www.blogger.com/home

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/4bc63-1conviction.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/

Carl Jung on Christ and Astrology (2020-11-04 04:23)

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[1]Aion

[2]

[Carl Jung on Christ and Astrology]

Although no connection of any kind can be proved between the figure of Christ and the inception of the astrological age of the fishes, the simultaneity of the fish symbolism of the Redeemer with the astrological symbol of the new aeon seems to me important enough to warrant the emphasis we place upon it.

If we try to follow up the complicated mythological ramifications of this parallel, we do so with intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in a personality, and on the other hand synchronistically, in a moment of time determined in advance, before Christ's birth.

Indeed, long before that, the archetype had been written in the heavens by projection, so as then, "when the time was fulfilled" to coincide with the symbols produced by the new era. The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricorn (the goatfish).

As a zodiacal sign, therefore, it is not in the least remarkable.

It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the "fish" was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the "holier food," and whose followers are little fishes, the, "pisciculi."

Assume, if you like, that a fairly widespread knowledge of astrology would account for at least some of this symholism in certain Gnostic-Christian circles.

But this assumption does not apply when it comes to eyewitness accounts in the synoptic gospels. There is no evidence of any such thing. We have no reason whatever to suppose that those stories are disguised astrological myths.

On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them.

They are "Just So" stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation.

Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new aeon, the more so as the age of the fishes seems to have left no very clear traces in the cultures of the East.

I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology.

As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New Testament is a somewhat uncomfortable proposition to swallow.

The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure.

This consists of a band of weak stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge.

The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.

Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.

Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one. Christ is followed by the Antichrist, at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes.

We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age. Carl Jung, Aion, The Sign of the Fishes, Paragraph 148.

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=31XI6PZIBY41H&dchild=1&keywords=jung+aion&qid=1604482234&spre
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/b0d47-pices.jpg

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Carl Jung on the Symbol of the Self and Nuclear Reactions (2020-11-04 04:27)

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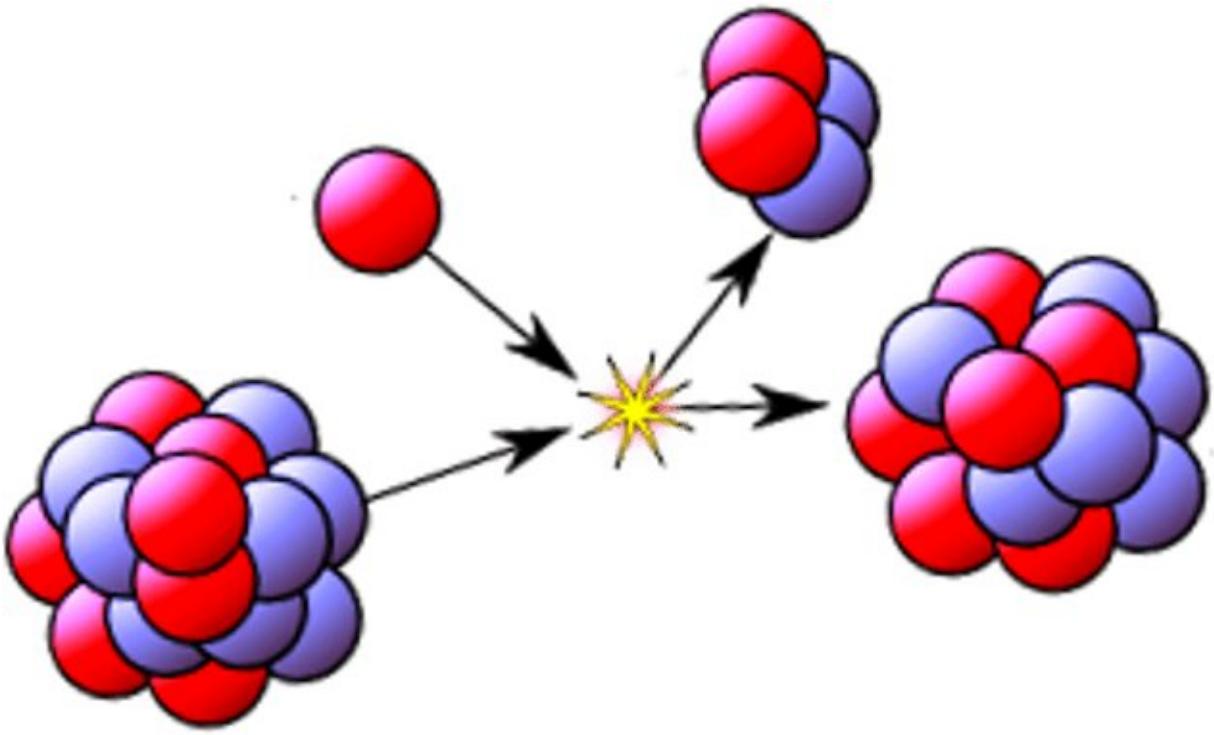

[Carl Jung on the Symbol of the Self and Nuclear Reactions]

The formula presents a symbol of the self, for the self is not just a static quantity or constant form, but is also a dynamic process. In the same way, the ancients saw the imago Dei in man not as a mere imprint, as a sort of lifeless, stereotyped impression, but as an active force.

The four transformations represent a process of restoration or rejuvenation taking place, as it were, inside the self, and comparable to the carbon-nitrogen cycle in the sun, when a carbon nucleus captures four protons (two of which immediately become neutrons) and releases them at the end of the cycle in the form of an alpha particle.

The carbon nucleus itself comes out of the reaction unchanged, "like the Phoenix from the ashes."

The secret of existence, i.e., the existence of the atom and its components, may well consist in a continually repeated process of rejuvenation, and one comes to similar conclusions in trying to account for the numinosity of the archetypes.

I am fully aware of the extremely hypothetical nature of this comparison, but I deem it appropriate to entertain such reflections even at the risk of being deceived by appearances.

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype.

The analogy with physics is not a digression since the symbolical schema itself repre-

sents the descent into matter and requires the identity of the outside with the inside.

Psyche cannot be totally different from matter, for how otherwise could it move matter? And matter cannot be alien to psyche, for how else could matter produce psyche?

Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible.

If research could only advance far enough, therefore, we should arrive at an ultimate agreement between physical and psychological concepts.

Our present attempts may be bold, but I believe they are on the right lines. Mathematics, for instance, has more than once proved that its purely logical constructions which transcend all experience subsequently coincided with the behavior of things.

This, like the events I call synchronistic, points to a profound harmony between all forms of existence. Carl Jung, Aion, The Structure and Dynamics of the Self, Paragraphs 411-413.

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=31XI6PZIBY41H&dchild=1&keywords=jung+aion&qid=1604482234&spre
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/32d9b-cno.png

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Books by Barbara Hannah [Jungian] (2020-11-04 05:30)

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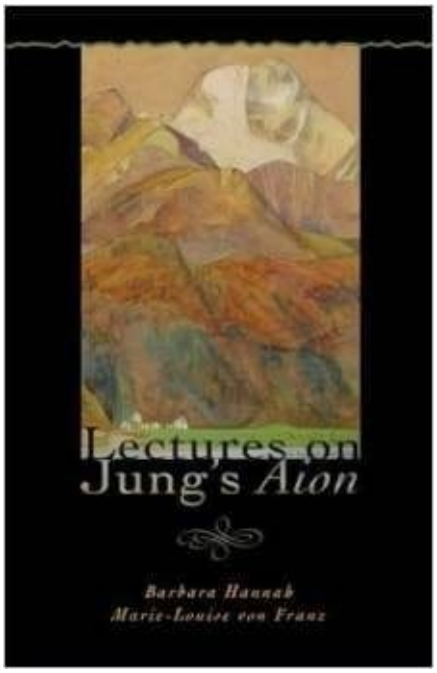
[1] 

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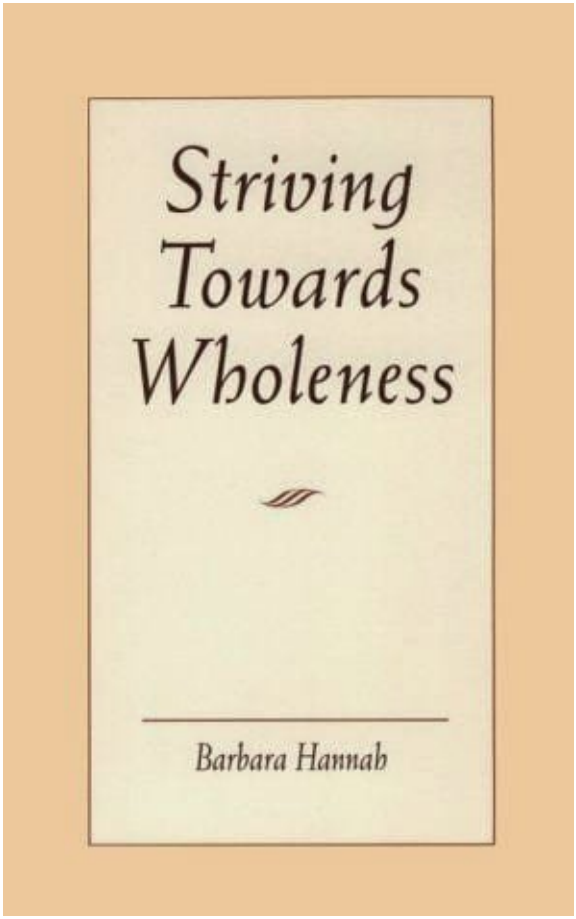
[3] 

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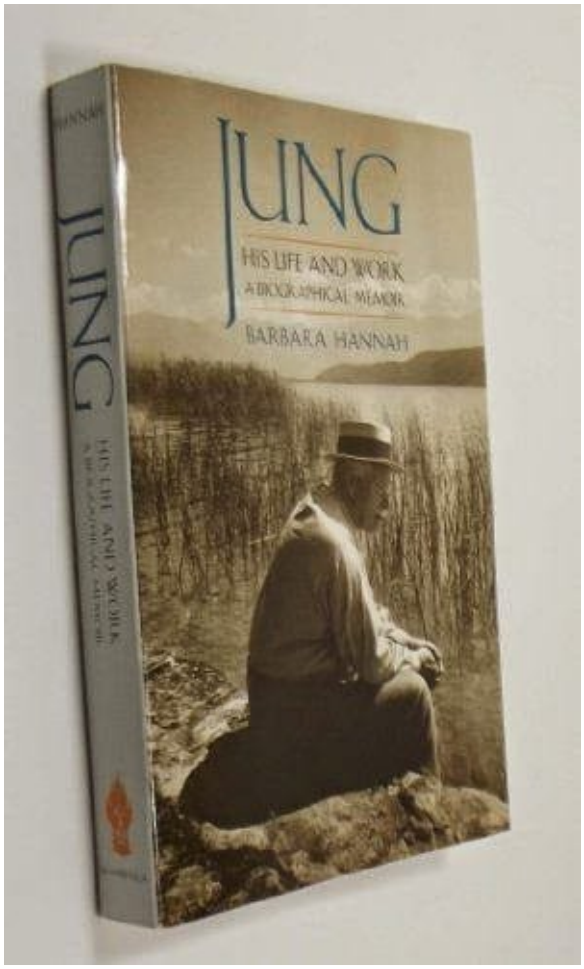
[5] 

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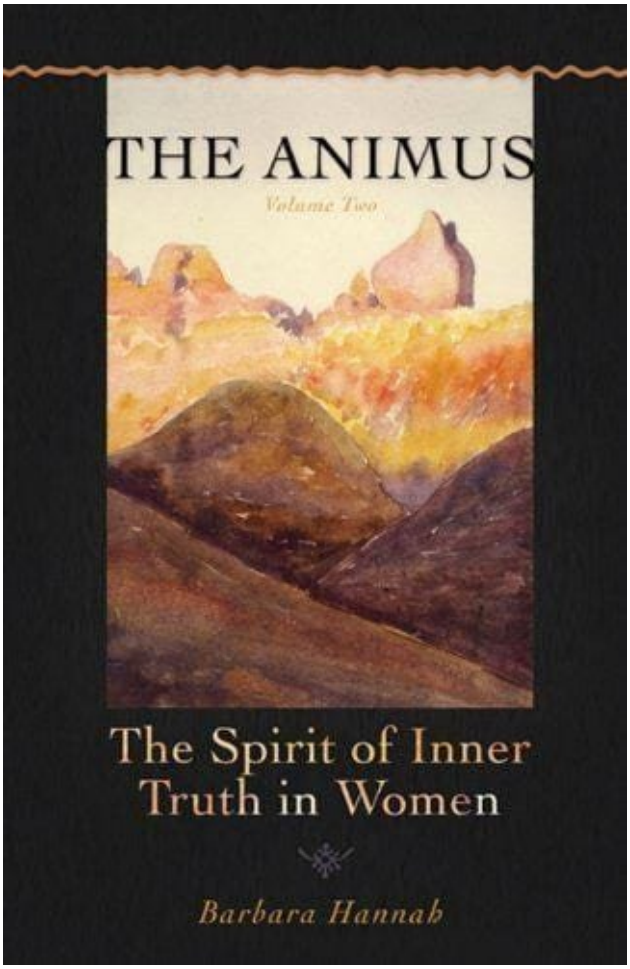

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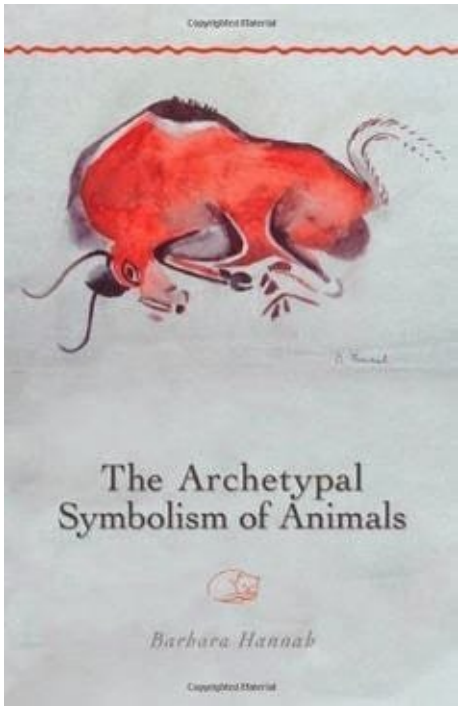
[9] 

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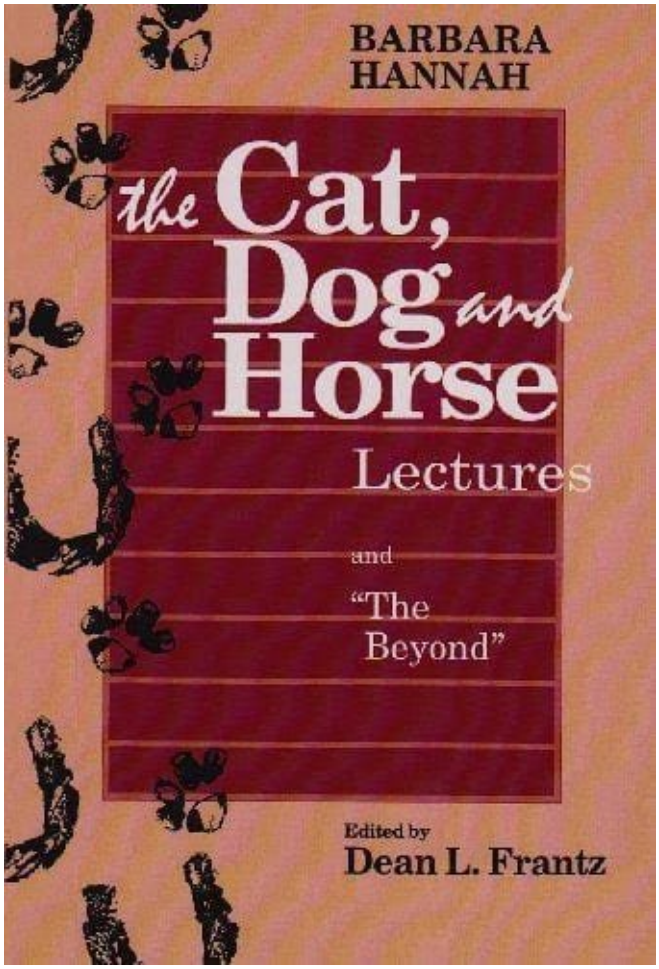

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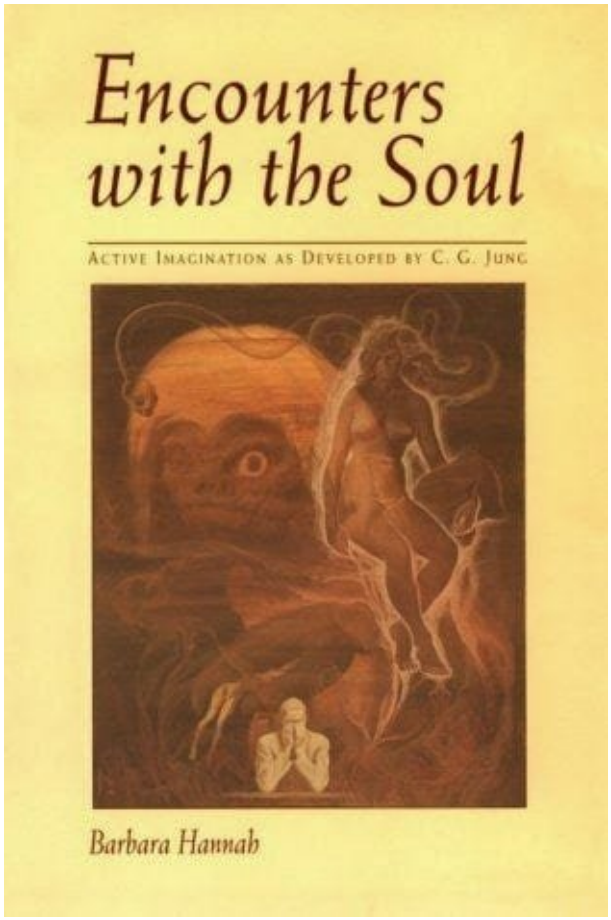

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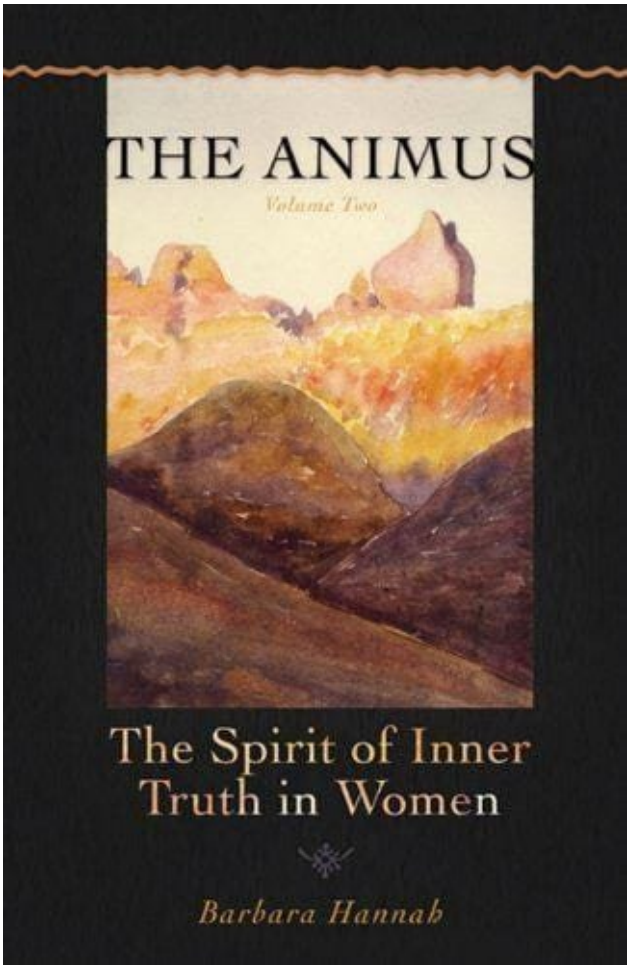

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Carl Jung Quotations “Jung’s Last Years” by Aniela Jaffe (2020-11-04 05:45)

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[1]Jung’s Last Years

I was expected, Jung explained, never under any circumstances to allow myself to be irritated by his anger, nor by his occasional "grumbling," his roarings and cursings! Aniela Jaffe, Jung’s Last Years, Page 102.

Jung’s health and vitality had been weakened by an attack of amoebic dysentery in India in 1938, and a severe cardiac infarct in 1944 was the next blow life dealt him. "It was then that life busted me, as sometimes it busts everyone!" Aniela Jaffe, Jung’s Last Years, Page 99.

The fatal illness of his wife Emma-she died in November 1955 -marked the time when his life was nearing its end. Aniela Jaffe, Jung's Last Years, Page 100.

When I took up my duties with Jung I had known him for about twenty years-my analysis with him began in 1937, a few months before he went to India. Aniela Jaffe, Jung's Last Years, Page 100.

Respect for life also characterized Jung's analytical work. Worried or depressed patients hoped in vain for exhortation or comfort. Jung gave them something else: he wanted to get them to integrate the necessary suffering to their life. To soothe it away or exclude it would rob them of a vital experience, while the core of the depression would remain and soon enough provoke new suffering. Aniela Jaffe, Jung's Last Years, Page 103.

Any kind of "joyful Christianity" or sentimental prettification exasperated Jung to the limit. Aniela Jaffe, Jung's Last Years, Page 104.

Usually he enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength. Aniela Jaffe, Jung's Last Years, Page 105.

Jung was a good Swiss citizen. Nothing but illness could prevent him from casting his vote, even in old age, and every Swiss knows the sense of responsibility and consciousness of duty this entails. Aniela Jaffe, Jung's Last Years, Page 108.

Jung belonged to the "freethinking" or Democratic party. It may be remarked parenthetically that he supported women's right to vote, a right hitherto non-existent in Switzerland and a subject of fervent disputes. Aniela Jaffe, Jung's Last Years, Page 108.

Foreign newspapers came into the house on days of political crisis; and magazines, especially the English Listener and the American National Geographic Magazine and
the Atlantic Monthly, satisfied his need for information on political and other matters. Aniela Jaffe, Jung's Last Years, Page 108.

As a student he had to get his money, or at least part of it, from the sale of antiques belonging to a relative. Jung knew what poverty was. Aniela Jaffe, Jung's Last Years, Page 109.

But there was something else too: objects possessed for Jung, a meaning in themselves, so they had to be treated with special care. "Things take their revenge!" he once hurled threateningly at my head when I had mislaid or botched something-I no longer remember what. Aniela Jaffe, Jung's Last Years, Page 109.

For anyone like Jung, who devoted so much care and attention to them, objects began to animate themselves, living a life of their own. They would start talking, and communicate things that remain hidden from others. Objects are not always inert; sometimes they seem to join in the game of life, to reflect the mood and thoughts of people. Aniela Jaffe, Jung's Last Years, Page 109.

"'You should make friends again with the nearest things,' said Nietzsche and didn't. He was wafted away on the great wind, drunk with his own words. Even things, thanks to the meaning immanent in them, answer us as we address them. They are socially minded and afford us delightful company in hours and days of loneliness." Aniela Jaffe, Jung's Last Years, Page 110.

Nobody enjoyed laughing as much as Jung; nobody made others laugh as he could. After the death of his wife his laughter became rarer and quieter. Aniela Jaffe, Jung's Last Years, Page 113.

His impatience was due not only to his temperament-astrologically he was a Leo- but also to his extreme sensitivity, which both enriched and burdened his life. Aniela Jaffe, Jung's Last Years, Page 114.

But then he became serious and began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his relationships and made him unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability, he had perceived beauties and experienced things other people scarcely dreamed of. Aniela Jaffe, Jung's Last Years, Page 115.

But whenever a concert pianist gave a recital on the grand piano at the house in Kushnacht-the last one was the Russian- Ania Dorfmann- he was impressed by Jung's genuine feeling for music. Aniela Jaffe, Jung's Last Years, Page 116.

Once when in a consultation I wanted to tell him about my relation to my parents-the piece de resistance of a classic analysis-he wouldn't let me get a word out. "Don't waste your time! Anyway I know a person's relation to his parents at first glance!" Aniela Jaffe, Jung's Last Years, Page 116.

Burning letters in the beautiful old stove with green tiles which stood in his library was a solemn and at the same time cheerful occasion. Once, with the fire roaring, he smote the side of the stove with the flat of his hand, as though clapping an old friend on the shoulder, and remarked, laughing: "This fellow is my discretion!" Aniela Jaffe, Jung's Last Years, Page 117.

That he could still remember the dreams of his earliest childhood when he was well over eighty is astonishing enough. After he had recounted them for the memoirs, notes of the same dream were found which he had written some forty years earlier, and they differed in not a single detail from the spoken versions. Sometimes even the wording was nearly the same. Aniela Jaffe, Jung's Last Years, Page 118.

"Thank God my memory does not burden me with personal things.!!-he [Jung] used to exclaim with relief. Aniela Jaffe, Jung's Last Years, Page 118.

These [Eranos] "wall sessions" were the unforgettable highlights of the summer. They acquired a different character when Erich Neumann, of Tel-Aviv, was there, for then a dialogue developed between the two, and we listened. Aniela Jaffe, Jung's Last Years, Page 119.

Not so Jung: no question of letting the plan drop! Of course I must go on the trip, I had also to accept the risk of danger. The unconscious was nature, and like nature it could either

help man or destroy him. What mattered was that he should try to confront nature consciously, to fathom it and transform it. That was the whole venture of life. Aniela Jaffe, Jung's Last Years, Page 121.

Before–going—to Africa in 1926 he learned Swahili, which stood him in good stead during palavers with the natives in Kenya and Uganda. Aniela Jaffe, Jung's Last Years, Page 122.

He [Jung] had no Hebrew, which he regretted very much, especially after he became acquainted with the texts of Jewish mysticism, which he would have liked to have read in the original. Aniela Jaffe, Jung's Last Years, Page 122.

After the death of his [Jung] wife, his four daughters and his daughter-in-law-each the center of a large family of her own-took turns staying with him for a while, to keep him company. Aniela Jaffe, Jung's Last Years, Page 122.

It was obvious that dictating letters tired him, but they took an important place in his life. As his libido stopped flowing into the production of scientific works, they became a receptacle for his creative ideas, and so their number continually increased in his later years. Aniela Jaffe, Jung's Last Years, Page 123.

But at bottom he understood and accepted his "outsiderness," because he knew that his ideas expected too much of his contemporaries. Aniela Jaffe, Jung's Last Years, Page 124.

Jung was all the more pleased and grateful for the successful interviews, such as those with Mircea Eliade, Georges Duplain, Georg Gerster, Gordon Young, Richard Evans, and John Freeman. Aniela Jaffe, Jung's Last Years, Page 125.

A distinguishing mark of his [Jung's] correspondence is that the great bulk of it was conducted with people unknown to him. Letters to the well-known or famous were in the minority. Aniela Jaffe, Jung's Last Years, Page 125.

It was one of Jung's exaggerations to say that the "man of the people" understood him better than the intellectuals,… Aniela Jaffe, Jung's Last Years, Page 125.

It was a particular joy to him that an abbess in Alsace read his "Answer to Job" with her nuns. Aniela Jaffe, Jung's Last Years, Page 126.

When Jung was writing, he enclosed himself in an invisible shell. Nothing could distract him or break through his concentration; it was a cardinal law that he was never under any circumstances to be spoken to while writing. Aniela Jaffe, Jung's Last Years, Page 128.

Very early on Jung had taken to giving the typescripts to his pupils to read before sending them to the printer. All criticisms, all suggestions for changes, cuts or additions were carefully weighed and were generally accepted. Aniela Jaffe, Jung's Last Years, Page 128.

"Jung smoked a water-cooled pipe." "By choice he smoked Granger tobacco." Aniela Jaffe, Jung's Last Years, Page 129.

The [Tobacco] mixture was kept in a dark bronze box, which for some unaccountable reason bore the name "Habbakuk." Aniela Jaffe, Jung's Last Years, Page 129.

Jung was no cigarette smoker, but after luncheon he allowed himself a Brazilian cigar, which he would offer also to his friends. Aniela Jaffe, Jung's Last Years, Page 129.

We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in
the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts. Aniela Jaffe, Jung's Last Years, Page 130.

Jung liked playing patience. He had no compunction, now and then, in an emergency, in helping fate a little by switching the cards around. The game had to come out, dammit! The scandalization of others who caught him out in such unabashed cheating did not disturb him in the slightest, it may even have spiced his enjoyment. Aniela Jaffe, Jung's Last Years, Page 131.

He liked English thrillers, but Simenon was his favorite. Aniela Jaffe, Jung's Last Years, Page 131.

For Jung the figure of the detective was a modern version of the alchemical Mercurius, solver of all riddles, and he was entertained by his heroic deeds. He also enjoyed science fiction. Aniela Jaffe, Jung's Last Years, Page 131.

There was the laughing head of the trickster that Jung said looked like Balzac, and a naked female form with arms outstretched towards a mare-he called it Pegasus. Aniela Jaffe, Jung's Last Years, Page 133.

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived. Aniela Jaffe, Jung's Last Years, Page 135.

Then followed a simple but delicious meal: soup-generally an enriched . Knorr or Maggi packet-soup-a dish filled with an abundance of cheeses, butter, bread, and fruit. A cup of coffee and sometimes a liqueur ended the meal. Aniela Jaffe, Jung's Last Years, Page 135.

"It is well known that Jung was a connoisseur of wine." "Cocktails he detested." Aniela Jaffe, Jung's Last Years, Page 135.

Jung died in his house in Kusnacht, amid the great images that filled his soul. As the thought of death had been his familiar for many decades, it did not come as an enemy, although he
was familiar also with the pain caused by the finite11ess of life. Aniela Jaffe, Jung's Last Years, Page 135.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by

switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

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"It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. " Carl Jung, Jung's Last Years, Page 137.

"At that moment I heard from outside and above me my mother's voice. She called out, 'Yes, just look at him. That is the man-eater!' That intensified my terror still more, and I awoke sweating and scared to death.' Carl Jung, Jung's Last Years, Page 137.

I had to obey an inner law which was imposed on me and left me no freedom of choice.... . . A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me. Carl Jung, Jung's Last Years, Page 141.

" A few weeks later I returned to school, and never suffered another attack. The whole bag of tricks was over and done with! That was when I learned what a neurosis is." Carl Jung, Jung's Last Years, Page 143.

"For the time being I am undergoing the curse of letter-writing. Only through submission to detestable duties can one gain a certain feeling of liberation which induces a creative mood. In the long run one 1 cannot steal creation." Carl Jung, Jung's Last Years, Page 143.

"The high degree of assurance and composure that distinguish you [Freud] is not yet mine generally speaking .... Countless things that are commonplaces for you are still brand new experiences for me, which I have to relive afterwards until they tear me to pieces." Carl Jung, Jung's Last Years, Page 144.

"And let those who go down with the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods." Carl Jung, Jung's Last Years, Page 150.

"After the parting of ways with Freud, a period of uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing." Carl Jung, Jung's Last Years, Page 150.

"I had wanted to go on with the scientific analysis of myths which I had begun in Symbols of Transformation. That was still my goal-but I must not think of that! I was being compelled to go through the process of the unconscious. I had to let myself be carried along by the current, without a notion of where it would lead me." Carl Jung, Jung's Last Years, Page 153.

... I had no choice but to return to it and take up once more that child's life with his childish games. This moment was a turning point in my fate, but I gave in only after endless resistance and with a sense of resignation. For it was a painfully humiliating experience to realize that there was nothing to be done except play childish games. Carl Jung, Jung's Last Years, Page 153

A few years later the dream came true: Jung fell into a neurotic conflict between creativity and inertia. Aniela Jaffe, Jung's Last Years, Page 141.

When Jung was twelve years old, the "fatal resistance to life in this world" obtruded once more and led to a neurosis. Aniela Jaffe, Jung's Last Years, Page 142.

He [Jung] suffered from more or less genuine fainting spells and stayed out of school for a half year or more. "I frittered away my time with loafing, collecting, reading, and playing.

But I did not feel any happier for it; I had the obscure feeling that I was fleeing from myself.” Aniela Jaffe, Jung’s Last Years, Page 143.

The dissertation, ”On the Psychology and Pathology of So-Called Occult Phenomena" (1902), dedicated to his fianc6e and written at the suggestion of Eugen Bleuler, his chief, formed the prelude to the first creative period. Aniela Jaffe, Jung’s Last Years, Page 144.

The real divergence between Jung’s standpoint and Freud’s first came to light in the theme of the mother-son incest. Jung dealt with it in the last chapter of Symbols of Transformation, entitled "The Sacrifice." Aniela Jaffe, Jung’s Last Years, Page 148.

“A true assessment of Freud’s achievement would take us into areas of the mind that concern not only Jews but Europeans in general, areas that I have sought to illuminate in my works. Without Freud’s ’psychoanalysis’ I wouldn’t have had a clue.” Aniela Jaffe, Jung’s Last Years, Page 152.

Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition .. " Aniela Jaffe, Jung’s Last Years, Page 20.

In the last essay he wrote before he died, Jung recapitulated the salient points in a dream series of an eight-year-old girl. Aniela Jaffe, Jung’s Last Years, Page 20.

it was a momentous event when he became acquainted with Wilhelm in 1928. Their first meeting, which soon developed into a friendship, took place when Wilhelm, with the help of his learned friend Lau Nai Suan in China, had after ten years of work just completed a new translation of the I Ching, along with a commentary on the oracles. Aniela Jaffe, Jung’s Last Years, Page 26.

The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung’s Last Years, Page 31.

He [Jung] pointed out that the proton radiation from the sun is influenced to such a degree by the conjunctions, oppositions, and quartile aspects of the planets that the occurrence of electromagnetic storms (sunspot periods) can be predicted with a fair amount of probability. The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung’s Last Years, Page 32.

"Astrology seems to require differing hypotheses, and I am unable to opt for an either-or. We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of our intellectual categories of thought." Carl Jung, Jung’s Last Years, Page 32.

"I incline. in fact to the view that synchronicity in the narrower sense is only a special instance of general acausal orderedness that, namely, of the equivalence of psychic and physical processes." Carl Jung, Jung’s Last Years, Page 42.

Although the year 1000 did not mark the expected end of the world, it secretly initiated the "kingdom of the second Fish" -traditionally interpreted as the age of Antichrist-whose culmination, no one will deny, we are experiencing in the present century. Aniela Jaffe, Jung's Last Years, Page 33

In reality the archetype must be regarded as the "arranger" of synchronistic phenomena. It is their condition, not their cause. Aniela Jaffe, Jung's Last Years, Page 37.

Even in apparently banal synchronistic events it is possible in most cases to uncover the organizing archetype. Aniela Jaffe, Jung's Last Years, Page 38.

Jung's method of research was pre-eminently historical. It consisted essentially in comparing his ideas and intuitions, and the insights he had gained from the empirical material provided by his patients, with the historical evidence. Aniela Jaffe, Jung's Last Years, Page 46.

He would let the contents rise up from the unknown psychic depths, not only carefully observing them but treating. them as realities to be lived with, felt, and experienced through active participation. Aniela Jaffe, Jung's Last Years, Page 47.

This experimental phase began at the end of 1912 and lasted till about 1919. Aniela Jaffe, Jung's Last Years, Page 47.

The study of Gnostic traditions nevertheless left him unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung's Last Years, Page 47.

Soon afterwards he acquired the first alchemical work for his library from a bookseller in Munich. It was the two volumes of Artis Auriferae, a compilation of some thirty Latin treatises, published in Basel in 1593. Aniela Jaffe, Jung's Last Years, Page 53.

In the course of his psychological interpretation of alchemical texts, which were then not understood at all, Jung came to realize the truth of the alchemical saying "liber librum aperit" (one book opens another). Aniela Jaffe, Jung's Last Years, Page 54.

In his old age Gerhard Dorn, a learned natural philosopher, doctor, and Paracelcist from Frankfurt-am-Main, who lived in the sixteenth century, came to mean more to Jung than most other alchemists. Aniela Jaffe, Jung's Last Years, Page 55.

The Book of Krates (ninth century) presents the whole alchemical doctrine in the form of a dream. Aniela Jaffe, Jung's Last Years, Page 58.

From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity. Aniela Jaffe, Jung's Last Years, Page 63.

Elsewhere Jung contrasted the transformation in the Mass with an analogous transforma-

tion process described in the visions of Zosimos of Panopolis, an alchemist of the third century, and compared the Christian ideas of redemption with those of the alchemists. Aniela Jaffe, Jung's Last Years, Page 66.

His [Jung's] observations on the religious aspect of evil start from the ancient numerical dilemma that runs through alchemy-the opposition and interplay of the trinity and the quaternity, where the "fourth" takes over the role of evil. Aniela Jaffe, Jung's Last Years, Page 66.

Behind the bond between the sexes stands the self, the archetype of wholeness, which contains and at the same time unites the opposites in human nature. Aniela Jaffe, Jung's Last Years, Page 67.

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Aniela Jaffe, Jung's Last Years, Page 68.

He described it as "psychoid," that is, not purely psychic but to a certain extent physical and organic. One might say that it too is utriusque capax. Aniela Jaffe, Jung's Last Years, Page 69.

Reverting to this idea of a transcendental unitary reality. In his memoirs, Jung admitted that he had reached the bounds of scientific understanding, for which reason he called Mysterium Coniunctionis the culmination of his work. Aniela Jaffe, Jung's Last Years, Page 70.

The "subtle body," or "breath body" as it is sometimes called, is an archetypal idea that can be traced back to classical antiquity. It occurs in Poseidonius and Plotinus, in Proclus and Synesius, and later in Paracelsus. Aniela Jaffe, Jung's Last Years, Page 72.

For the Paracelsists, matter acquired the ineffable quality of an "increatum," and hence was coexistent and co eternal with God. Carl Jung, Jung's Last Years, Page 59.

I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation of the centre. That was the first event that broke through my isolation. I became aware of an affinity; I could establish ties with something and someone. Carl Jung, Jung's Last Years, Page 50.

One of the books most frequently quoted by Jung is the anonymous Rosarium philosophorum; it was first published in Frankfurt in 1550, and is also contained in the second volume of Artis Auriferae. Jung's monograph "The Psychology of the Transference" Carl Jung, Jung's Last Years, Page 50.

"Consequently alchemy gains the quite new and interesting aspect of a projected psychology of the collective unconscious, and thus ranks with mythology and folklore. Its symbolism is in the closest relation to dream symbolism on the one hand, and to the symbolism of religion on the other." Carl Jung, Jung's Last Years, Page 57.

"Novum lumen": "To cause things hidden in the shadow to appear, and to take away the shadow from them, this is permitted to the intelligent philosopher by God; through nature….All these things happen, and the eyes of the common men do not see them, but the

eyes of the understanding and of the imagination perceive them with true and truest vision." Michael Sendivogius, Jung’s Last Years, Page 58.

"The conventional guises are dropped and the true man comes to light. He is in very truth reborn from this psychological relationship. [Transference]" Carl Jung, Jung’s Last Years, Page 67.

The organizing factor would then be the archetype of wholeness, which is as much physical as psychic and may thus be thought of as a "subtle body." Aniela Jaffe, Jung’s Last Years, Page 75.

Synchronicity, Meier says, "presupposes a tertium, higher than soma or psyche, and responsible for symptom formation in both-approximating to the theory of the ’subtle body.’ Aniela Jaffe, Jung’s Last Years, Page 75.

The phenomenon is in accord with the alchemical conception of imaginatio as a half corporeal, half spiritual being, whereby the soul is enabled to bring about "many things of the utmost profundity outside the body" by imagining them. Aniela Jaffe, Jung’s Last Years, Page 76.

Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power." Aniela Jaffe, Jung’s Last Years, Page 76.

£or Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter." Aniela Jaffe, Jung’s Last Years, Page 76.

"The experiences of the alchemists were, in a sense, my experiences, and their world was my world. " Carl Jung, Jung’s Last Years, Page 76.

Yet, unlike the alchemists, what fascinated Jung his life long was not Matter, but Psyche. For the scientist in him she was the object of rigorous empirical research; as a physician he succored her with deepest understanding; as a man he was the master and servant of her transformations. Aniela Jaffe, Jung’s Last Years, Page 77.

At the Congress of the International Society at Bad Nauheim in May 1934, Jung stipulated that the German-Jewish doctors who had been ejected or excluded from the German section could individually become members of the International Society with equal rights, thus preserving their professional and social status. Aniela Jaffe, Jung’s Last Years, Page 81.

Jung, to put it briefly, saw the Jews as a “race with a three thousand year-old civilization," whereas he attributed to the "Aryans" a "youthfulness not yet fully weaned from barbarism.” Aniela Jaffe, Jung’s Last Years, Page 81.

Yet he himself, long before the advent of Hitler, had warned in 1918 about "the blond beast menacingly prowling about in its underground prison, ready at any moment to burst out with devastating consequences. " But who took the warning seriously then? Aniela Jaffe, Jung’s Last Years, Page 91.

"The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country." Carl Jung, Jung's Last Years, Page 81.

In psychology the object of knowledge is at the same time the organ of knowledge, which is true of no other science. . . . If the organ of knowledge is its own object, we have every reason to examine that organ very closely indeed, since the subjective premise is at once the object of knowledge
which is therefore limited from the start. Carl Jung, Jung's Last Years, Page 87.

"Are we really to believe that a tribe which has wandered through history for several thousand years as 'God's chosen people' was not put up to such an idea by some quite special psychological peculiarity? " Carl Jung, Jung's Last Years, Page 89.

When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable
mass movement still seemed to me uncertain, just as the figure of the Fuhrer at first struck me as being merely ambivalent.
. . . Like many of my contemporaries, I had my doubts. Carl Jung, Jung's Last Years, Page 89-90.

The driving forces of a psychological mass movement are essentially archetypal. Every archetype contains the lowest and the highest, evil and good, and is therefore capable of producing diametrically opposite results. Hence it is impossible to make out at the start whether it will prove to be positive or negative. Carl Jung, Jung's Last Years, Page 90.

"One can love God, and must fear him. " Carl Jung, CW 11, Para 733.

"a change in the attitude of the individual can bring about a renewal in the spirit of the nations." Carl Jung, CW 10, Para 459.

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic. Carl Jung, 1925 Seminar, Page 81

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in

order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. Carl Jung, 1925 Seminar, Page 85

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will

find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites. Carl Jung, 1925 Seminar, Pages 86-87

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.” It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

When you think of a snake, you are always in touch with racial instinct. Horses and

monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, "Ha, this is a Druidic sacred place." We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. Carl Jung, 1925 Seminar, Page 104

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth. Carl Jung, 1925 Seminar, Page 110

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of Jan-

uary, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun. Carl Jung, 1925 Seminar, Page 113

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery. Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas. Carl Jung, 1925 Seminar, Page 113

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

Sometimes it is quite impossible to convince a person that he cannot grasp the transsubjective world with one function alone, no matter how strong that function may be. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war. Carl Jung, 1925 Seminar, Page 92

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

Perhaps certain traits belonging to the ancestors get buried away in the mind as com-

plexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

You can only learn who you are through your effects on other people. Carl Jung, 1925 Seminar, Page 117

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day. Carl Jung, 1925 Seminar, Page 35

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak. Carl Jung, 1925 Seminar, Page 10

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends. Carl Jung, 1925 Seminar, Page 10

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a prestage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason. Carl Jung, 1925 Seminar, Page 11

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be

written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung's lifetime, was intended for publication. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

The tower [Jung's] was a "representation of individuation." Over the years, he painted murals and made carvings on the walls. The tower [Jung's] may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book. Cary Baynes, Introduction 1925 Seminar, Page xiv

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

[2]"Jung's Last Years" by Aniela Jaffe

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=2XT8WSDGGYEZ9&dchild=1&keywords=jung+red+book+readers+edition&qid=1604489413&spre
2. https://www.amazon.com/Jungs-Years-Essays-Jungian-Classics/dp/0882145053

Some Carl Jung Quotations (2020-11-04 05:53)

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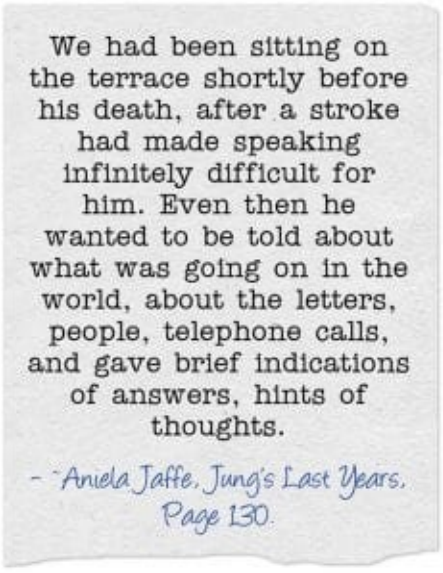
We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts.
- Aniela Jaffe, Jung's Last Years, Page 130.

We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts. Aniela Jaffe, Jung's Last Years, Page 130.

Jung liked playing patience. He had no compunction, now and then, in an emergency, in helping fate a little by switching the cards around. The game had to come out, dammit! The scandalization of others who caught him out in such unabashed cheating did not disturb him in the slightest, it may even have spiced his enjoyment.
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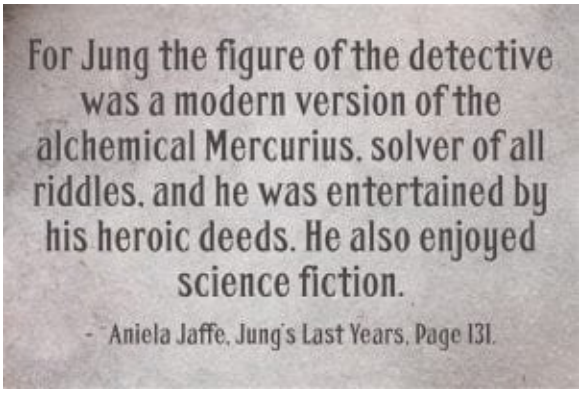
He liked English thrillers, but Simenon was his favorite. Aniela Jaffe, Jung's Last Years, Page 131.


For Jung the figure of the detective was a modern version of the alchemical Mercurius, solver of all riddles, and he was entertained by his heroic deeds. He also enjoyed science fiction.
- Aniela Jaffe, Jung's Last Years, Page 131.

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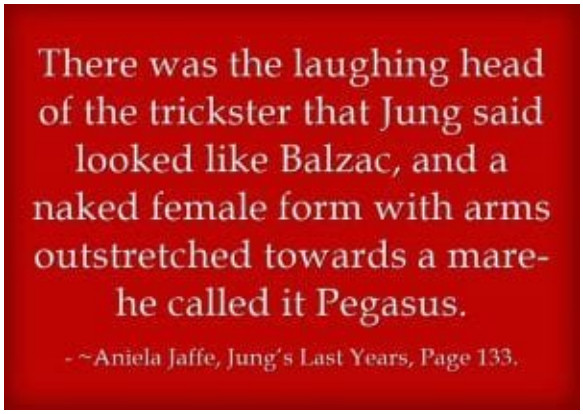
There was the laughing head of the trickster that Jung said looked like Balzac, and a naked female form with arms outstretched towards a mare-he called it Pegasus.
- ~Aniela Jaffe, Jung's Last Years, Page 133.

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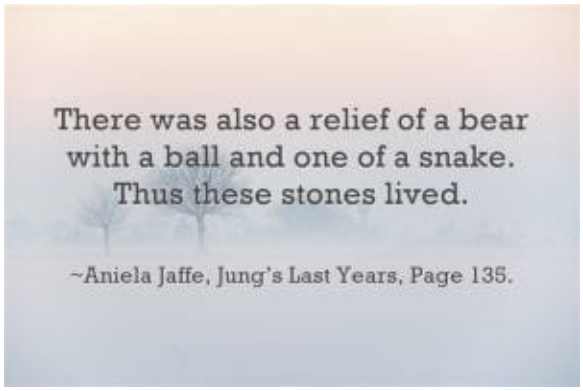
There was also a relief of a bear with a ball and one of a snake. Thus these stones lived.
~Aniela Jaffe, Jung's Last Years, Page 135.

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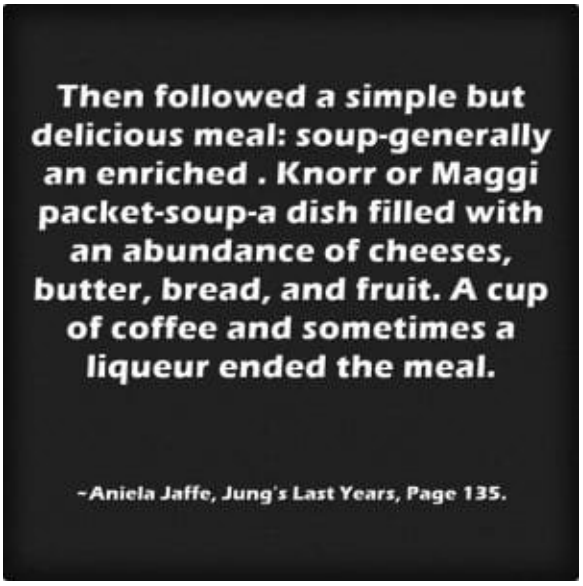
Then followed a simple but delicious meal: soup-generally an enriched . Knorr or Maggi packet-soup-a dish filled with an abundance of cheeses, butter, bread, and fruit. A cup of coffee and sometimes a liqueur ended the meal.
~Aniela Jaffe, Jung's Last Years, Page 135.

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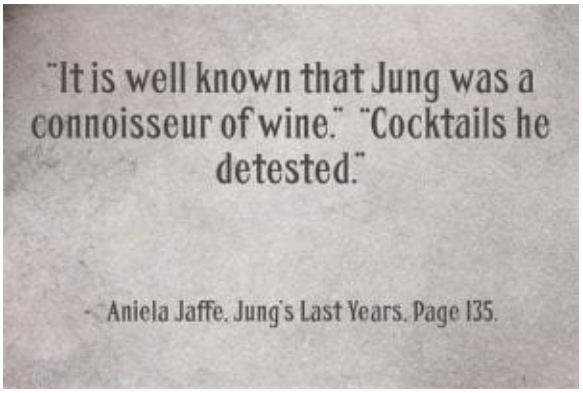
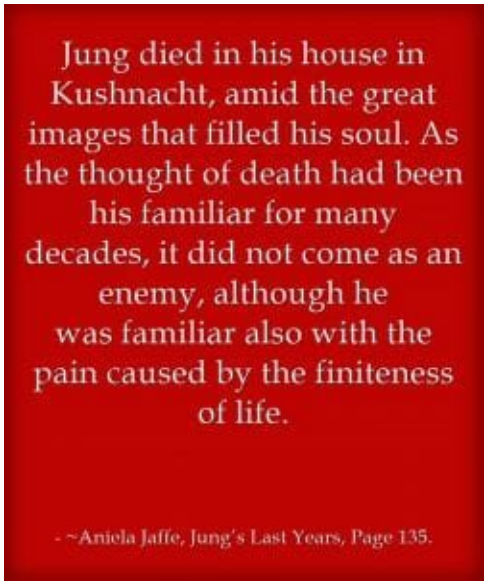


"It is well known that Jung was a connoisseur of wine." "Cocktails he detested." Aniela Jaffe, Jung's Last Years, Page 135.


Jung died in his house in Kushnacht, amid the great images that filled his soul. As the thought of death had been his familiar for many decades, it did not come as an enemy, although he was familiar also with the pain caused by the finiteness of life.
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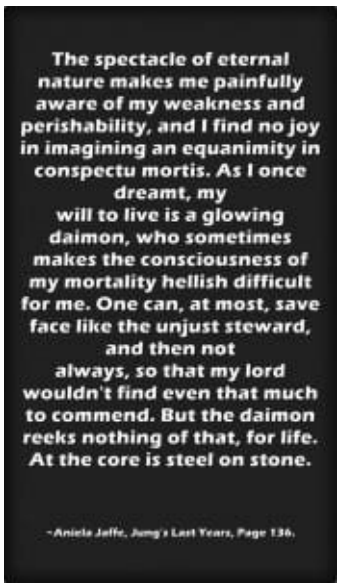
The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone.
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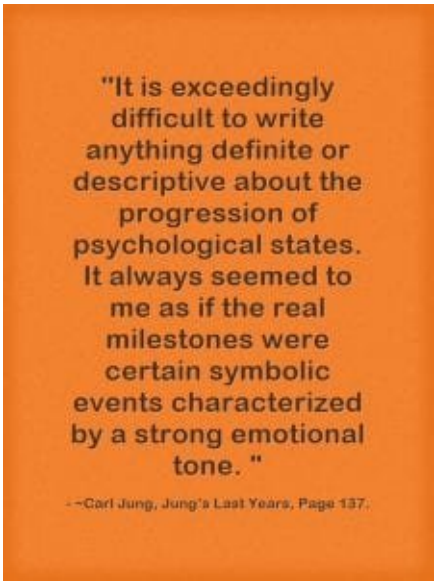
"It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. "
- ~Carl Jung, Jung's Last Years, Page 137.

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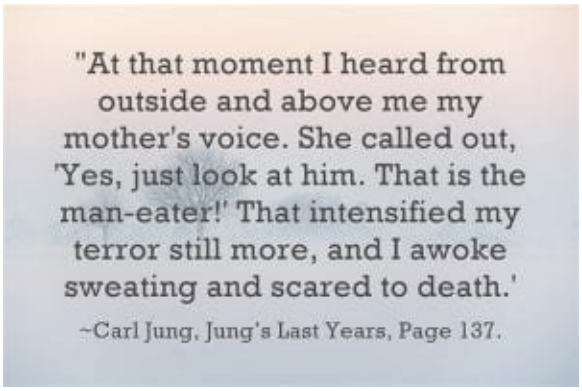
"At that moment I heard from outside and above me my mother's voice. She called out, 'Yes, just look at him. That is the man-eater!' That intensified my terror still more, and I awoke sweating and scared to death.'
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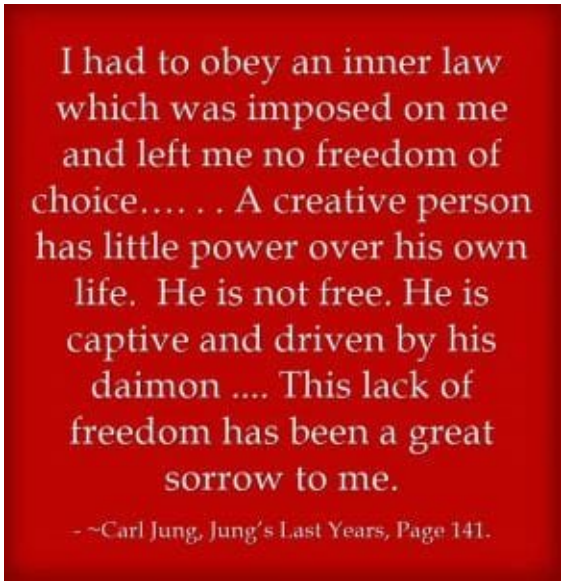
I had to obey an inner law which was imposed on me and left me no freedom of choice.... . . A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me.
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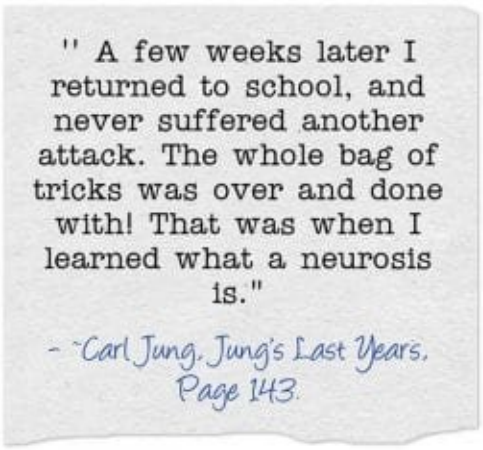
'' A few weeks later I returned to school, and never suffered another attack. The whole bag of tricks was over and done with! That was when I learned what a neurosis is."
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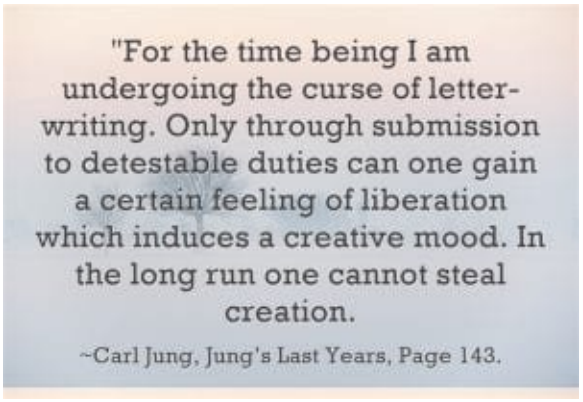
"For the time being I am undergoing the curse of letter-writing. Only through submission to detestable duties can one gain a certain feeling of liberation which induces a creative mood. In the long run one cannot steal creation.
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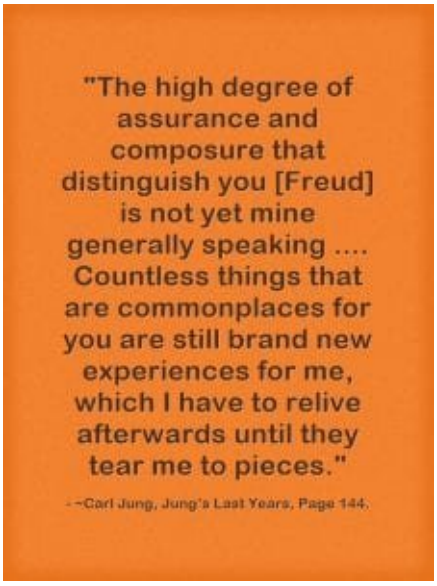
"The high degree of assurance and composure that distinguish you [Freud] is not yet mine generally speaking .... Countless things that are commonplaces for you are still brand new experiences for me, which I have to relive afterwards until they tear me to pieces."
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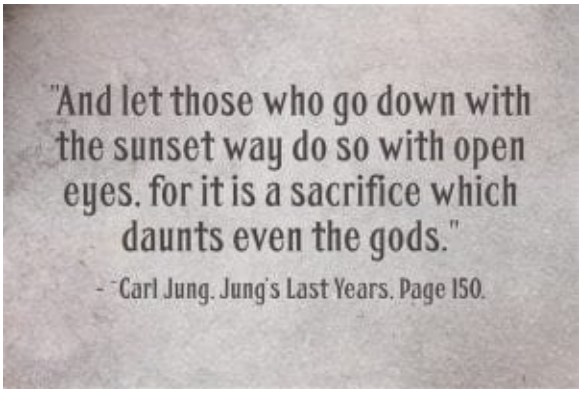
"And let those who go down with the sunset way do so with open eyes. for it is a sacrifice which daunts even the gods."
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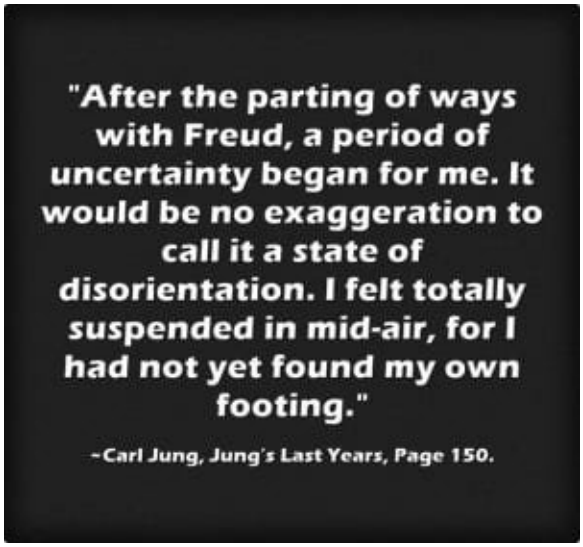
"After the parting of ways with Freud, a period of uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing."
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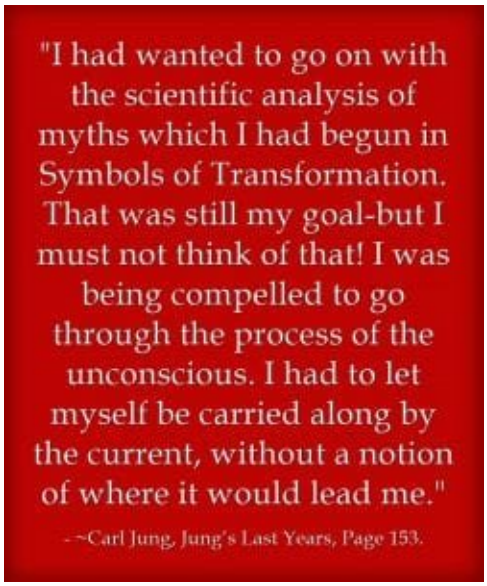
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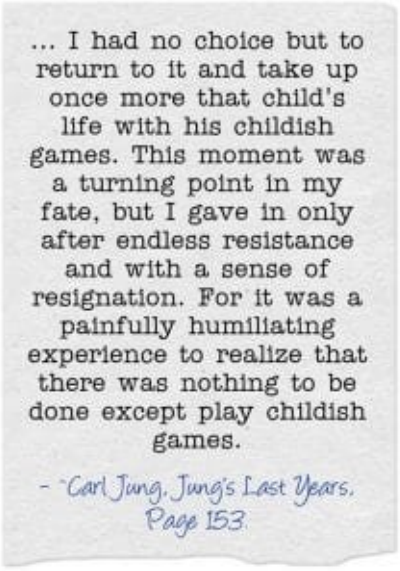
... I had no choice but to return to it and take up once more that child's life with his childish games. This moment was a turning point in my fate, but I gave in only after endless resistance and with a sense of resignation. For it was a painfully humiliating experience to realize that there was nothing to be done except play childish games.
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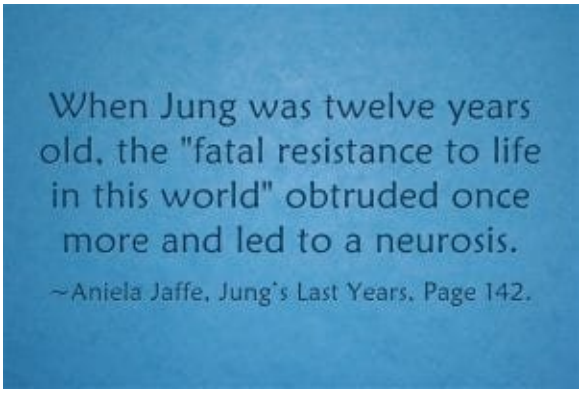
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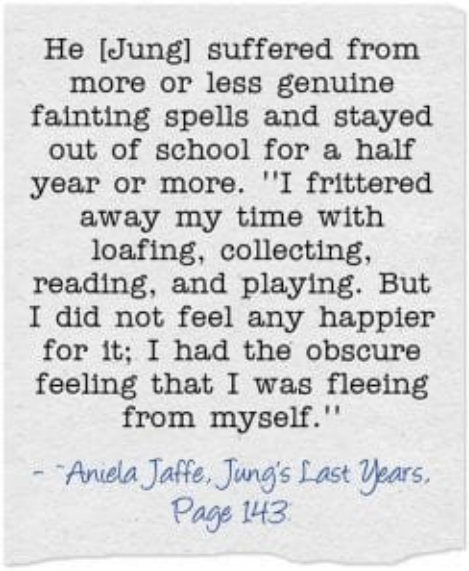
He [Jung] suffered from more or less genuine fainting spells and stayed out of school for a half year or more. ''I frittered away my time with loafing, collecting, reading, and playing. But I did not feel any happier for it; I had the obscure feeling that I was fleeing from myself.''
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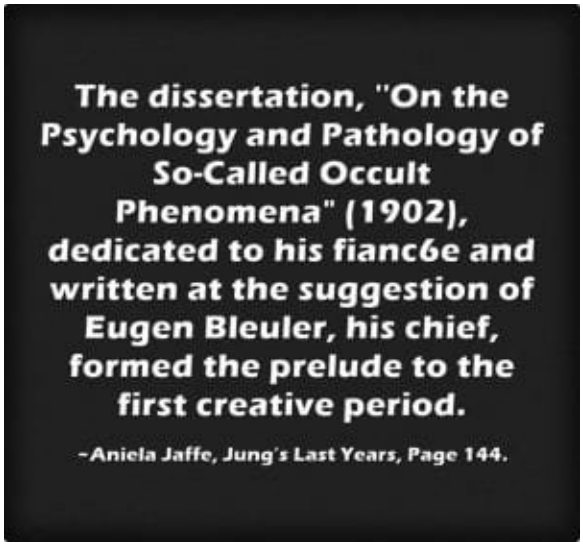
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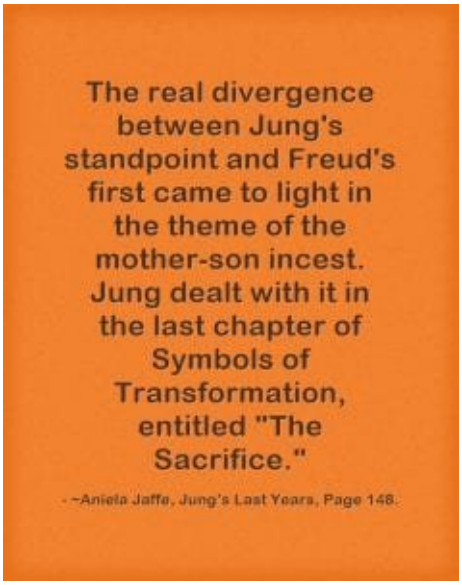
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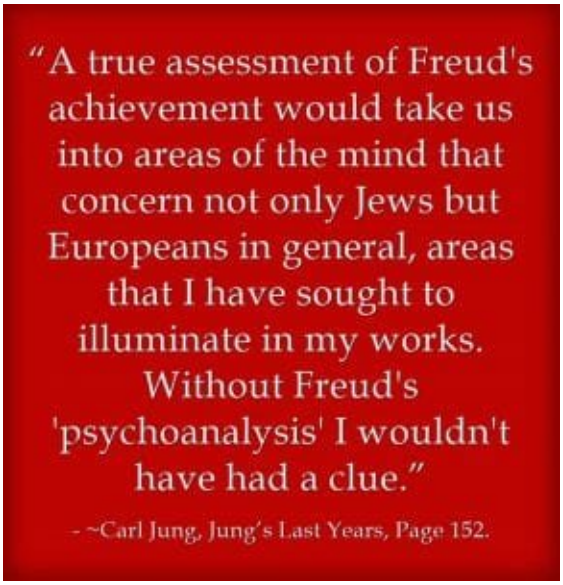
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I want to emboss you like a coin (2020-11-04 06:03)

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[1]

[2]Red Book

Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was Diahmon). He said: I want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it.

It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn't lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend.

A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it." Carl Jung; Red Book.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/2c925-gold2bfunerary2bmask2bof2btutankhamun.jpg
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=2XT8WSDGGYEZ9&dchild=1&keywords=jung+red+book+readers+edition&qid=1604489413&spre

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Carl Jung: The symbol of the cave is naturally the symbol of the grave... (2020-11-04 06:20)

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[2]ETH Lectures

Curiously enough, there was an antique mystery cult in which this idea was carried out concretely.

A pine tree was felled during the yearly festival of the cult of Attis and was carried into the cave of Cybele.

A picture of the God was fixed to the tree : the tree represented the God.

The tree was thus made the child of Cybele who is nature.

If we think in the Indian way, Attis is the pine tree and stands in the womb of nature and is nature, he is a pure expression or image of nature.

But when the image of Attis is fixed to the tree, then it is an expression of the "suspen-sio", of the painful death of Attis who was, so to speak, given back

to the mother as a corpse for re-birth, resurrection.

The symbol of the cave is naturally the symbol of the grave and life is buried like a grain of wheat in the womb of the earth and grows up again.

This is the mystical idea behind the mysteries of Eleusis, Attis, etc. Carl Jung, ETH Lecture, 26 Jan 1940

Carl Jung across the web:

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/f0f6f-1hole.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/

Authentic Text of Chief Seattle’s Treaty Oration 1854 (2020-11-04 07:00)

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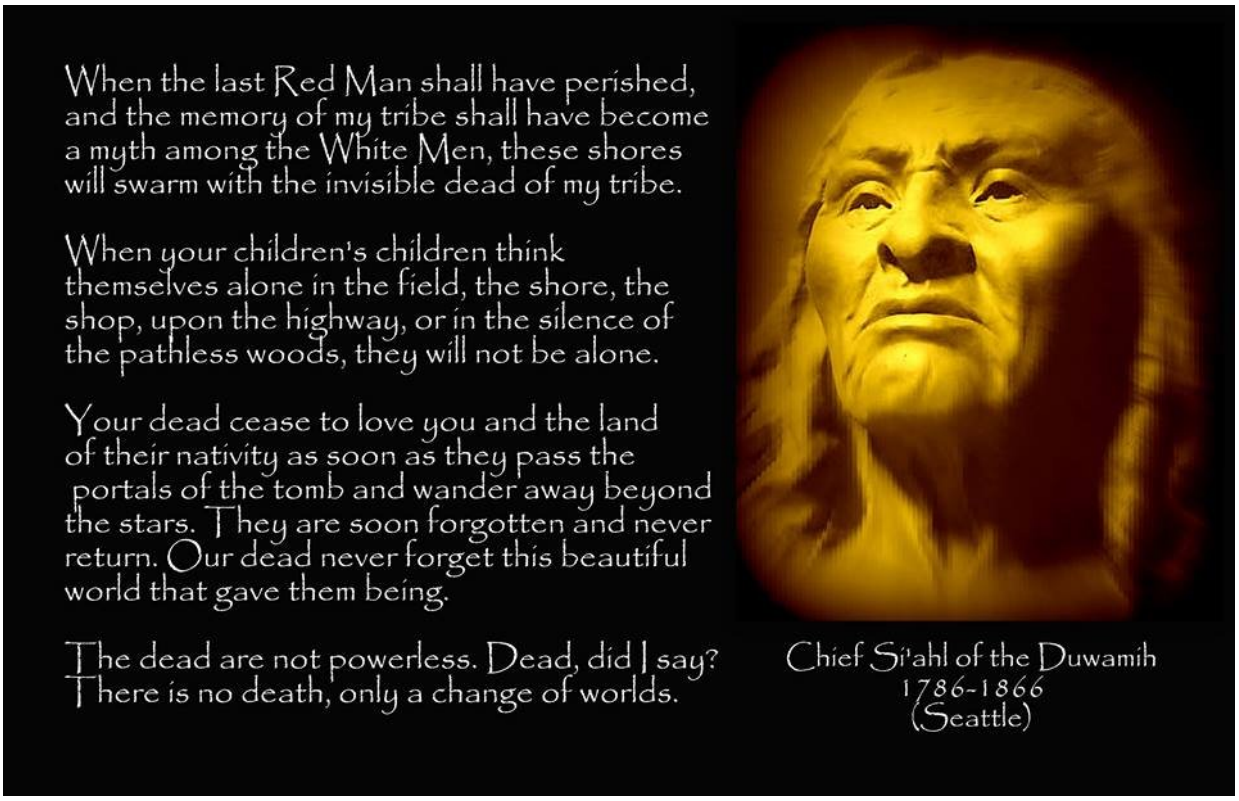
[1]


When the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe.
When your children's children think themselves alone in the field, the shore, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone.
Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return. Our dead never forget this beautiful world that gave them being.
The dead are not powerless. Dead, did I say? There is no death, only a change of worlds.
Chief Si'ahl of the Duwamih
1786-1866
(Seattle)

AUTHENTIC TEXT OF CHIEF SEATTLE'S TREATY ORATION 1854

Yonder sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change.

Today is fair.

Tomorrow it may be overcast with clouds.

My words are like the stars that never change.

Whatever Seattle says, the great chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons.

The white chief says that Big Chief at Washington sends us greetings of friendship and goodwill.

This is kind of him for we know he has little need of our friendship in return. His people are many.

They are like the grass that covers vast prairies.

My people are few.

They resemble the scattering trees of a storm-swept plain.

The great, and I presume – good, White Chief sends us word that he wishes to buy our land but is willing to allow us enough to live comfortably.

This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise, also, as we are no longer in need of an extensive country.

There was a time when our people covered the land as the waves of a wind-ruffled sea cover its shell-paved floor, but that time long since passed away with the greatness of tribes that are now but a mournful memory.

I will not dwell on, nor mourn over, our untimely decay, nor reproach my paleface brothers with hastening it, as we too may have been somewhat to blame.

Youth is impulsive.

When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, it denotes that their hearts are black, and that they are often cruel and relentless, and our old men and old women are unable to restrain them.

Thus it has ever been.

Thus it was when the white man began to push our forefathers ever westward.

But let us hope that the hostilities between us may never return. We would have everything to lose and nothing to gain.

Revenge by young men is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.

Our good father in Washington–for I presume he is now our father as well as yours, since King George has moved his boundaries further north–our great and good father, I say, sends us word that if we do as he desires he will protect us.

His brave warriors will be to us a bristling wall of strength, and his wonderful ships of war will fill our harbors, so that our ancient enemies far to the northward – the Haidas and Tsimshians – will cease to frighten our women, children, and old men.

Then in reality he will be our father and we his children.

But can that ever be? Your God is not our God!

Your God loves your people and hates mine!

He folds his strong protecting arms lovingly about the paleface and leads him by the hand as a father leads an infant son.

But, He has forsaken His Red children, if they really are His.

Our God, the Great Spirit, seems also to have forsaken us.

Your God makes your people wax stronger every day.

Soon they will fill all the land.

Our people are ebbing away like a rapidly receding tide that will never return.

The white man's God cannot love our people or He would protect them.

They seem to be orphans who can look nowhere for help.

How then can we be brothers?

How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness?

If we have a common Heavenly Father He must be partial, for He came to His paleface children.

We never saw Him.

He gave you laws but had no word for His red children whose teeming multitudes once filled this vast continent as stars fill the firmament.

No; we are two distinct races with separate origins and separate destinies. There is little in common between us.

To us the ashes of our ancestors are sacred and their resting place is hallowed ground.

You wander far from the graves of your ancestors and seemingly without regret.

Your religion was written upon tablets of stone by the iron finger of your God so that you could not forget.

The Red Man could never comprehend or remember it.

Our religion is the traditions of our ancestors – the dreams of our old men, given them in solemn hours of the night by the Great Spirit; and the visions of our sachems, and is written in the hearts of our people.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars.
They are soon forgotten and never return.

Our dead never forget this beautiful world that gave them being.

They still love its verdant valleys, its murmuring rivers, its magnificent mountains, se-

questered vales and verdant lined lakes and bays, and ever yearn in tender fond affection over the lonely hearted living, and often return from the happy hunting ground to visit, guide, console, and comfort them.

Day and night cannot dwell together.

The Red Man has ever fled the approach of the White Man, as the morning mist flees before the morning sun.

However, your proposition seems fair and I think that my people will accept it and will retire to the reservation you offer them.

Then we will dwell apart in peace, for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

It matters little where we pass the remnant of our days.

They will not be many.

The Indian’s night promises to be dark.

Not a single star of hope hovers above his horizon.

Sad-voiced winds moan in the distance.

Grim fate seems to be on the Red Man’s trail, and wherever he will hear the approaching footsteps of his fell destroyer and prepare stolidly to meet his doom, as does the wounded doe that hears the approaching footsteps of the hunter.

A few more moons, a few more winters, and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours.

But why should I mourn at the untimely fate of my people?

Tribe follows tribe, and nation follows nation, like the waves of the sea.

It is the order of nature, and regret is useless.

Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend to friend, cannot be exempt from the common destiny.

We may be brothers after all. We will see.

We will ponder your proposition and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without molestation of visiting at any time the tombs of our ancestors, friends, and children.

Every part of this soil is sacred in the estimation of my people.

Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished.

Even the rocks, which seem to be dumb and dead as the swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people, and the very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch.

Our departed braves, fond mothers, glad, happy hearted maidens, and even the little children who lived here and rejoiced here for a brief season, will love these somber solitudes and at eventide they greet shadowy returning spirits.

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone.

In all the earth there is no place dedicated to solitude.

At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless.

Dead, did I say?

There is no death, only a change of worlds.

Carl Jung across the web:

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/d6d1d-1seattle.jpg

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Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. **(2020-11-04 07:30)**

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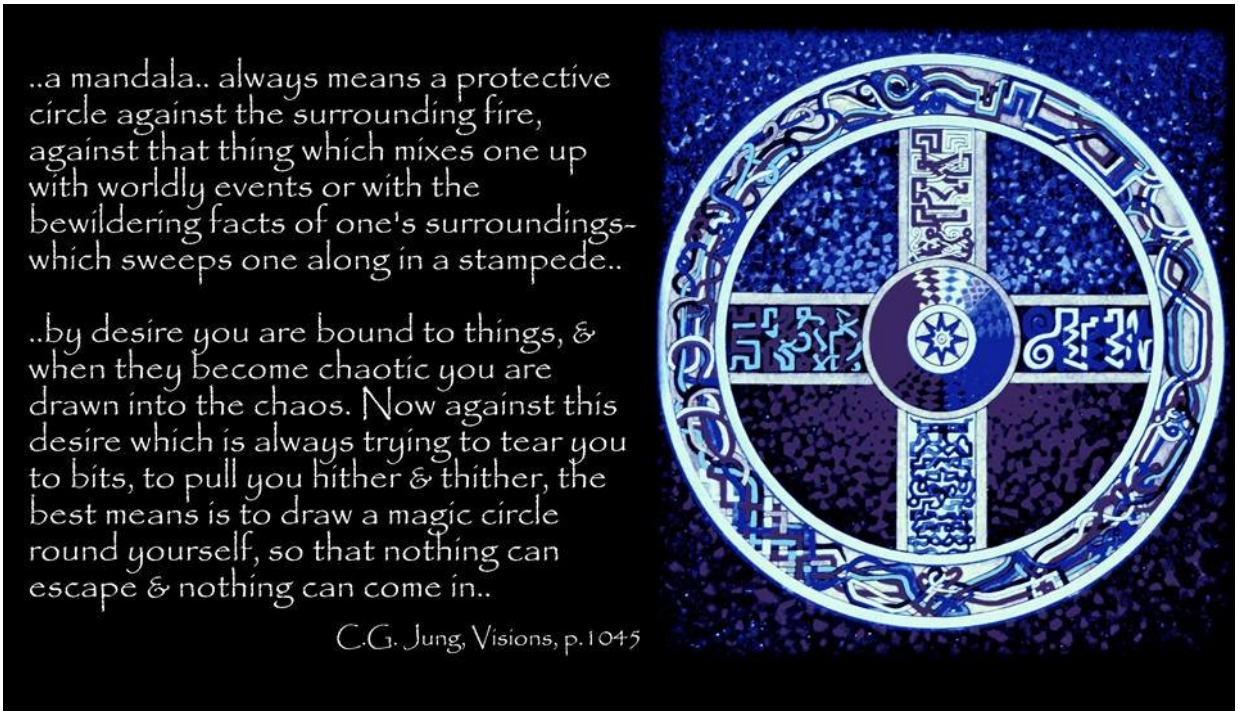
..a mandala.. always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings- which sweeps one along in a stampede..
..by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire which is always trying to tear you to bits, to pull you hither & thither, the best means is to draw a magic circle round yourself, so that nothing can escape & nothing can come in..
C.G. Jung, Visions, p.1045

[2]Visions Seminar

Dr. Jung: Of course not, we are moving now in a field where she has understood almost nothing.

She had these visions after she left here, and I have never had a chance to talk with her about them.

It is utterly improbable that she could have understood this.

The whole thing develops in the unconscious with no interference from the conscious.

The next move will impress you with its simple logic.

The title of this new series of visions is: "The Pit of Onyx."

You know that onyx is a semiprecious stone of beautiful colors, usually rather dark.

Many precious vessels made of onyx are preserved from antiquity, particularly small vessels for ointments, or little tear jugs for funerals.

She says:The narrow path opened into a circle.

I saw a round pit of onyx which went down into the earth like a cone.

What do you make of the first sentence?-"the narrow path opened into a circle."

Mrs. Crowley: It looks like a mandala of some kind.

Dr. Jung: It is surely a mandala, and that always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one’s surroundings-which sweeps one along in a stampede, for instance.

And what makes one fall into such a chaotic condition?

Mrs. Crowley: Emotion.

Miss Hannah: Participation mystique.

Dr. Jung: In a state of participation mystique one always projects emotion, but that emotional condition is brought about, according to the Buddhist teaching, by what?

Mrs. Bailward: The flames of desire.

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos.

Now against this desire which is always trying to tear you to bits, to pull you hither and thither, the best means is to draw a magic circle round yourself, so that nothing can escape

and nothing can come in; that is the first attempt at an attitude.

And in the center of this circle is that round pit of onyx going down into the earth like a cone.

What is that thing for?

What will happen when she approaches the center of the circle?

Frau Stutz: Either she will fall in or something will come out.

Dr. Jung: Yes, and this situation would be like the lion making for the amphora.

The pit of onyx would be the amphora, and onyx is a precious substance out of which vases are made, so she is seeking a particularly precious vessel in which something is contained, out of which something might come, or into which she might get-we don’t know.

She might fall in, we must see what follows.

But inside this magic circle she would be protected against the surrounding flames, the desire and the Panicky condition.

Now she looks down into the pit, and says: "At the bottom I beheld an old Indian woman holding in her arms the Mexican image which seemed alive."

We assumed that that Mexican image must be a spiritual symbol because it was in the sky, in the kingdom of the air.

So at the bottom of the pit of onyx, the mandala, she beholds a symbol of a peculiar kind of spirit.

Why should it be Mexican? And why an Indian woman?

Mrs. Baumann: She is an American.

Dr. Jung: Yes, these are her ancestors who are connected with the soil, and soil is just matter, the absolute opposite of the spirit, yet it contains the spirit.

Without encountering the soil one would never realize the spirit; it needs that resistance of matter in order to reveal itself.

So she comes back to her primitive Indian ancestors, her spiritual ancestors, and the old Indian woman is holding that spiritual Mexican image which seems to be alive.

The symbol of the spirit has gained life. Carl Jung, Visions Seminar, Pages 1045-1046

[Image Courtesy of Craig Nelson]

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/d8f55-12bflames2bof2bdesire.jpg
2. https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_2?crid=3SO2T24VY7P0J&dchild=1&keywords=jung+visions+seminar&qid=16044935

Jerusalem by Meister Eckhart (2020-11-05 04:23)

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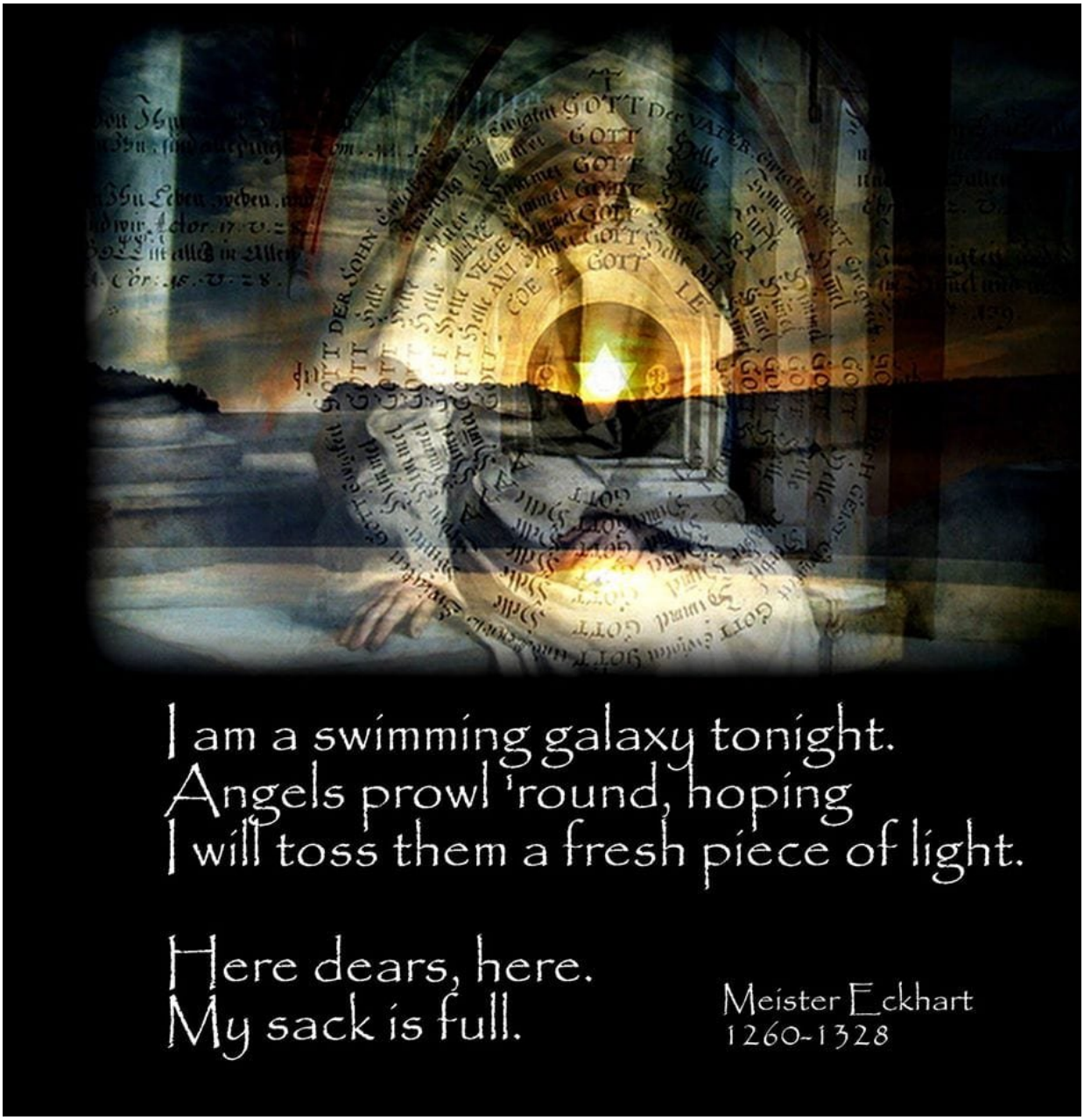
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

Jerusalem

A hand in my soul can reach out and touch Jerusalem
as my other hand tastes the beauty of the Rhine.

And my bare foot can stand upon the holy ashes of rain—each drop a
fallen Phoenix—that sang out from the fire of union
with clay.

The hills, the valleys, the beasts, the vineyards, the sacred meadows
on our earth and body—they shall pass and ascend as all form does,
tiring of the space within a cage;

for all crowds the soul but the infinite. Ascenders to God we are.

Look though how we enrich this planet with our melting organic
shadows, wondrous shadows are all but He.

What a womb God has—what wild love He must have made to
Himself for days and days without stopping

to have given birth to all you can imagine, and to all you cannot conceive.

Draw a circle around the frontiers of space, barely can God fit a
toe there.

All language has taken an oath to fail to describe Him;
any attempt to do so is the height of arrogance and will
always declare some kind of war:
the inner ones that undermine our strength, and the outer conflicts
that maim red.

I cried out one night in the madness of separation from love,
in the madness of doing, of trying to add to the Perfect;
for Perfect is All.

The awakened heart is like a luminous sphere—just giving without
thought to any who may come close or gaze at it.
The soul becomes blessedly lost to all
but its own holy
being.

When we cannot be who we are our divine senses become mute,
mute and sick from the insanity of judging
what He made Immaculate.

Who must God have made love to in order to have given birth to all this sound,
to this sacred spectrum of color, scents, and music from the
wind's body and existence's plea for mercy—that
plea for the real mercy, unbearable joy?

Once we had four legs and tails so useful to balance our raid into
heaven, and I found them again.

I am a swimming galaxy tonight. Angels prowl around me
hoping I will toss them a fresh piece of light—
here dears, here, my sack is full.

The universe rents space from me, and oceans are drawn
from my well. How can that be?

For I can touch Jerusalem while my other hand tastes

the beauty of the
Rhine.

Yes, I can kiss Jerusalem while my mouth
tastes the wonders of
the Rhine. Meister Eckhart

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If you live as he whom you are (2020-11-05 04:26)

[1]

If you live as he whom you are, He will come running against you impetuously, and you can hardly miss him. He will lay violent hands on you and force you into slavery if you do not remember your terrible weapon, which you have always used in his service against yourself You will be cunning, terrible, and cold if you make the beautiful and much loved fall. But you should not kill him, even if he suffers and writhes in unbearable agony. Bind the holy Sebastian to a tree and slowly and rationally shoot arrow after arrow into his twitching flesh. When you do so, remind yourself that each arrow that strikes him spares one of your dwarfish and lame brothers. So you may shoot many arrows. But there is a misunderstanding that occurs all too frequently and is almost ineradicable: Men always want to destroy the beautiful and much loved outside of themselves, but never within themselves. Carl Jung; Red Book

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/16011-st-2bsebastian252c2b1480253b2bpanel253b2bmus25c325a9e2bdu2blouvre.jpg

Carl Jung: the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it.
(2020-11-05 04:30)

[1]

To Egon Freiherr von Eickstedt

Dear Colleague, 3 July 1939

While I greatly appreciate your kind request for an article on the racial problem, I regret to have to inform you that I have concerned myself far too little with racial questions to be able to say anything decent about them.

Equally, the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it.

My typology is concerned only with the basic forms of psychological attitude which I could not at present identify with any physiological or anatomical dispositions.

I hope, therefore, that you will not take it amiss if I cannot fulfil your expectations.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 272

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Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e490f-172begon.jpg

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Marie Louise Von Franz on the Fairy Tale (2020-11-05 04:58)

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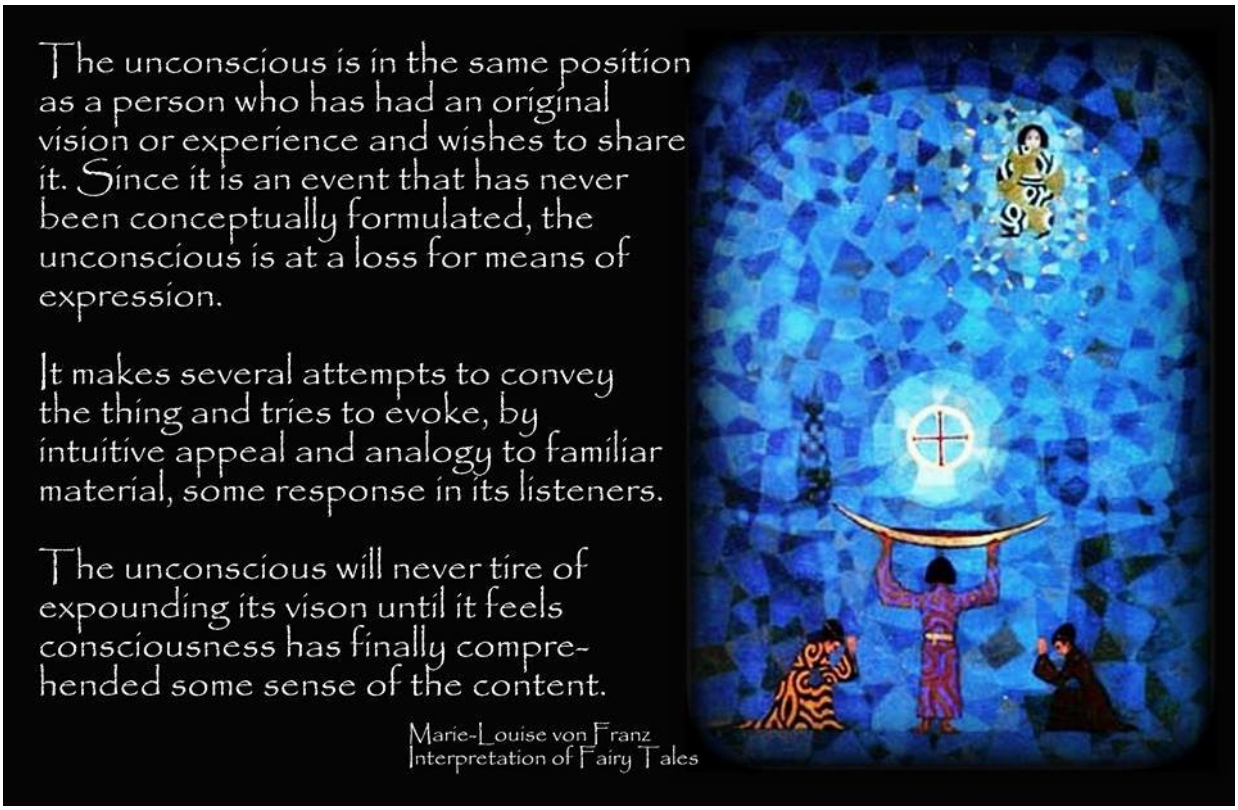
[1]


The unconscious is in the same position as a person who has had an original vision or experience and wishes to share it. Since it is an event that has never been conceptually formulated, the unconscious is at a loss for means of expression.
It makes several attempts to convey the thing and tries to evoke, by intuitive appeal and analogy to familiar material, some response in its listeners.
The unconscious will never tire of expounding its vison until it feels consciousness has finally comprehended some sense of the content.
Marie-Louise von Franz
Interpretation of Fairy Tales

[2]Interpretaton of Fairy Tales

The fairy tale itself is its own best explanation; that is, its meaning is contained in the totality of its motifs connected by the thread of the story.

The unconscious is, metaphorically speaking, in the same position as one who has had an original vision or experience and wishes to share it.

Since it is an event that has never been conceptually formulated he is at a loss for means of expression.

When a person is in that position he makes several attempts to convey the thing and tries to evoke, by intuitive appeal and analogy to familiar material, some response in his listeners; and never tires of expounding his vision until he feels they have some sense of the content.

In the same way we can put forward the hypothesis that every fairy tale is a relatively closed system compounding one essential psychological meaning which is expressed m a series of symbolical pictures and events and is discoverable in these. Marie Louise Von Franz, Interpretation of Fairy Tales, Page 1.

Carl Jung across the web:

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/6aa42-1evoke.jpg
2. https://www.amazon.com/Interpretation-Fairy-Tales-Marie-Louise-Franz/dp/0877735263/ref=sr_1_1?dchild=1&keywords=Marie+Louise+Von+Franz%2C+Interpretation+of+Fair

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Carl Jung: ...we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions. (2020-11-05 04:58)

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[1]Symbolic Life

1 know that the Buddhists would say, as indeed they do: if only people would follow the noble eightfold path of the Dharma (doctrine, law) and had true insight into the Self; or the Christians: if only people had the right faith in the Lord; or the rationalist: if people could only be intelligent and reasonable—then all problems would be manageable and solvable.

The trouble is that none of them manages to solve these problems himself.

Christians often ask why God does not speak to them, as he is believed to have done in former days.

When I hear such ^questions, it always makes me think of the Rabbi who was asked: how it could be that God often showed himself to people in the olden days but that nowadays one no longer saw him.

The | Rabbi replied: "Nor is there anyone nowadays who could stoop so low."

This answer hits the nail on the head. We are so captivated by and entangled in our subjective consciousness that we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions.

The Buddhist discards the world of unconscious fantasies as “distractions” and useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rationalist intellectual does not yet know that his consciousness is not his total psyche, in spite of the fact that for more than seventy years the unconscious has been a basic scientific concept that is indispensable to any serious student of psychology Carl Jung, CW18, Paras 600-601

1. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_2?dchild=1&keywords=jung+vol+18&sr=8-2

Carl Jung: The Greek words daimon and daimonion express a determining power„, (2020-11-05 05:02)

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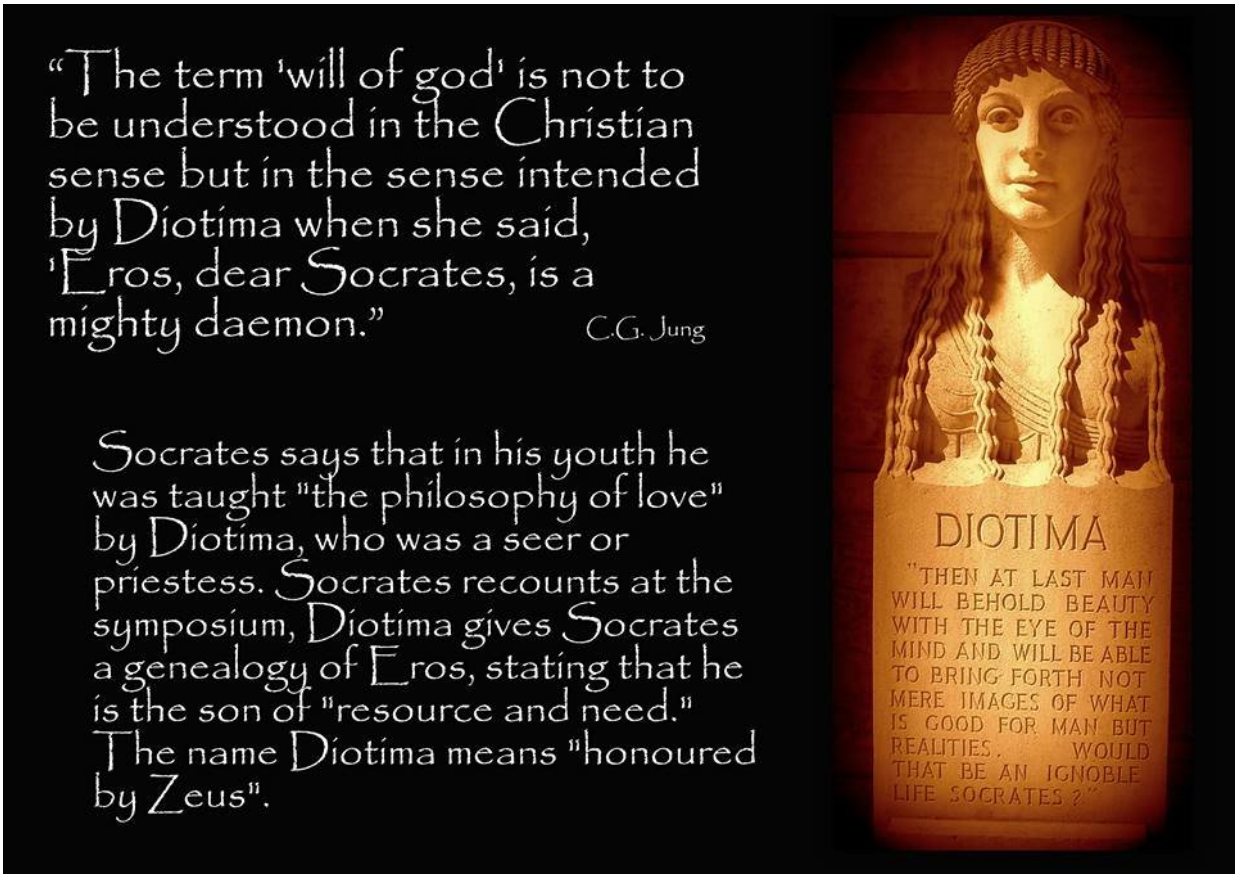
[1]


"The term 'will of god' is not to be understood in the Christian sense but in the sense intended by Diotima when she said, 'Eros, dear Socrates, is a mighty daemon."
C.G. Jung
Socrates says that in his youth he was taught "the philosophy of love" by Diotima, who was a seer or priestess. Socrates recounts at the symposium, Diotima gives Socrates a genealogy of Eros, stating that he is the son of "resource and need." The name Diotima means "honoured by Zeus".
DIOTIMA
"THEN AT LAST MAN WILL BEHOLD BEAUTY WITH THE EYE OF THE MIND AND WILL BE ABLE TO BRING FORTH NOT MERE IMAGES OF WHAT IS GOOD FOR MAN BUT REALITIES. WOULD THAT BE AN IGNOBLE LIFE SOCRATES?"

[2]Aion

So when I say that the impulses which we find in ourselves should be understood as the "will of God," I wish to emphasize that they ought not to be regarded as an arbitrary wishing and willing, but as absolutes which one must learn how to handle correctly.

The will can control them only in part.

It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy.

I should also like the term "God" in the phrase "the will of God" to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: "Eros, dear Socrates, is a mighty daemon."

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man.

He must know, however, what he is deciding about and what he is doing.

Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention. Carl Jung, CW 9i, Page 27.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/9208a-1diotima.jpg

2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=238Q2GQN8TQRK&dchild=1&keywords=jung+aion&sprefix=jung+a%2Cap

In the Likeness of God (2020-11-05 05:02)

[1]

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[2]Symbolic Life

"In the likeness of God, the unconscious has two aspects: one is good, and good, the

other is bad, evil and nefarious. The unconscious is the immediate source of our religious experiences. The psychic nature of all experience does not mean that the transcendental realities are psychic also. Physics does not consider that the transcendental reality, represented by its psychological model, is also psychic. She calls this matter; Similarly the psychology does not assign your own psychic nature to your images or archetypes. It is called "psicóides" and is convinced that represent transcendental realities. She meets including the "simple faith" as a sort of inevitable conviction. We can look for it everywhere, but she only comes to meet us when it wants, because it is a gift of the Holy Spirit. There is only one divine spirit: an immediate presence, often terrifying and in no way subject to our will. [...] An experiment of this type is always numinosa because it unites all aspects of all. "
Carl Gustav Jung-Symbolic Life

https://www.facebook.com/groups/PsicologiaProfunda/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/7a921-tears.jpg
2. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?crid=2PII84WDJG12R&dchild=1&keywords=jung+volume+18&sprefix=jung+v%2Caps%2C253&sr=8-1

Carl Jung letter to Aniela Jaffe (2020-11-05 05:13)

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[2]Letters Volume I

[Carl Jung letter to Aniela Jaffe]

To Aniela Jaffe

Dear Frau Jaffe, Bollingen, 22 December 1942

Heartiest thanks for the very welcome and edible Christmas present you have destined for me.

I hope you haven't stinted yourself of these things! To me they come most opportunely, especially here in Bollingen where one is a bit pinched.

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy/ which I had between the ages of 1 5 and 1 6. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour.

I was the king of an island in a great lake like a sea, stretching from Basel to Strass-

burg.

The island consisted of a mountain with a small medieval town nestling below.

At the top was my castle, and on its highest tower were things like copper antennae which collected electricity from the air and conducted it into a deep vault underneath the tower.

In this vault there was a mysterious apparatus that turned the electricity into gold.

I was so obsessed with this fantasy that reality was completely forgotten.

It seems to me that your dream is an important contribution to the psychology of the self.

Through the self we are plunged into the torrent of cosmic events.

Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter.

What is so peculiar is the symbolization of the self as an apparatus.

A "machine" is always something thought up, deliberately put together for a definite purpose.

Who has invented this machine? (Cf. the symbol of the "world clock" !)

The Tantrists say that things represent the distinctness of God’s thoughts.

The machine is a microcosm, what Paracelsus called the "star in man."

I always have the feeling that these symbols touch on the great secrets, the magnalia Dei.

With best greetings and cordial thanks,

Ever sincerely yours,

C.G.J. Carl Jung, Letters Volume 1, Pages 325-326.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7da5c-jaffe.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=3FHNN7YV2GBQH&dchild=1&keywords=jung+letters+volume+1&sprefix=jung+lett%2Caps%2C

Carl Jung on Alchemical Elements, Molecular Movement and Energy. (2020-11-05 05:15)

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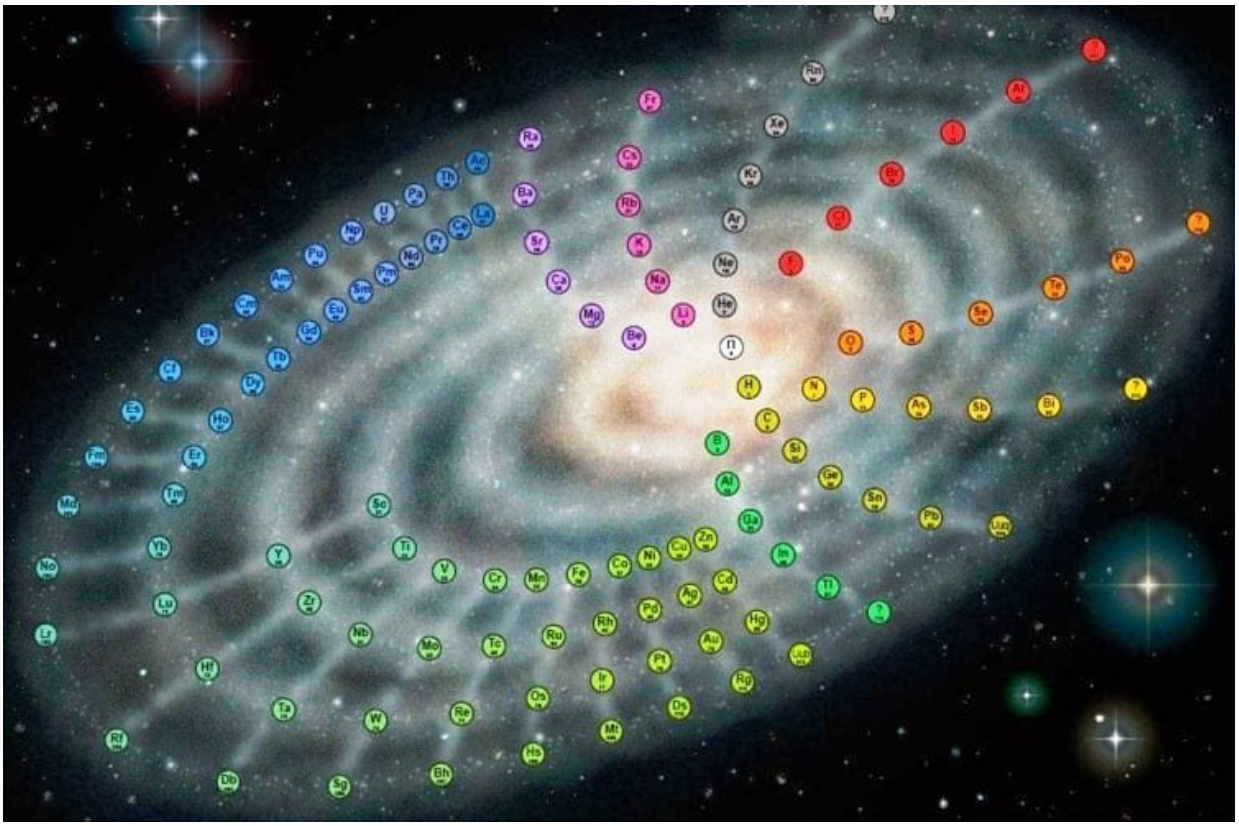
[1]



[2]Structure and Dynamics of the Psyche

[Carl Jung on Alchemical Elements, Molecular Movement and Energy.]

The remarkable thing about this paralleling of states of aggregation with different kinds of fire is that it amounts to a kind of phlogiston theory not, of course, explicit, but clearly hinted at: fire is peculiar to all the states of aggregation and is therefore responsible for their constitution.

This idea is old and can be found as early as the Turba„ where Dardaris says:

"The sulphurs are souls which were hidden in the four bodies [elements]."

Here the active principle (anima) is not fire, but sulphur. The idea, however, is the same, namely that the elements or states of aggregation can be reduced to a common denominator.

Today we know that the factor common to antagonistic elements is molecular movement„ and that the states of aggregation correspond to different degrees of this movement.

Molecular movement in its turn corresponds to a certain quantum of energy, so that the common denominator of the elements is energy.

One of the stepping-stones to the modern concept of energy is Stahl's phlogiston theory, which is based on the alchemical premises discussed above.

We can see in them, therefore, the earliest beginnings of a theory of energy.

The phlogiston theory adumbrated by the alchemists did not get as far as that, but it points unmistakably in that direction.

Moreover, all the mathematical and physical elements from which a theory of energy could have been constructed were known in the seventeenth century.

Energy is an abstract concept which is indispensable for exact description of the behaviour of bodies in motion.

In the same way bodies in motion can only be apprehended with the help of the system of space-time co-ordinates.

Wherever movement is established, it is done by means of the space-time quaternio, which can be expressed either by the axiom of Maria or by the sesquitertian proportion, 3:4.

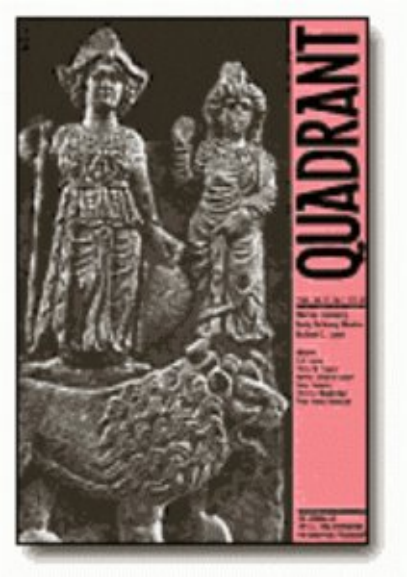
This quaternio could therefore replace that of the four elements, where the unit that corresponds to the time-coordinate, or the fourth in the alchemical series of elements, is characterized by the fact that one element has an exceptional position, like fire or earth. Carl Jung, CW 8, The Structure and Dynamics of the Self, Paragraphs 394-395.

Image: The Chemical Galaxy I, an alternative periodic chart of the elements. (Notice Mandala shape.)

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/82f79-chemical.jpg

2. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=2NGU7C68AZ4UC&dchild=1&keywords=jung+vol+8&sprefix=jung+vol%2Caps

Margit Van Leight Frank Reflections on Spirit and Pseudo-Spirit (2020-11-05 05:38)



[1]Contact with Jung: Essays on the influence of his work and personality

When I was asked to contribute to this volume with a description of what constituted for me the greatest stimulus in Jung's thought, I did not have a moment's hesitation, because I felt the same enthusiasm which I felt when I first encountered Jung's writing.

What came to mind immediately was the word 'spirit', and I recalled the opening up of a new world by learning to consider the psyche not as an epiphenomenon but as existing in its own right and being of vital importance.

There are, of course, numerous other impressive and important ideas of Jung's; new ideas, some daring, some grossly misunderstood, which had and still have their impact.

His theory embracing concepts concerning the depths and heights of human nature, spreading like an intricate net 'downwards' and 'upwards' on the psychic scale, into the prehistoric roots of mankind to the supra-personal realm of the spirit-is, in spite of its complexity, of sound dynamic wholeness.

It is knit together organically just as it has grown empirically. It is generally recognized

that the richness of Jung's contributions is such that it will probably take generations to work out their full implications.

Jung did not systematize his work.

He stood firmly in the stream of life and refused to live in an ivory tower of abstract thought, divorced from reality.

Life, in the last analysis, is not completely comprehensible in the sense that our intellect can fit its varied ramifications into a rational system.

Similarly, the human psyche in its depths and what pertains to it cannot be captured in a system. It holds life's essence; and the psychic function in relation to consciousness is in the service of existence.

The greatest stimulus for me, in terms of enthusiasm and release of energy, was no doubt the fact that Jung related spirit, Geist, to depth psychology, and that his wide vision was marked by a deep reverence for the psyche.

The development and integration (individuation) of personality are seen by Jung as a task beyond the 'natural' order, a task vital not only for the individual but for mankind, in fact the most urgent task for contemporary man.

The recognition of the implications struck me like lightning, illuminating a landscape which had been dark.

The darkness fell over it again-but it was never the same: there had been light, the landscape had been seen, though it had been a glimpse only.

For a brief moment I had perceived a totality with intuitive certainty; now it remained to acquire the light, as a condition of seeing and developing the potential to use the full range of vision, and to focus properly.

It was not only an exciting experience; it was exhilarating to feel oneself in this world whose added dimension I had glimpsed.

The trivialities of life fell into place; values had been found; a choice could now be made.

My personal encounter with Jung occurred in the middle ’thirties when he had already worked out most of his theories, and it was unforgettable.

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One wished almost never to have met Jung, yet one would not forget it ever.

In contrast to what Jung represented what man can aim at, what possibilities he has, and what still remained to be approximated-one's present wretchedness stood naked before one.

The urge arose simply to die-or, to live towards and for what is incorruptible.

Perhaps this ambivalence meant symbolically not an either/or, but both.

The incorruptible value was gradually revealed to me as exactly what had so deeply impressed me as a concept.

But here it was: a reality to be found within every psyche and to be in reach of every man if he ceases to judge it as the most 'insignificant subject' just because it is intangible.

It became empirically true that spirit is the function that makes man truly human.

I am using 'spirit' here according to Jung (1948, C. W., pp. 208 ff.), as antithesis to stasis and inertia (the classical concept of matter), opposite to nature in the sense of the instinctual and biological sphere of the psyche.

I consider it also as an 'immaterial substance' seen as the vehicle of psychic phenomena, of life itself I include the sum total of all the phenomena of rational thought, or of h,tel1ert, including will, memory, imaginatioin, pmver, and inspiration motivated by ideals.

I will omit here any reflection upon the strictly religious aspect of spirit.

Now I will touch briefly upon an aspect of my theme which always was a concern of Jung's (since I have known him) and the implications of which have become a universal concern in our time.

It is the apparently two-faced and paradoxical quality of the spirit.

Seen from the standpoint of depth psychology, spirit is incorruptible because as a 'psychic dominant' or archetype it always was and simply is; as it is rooted, like all archetypes, in the objective (collective) unconscious.

It acts as a functional complex whose dynamic effects manifest themselves in consciousness in one way or another depending, most decisively, upon the individual's attitude; that is, upon the degree of consciousness and his relation to his unconscious.

As such, nobody can deny the spirit's reality or try to negate it in his own existence without serious psychological consequences.

Reflections on Spirit and Pseudo-spirit Its dynamic presses towards expression in consciousness.

If not allowed authentic expression, its energy value becomes displaced and the person becomes addicted to 'spirit-substitutes' including 'isms' of all sorts.

I caruiot here go into the involved dynamic equilibrium the spirit serves to maintain in the unconscious, nor its transformative effect.

I will confine my reflections to certain outward manifestations and indicate their relation to the 'pseudo-spirit'.

One basic fact has to be stressed: that the inner life, the life of the spirit, unfolds according to definite laws and that it follows its own order.

Jung's work bears evidence that the psyche is not a chaos made up of random whims and accidents, but is an objective reality: 'The elusiveness, capriciousness, haziness, and uniqueness that the lay mind always associates with the idea of the psyche applies only to consciousness, and not to the absolute unconscious .... ' (r954, C. W., p. 230).

We cannot rely, therefore, upon the supremacy of an exclusively conscious, rational order based upon an undifferentiated consciousness.

It is the psyche which is 'the world's pivot'. It is the psyche which brings about ' . . . an intervention in the existing natural order' of which 'no one can say with certainty where this intervention will finally end' (ibid., p. 2r7).

The reality of the psyche stands over against 'common sense', which tends to blunt the spirit and lull man into security.

In the historical development of the image of our world and the universe, common sense had been wrong, and physics had, every now and then, to correct it.

It does so up to this day when the fastest revolutionary adaptation known so far has to be made: to a new concept of time and space, and to the manifold possibilities man has at present.

Progress in all fields of natural science and technology is of such magnitude that it has more than a pragmatic bearing.

It represents an expansion of life which can be thought of as equivalent to a step in evolution.

Man’s voice and image can be carried over space and time, penetrating ’matter’.

He can communicate with others while they are projected into the orbit of this earth and moving with the necessary speed.

He can observe such a living being, listen to his heart-beat, follow the course of his physiological functions.

He can observe and register almost whatever he chooses.

Those abilities, to mention only a few, reason refused to grant even to a god.

A great deal of what had been intangible for the range of our senses has become tangible reality by means of more sensitive instruments created by the ingenuity of man, that is to say, by his reflection and creative intuition which are qualities of the spirit.

At present, we have to face the fact that it depends upon man’s psychic condition whether he will use the results of science in the service of progression or of regression.

Not only does he gain power to explore outer space and use atomic energy, but also the world of the infinitesimal is opening up in similar dimensions.

He will, most likely, in the near future be able to influence and plan his own evolution by directed effects upon the genes.

It is true: ’Unconsciousness (for contemporary man) is a sort of ontological inferiority or evil ... ’ (Chardin, 1959, p. 248).

Our materialistic outlook seduces us to ignore the fact that while ’ . . . physics . . . is in a position to detonate mathematical formulae, [the latter still are] the product of pure psychic activity.’

Jung reminds us, however, that man ’ ... himself did not create the spirit, rather the spirit makes him creative . . . ’ Nor does man have the spirit.

’In reality it has him . . . it possesses him in exactly the same way that his physical world appears to be the willing object of his designs and yet in reality turns into an obsessive idee force . . . Spirit threatens the naive-minded man with inflation . . . The danger becomes all the greater the more our

interest fastens upon external objects and the more we forget that the differentiation of our relation to nature should go hand in hand with a correspondingly differentiated relation to the spirit .... If the outer object is not offset by an inner, unbridled materialism results, coupled with maniacal arrogance or else the extinction of the autonomous personality, which is in any case the ideal of the totalitarian mass state’ (cf. Jung, 1948, C. W., p. 213).

The spirit is thus ’a great help and equally great danger.

It seems as if man were destined to play a decisive role in solving [its twofaced and paradoxical quality] ... by virtue of his consciousness .... ’ (Jung, 1954, C. W., p. 222).

Reflections on Spirit and Pseudo-spirit As long as we have not done this, we should not be surprised to find the cultural vehicle, in which we expect to zoom ahead, in reverse gear.

But most of us are perplexed: in spite of our expectation of greater closeness with and understanding of human beings, we find ourselves more separated and estranged by all sorts of ’isms’.

Instead of abundant enthusiasm of consciousness and reflective perception, we find mechanization engulfing the spirit in a mass-psyche.

No doubt, these are manifestations of pseudo-spirit since: ’The archetype is spirit or

pseudo-spirit :1 what it ultimately proves to be depends on the attitude of the human mind’ (Jung, 1954, CW p. 206).

An attitude depends, of course, upon the degree and quality of consciousness: the more consciousness is developed, the more differentiated it becomes and the more it can differentiate in turn.

In contrast, as long as man is ’absorbed by the opinions and tendencies of collective consciousness’ he is the ’ever-ready victim of some wretched "isms"’ and of the pseudo-spirit.

This is so because all ’isms’ are ’sophisticated spirit-substitutes’, that is, substitutes for the lost link with psychic reality.

But instead of establishing the missing link with psychic reality, spirit substitutes destroy the meaning of the individual and culture in general.

An addict of any ’ism’ is dangerous to himself and others like a primitive man living in a technically highly developed society.

Since this is being written with the deepest appreciation of Jung, the creative thinker, physician of the mind, and teacher, I am closing with words of his, relevant to the above:

’True, the archetype of the spirit is capable of working for good as well as for evil, but it depends upon man’s free-i.e. conscious decision whether the good also will be perverted into something satanic.

Man’s worst sin is unconsciousness, but it is indulged in with the greatest piety even by those who should serve mankind as teachers and examples.

When shall we stop taking man for granted in this barbarous manner, and in all seriousness seek ways and means to exorcize him, to rescue him

from possession and unconsciousness, and make this the most vital task of civilization?

Can we not understand that all the outward tinkerings and improvements do not touch man’s inner nature, and that everything ultimately depends upon whether the man who wields the science and the technics is capable of responsibility or not?’ (Jung, 1948, C.W., p. 48). Margit Van Leight Frank, Contact with Jung, Pages 194-200

[2]https://www.nytimes.com/1989/02/11/obituaries/margit-van-leight-frank-91-psychologist.html

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Jung’s work bears evidence that the psyche is not a chaos made up of random whims and accidents, but is an objective reality: ’The elusiveness, capriciousness, haziness, and uniqueness that the lay mind always associates with the idea of the psyche applies only to consciousness, and not to the absolute unconscious .... ’ (r954, C. W., p. 230).

We cannot rely, therefore, upon the supremacy of an exclusively conscious, rational order based upon an undifferentiated consciousness.

It is the psyche which is ’the world’s pivot’. It is the psyche which brings about ’ . . . an intervention in the existing natural order’ of which ’no one can say with certainty where this intervention will finally end’ (ibid., p. 2r7).

The reality of the psyche stands over against ’common sense’, which tends to blunt the spirit and lull man into security.

In the historical development of the image of our world and the universe, common sense had been wrong, and physics had, every now and then, to correct it.

It does so up to this day when the fastest revolutionary adaptation known so far has to be made: to a new concept of time and space, and to the manifold possibilities man has at present.

Progress in all fields of natural science and technology is of such magnitude that it has more than a pragmatic bearing.

It represents an expansion of life which can be thought of as equivalent to a step in evolution.

Man’s voice and image can be carried over space and time, penetrating ’matter’.

He can communicate with others while they are projected into the orbit of this earth and moving with the necessary speed.

He can observe such a living being, listen to his heart-beat, follow the course of his physiological functions.

He can observe and register almost whatever he chooses.

Those abilities, to mention only a few, reason refused to grant even to a god.

A great deal of what had been intangible for the range of our senses has become tangible reality by means of more sensitive instruments created by the ingenuity of man, that is to say, by his reflection and creative intuition which are qualities of the spirit.

At present, we have to face the fact that it depends upon man's psychic condition whether he will use the results of science in the service of progression or of regression.

Not only does he gain power to explore outer space and use atomic energy, but also the world of the infinitesimal is opening up in similar dimensions.

He will, most likely, in the near future be able to influence and plan his own evolution by directed effects upon the genes.

It is true: 'Unconsciousness (for contemporary man) is a sort of ontological inferiority or evil ... ' (Chardin, 1959, p. 248).

Our materialistic outlook seduces us to ignore the fact that while ' . . . physics . . . is in a position to detonate mathematical formulae, [the latter still are] the product of pure psychic activity.'

Jung reminds us, however, that man ’ ... himself did not create the spirit, rather the spirit makes him creative . . . ’ Nor does man have the spirit.

’In reality it has him . . . it possesses him in exactly the same way that his physical world appears to be the willing object of his designs and yet in reality turns into an obsessive idee force . . . Spirit threatens the naive-minded man with inflation . . . The danger becomes all the greater the more our

interest fastens upon external objects and the more we forget that the differentiation of our relation to nature should go hand in hand with a correspondingly differentiated relation to the spirit .... If the outer object is not offset by an inner, unbridled materialism results, coupled with maniacal arrogance or else the extinction of the autonomous personality, which is in any case the ideal of the totalitarian mass state’ (cf. Jung, 1948, C. W., p. 213).

The spirit is thus ’a great help and equally great danger.

It seems as if man were destined to play a decisive role in solving [its twofaced and paradoxical quality] ... by virtue of his consciousness .... ’ (Jung, 1954, C. W., p. 222).

Reflections on Spirit and Pseudo-spirit As long as we have not done this, we should not be surprised to find the cultural vehicle, in which we expect to zoom ahead, in reverse gear.

But most of us are perplexed: in spite of our expectation of greater closeness with and understanding of human beings, we find ourselves more separated and estranged by all sorts of ’isms’.

Instead of abundant enthusiasm of consciousness and reflective perception, we find mechanization engulfing the spirit in a mass-psyche.

No doubt, these are manifestations of pseudo-spirit since: ’The archetype is spirit or pseudo-spirit :1 what it ultimately proves to be depends on the attitude of the human mind’ (Jung, 1954, CW p. 206).

An attitude depends, of course, upon the degree and quality of consciousness: the more consciousness is developed, the more differentiated it becomes and the more it can differentiate in turn.

In contrast, as long as man is ’absorbed by the opinions and tendencies of collective consciousness’ he is the ’ever-ready victim of some wretched "isms"’ and of the pseudo-spirit.

This is so because all ’isms’ are ’sophisticated spirit-substitutes’, that is, substitutes for the lost link with psychic reality.

But instead of establishing the missing link with psychic reality, spirit substitutes destroy the meaning of the individual and culture in general.

An addict of any ’ism’ is dangerous to himself and others like a primitive man living in a technically highly developed society.

Since this is being written with the deepest appreciation of Jung, the creative thinker, physician of the mind, and teacher, I am closing with words of his, relevant to the above:

’True, the archetype of the spirit is capable of working for good as well as for evil, but it depends upon man’s free-i.e. conscious decision whether the good also will be perverted into something satanic.

Man’s worst sin is unconsciousness, but it is indulged in with the greatest piety even by those who should serve mankind as teachers and examples.

When shall we stop taking man for granted in this barbarous manner, and in all seriousness seek ways and means to exorcize him, to rescue him

from possession and unconsciousness, and make this the most vital task of civilization?

Can we not understand that all the outward tinkerings and improvements do not touch man's inner nature, and that everything ultimately depends upon whether the man who wields the science and the technics is capable of responsibility or not?' (Jung, 1948, C.W., p. 48). Margit Van Leight Frank, Contact with Jung, Pages 194-200

[3]Margit Obituary

1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+contact+with+fordham&qid=1575122744&sr=8-1
2. https://www.nytimes.com/1989/02/11/obituaries/margit-van-leight-frank-91-psychologist.html
3. https://www.nytimes.com/1989/02/11/obituaries/margit-van-leight-frank-91-psychologist.html

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Carl Jung: Woman is world and fate, that is why she is so important to the man. (2020-11-05 08:53)

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[1]Letters Volume I

To Oskar A . H . Schmitz

Dear Herr Schmitz, 21 July 1927

There is something still a little unclear about the relation to woman, in spite of the great "hit" you made with Fraulein Wolff.

In this direction something needs to be added.

This belongs to that idea that constantly obtrudes itself in you, about the man who "is master of all his functions."

Goethe, too, was a great bluffer.

Not only during h is lifetime but in particular posthumously he has had an increasingly bedazzling effect.

I doubt the genuineness of the "complete man . "

It is too much of a concoction.

What was his marriage really like?

Because of your negative mother complex, all sorts of unrealized safeguards against feminine influence were still to be expected.

The penitent’s shirt beneath and the red habit outside are surely necessary forms of transition, b ut at the same time symbols of the bodily and spiritual celibate.

Woman is world and fate, that is why she is so important to the man.

Your present image in this respect is still eighteenth century.

It is remarkable how Keyserling, too, connects with Cagliostro - to say nothing of Faust.

I still have to gather breath to get started.

I ought to write, but the sunshine is still too good to be sitting at a desk.

With best wishes,

Yours truly,

C.G. Jung Carl Jung, Letters Vol. II, Page xxxii

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=1V2WZAZLVTEPE&dchild=1&keywords=jung+letters+volume+1&sprefix=jung+lett%2Caps%2C

Some Carl Jung Quotations (2020-11-05 11:45)

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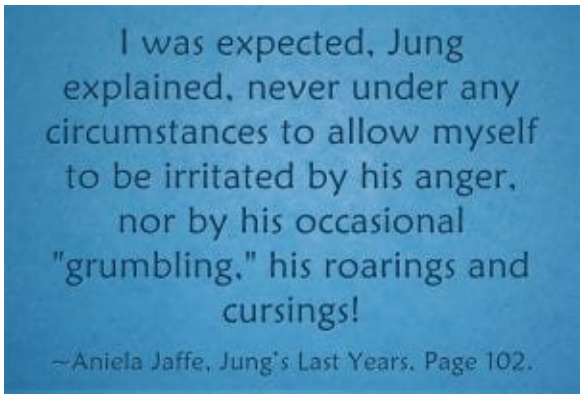
I was expected, Jung explained, never under any circumstances to allow myself to be irritated by his anger, nor by his occasional "grumbling," his roarings and cursings!
~Aniela Jaffe, Jung's Last Years. Page 102.

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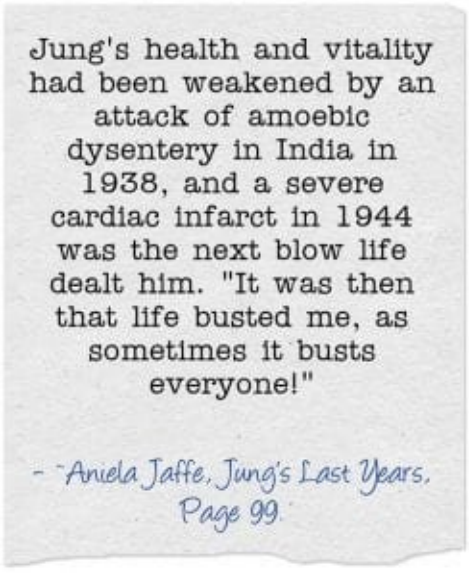
Jung's health and vitality had been weakened by an attack of amoebic dysentery in India in 1938, and a severe cardiac infarct in 1944 was the next blow life dealt him. "It was then that life busted me, as sometimes it busts everyone!"
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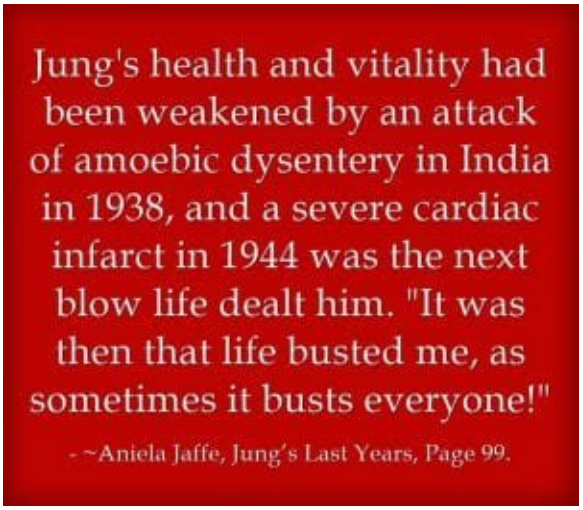
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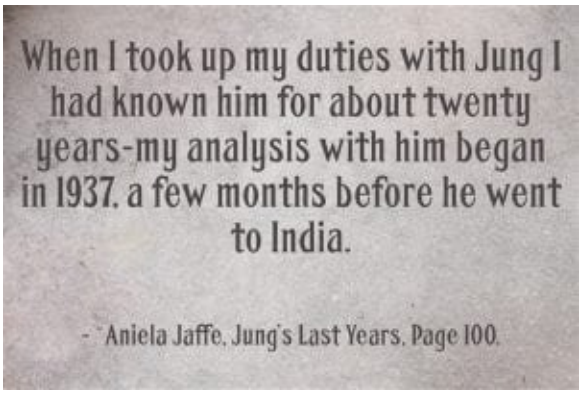
The fatal illness of his wife Emma-she died in November 1955 -marked the time when his life was nearing its end. Aniela Jaffe, Jung's Last Years, Page 100.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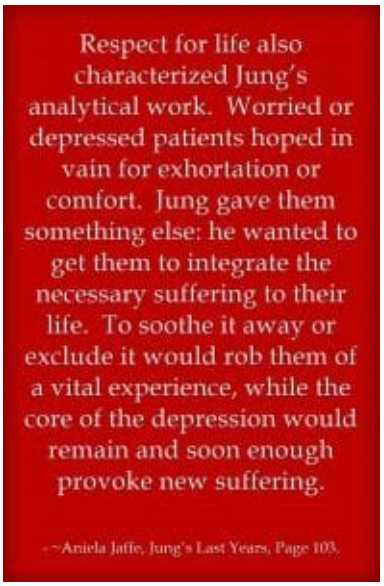
Respect for life also characterized Jung's analytical work. Worried or depressed patients hoped in vain for exhortation or comfort. Jung gave them something else: he wanted to get them to integrate the necessary suffering to their life. To soothe it away or exclude it would rob them of a vital experience, while the core of the depression would remain and soon enough provoke new suffering.
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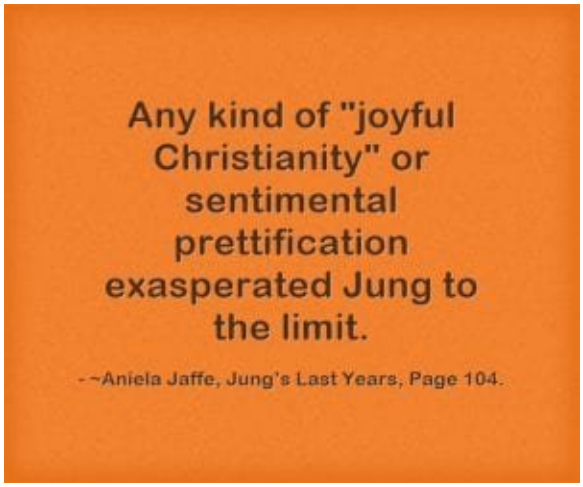
Any kind of "joyful Christianity" or sentimental prettification exasperated Jung to the limit.
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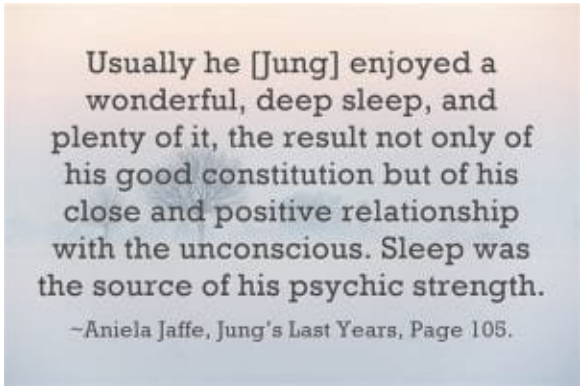
Usually he [Jung] enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength.
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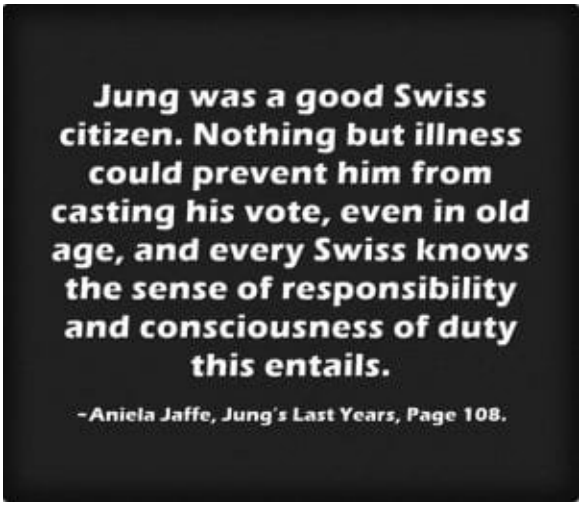
Jung was a good Swiss citizen. Nothing but illness could prevent him from casting his vote, even in old age, and every Swiss knows the sense of responsibility and consciousness of duty this entails.
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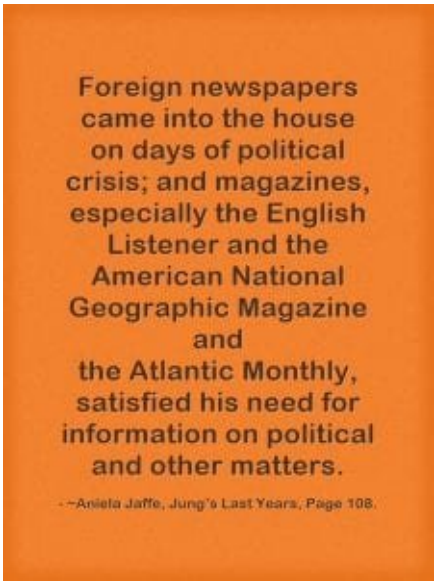
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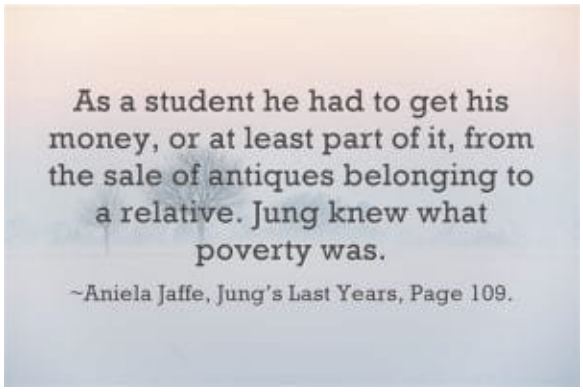
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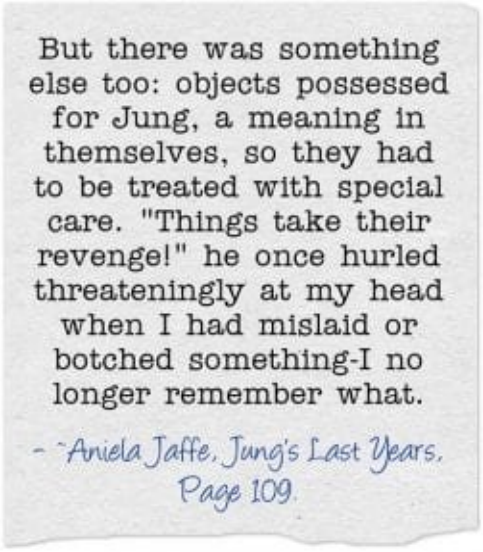
But there was something else too: objects possessed for Jung, a meaning in themselves, so they had to be treated with special care. "Things take their revenge!" he once hurled threateningly at my head when I had mislaid or botched something-I no longer remember what.
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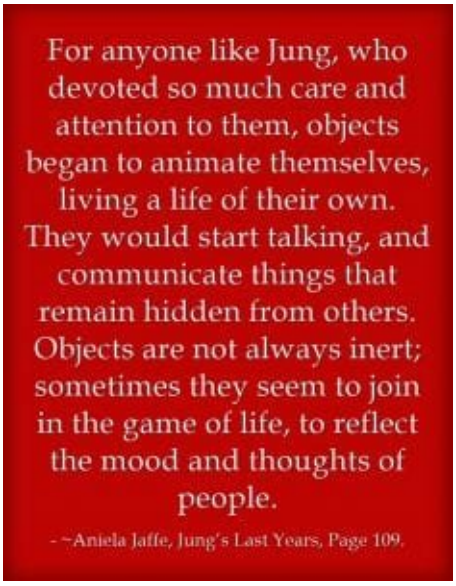
For anyone like Jung, who devoted so much care and attention to them, objects began to animate themselves, living a life of their own. They would start talking, and communicate things that remain hidden from others. Objects are not always inert; sometimes they seem to join in the game of life, to reflect the mood and thoughts of people.
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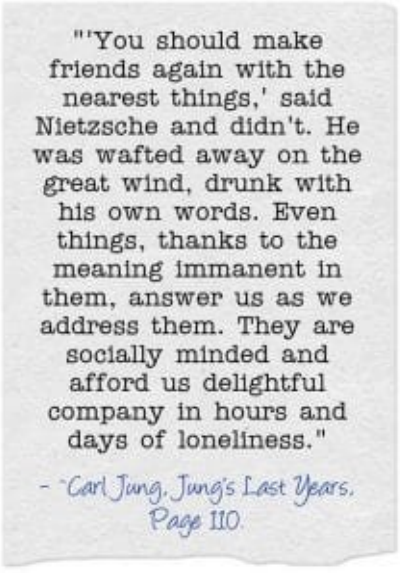
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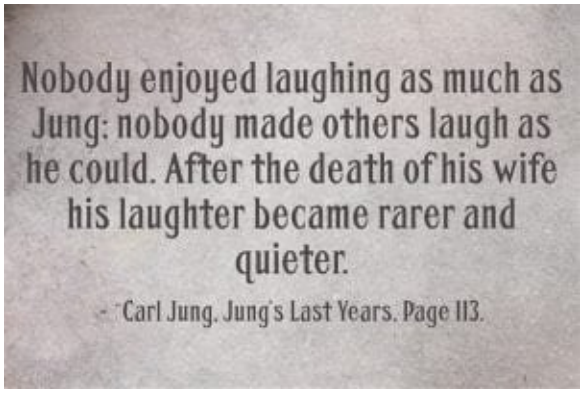
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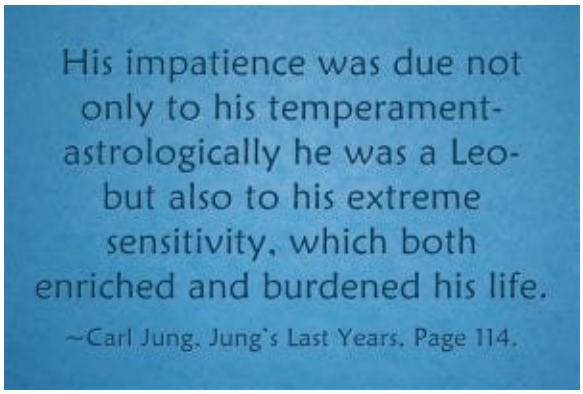
His impatience was due not only to his temperament- astrologically he was a Leo- but also to his extreme sensitivity, which both enriched and burdened his life.
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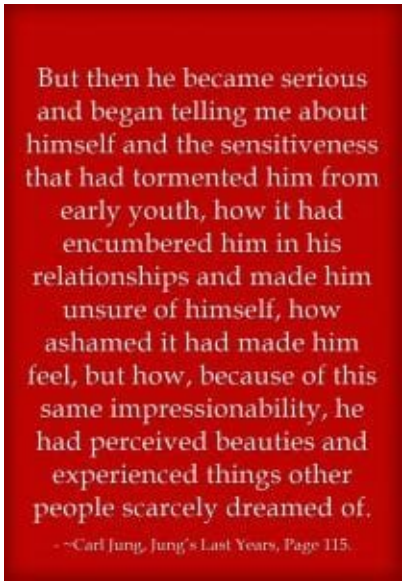
But then he became serious and began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his relationships and made him unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability, he had perceived beauties and experienced things other people scarcely dreamed of.
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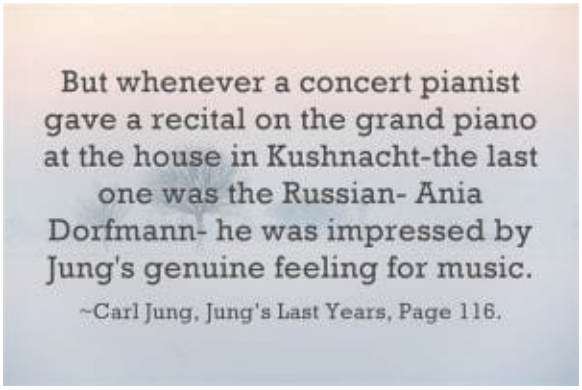
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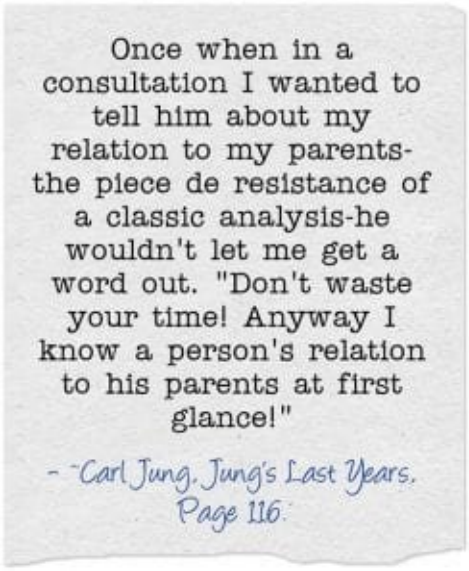
Once when in a consultation I wanted to tell him about my relation to my parents- the piece de resistance of a classic analysis-he wouldn't let me get a word out. "Don't waste your time! Anyway I know a person's relation to his parents at first glance!"
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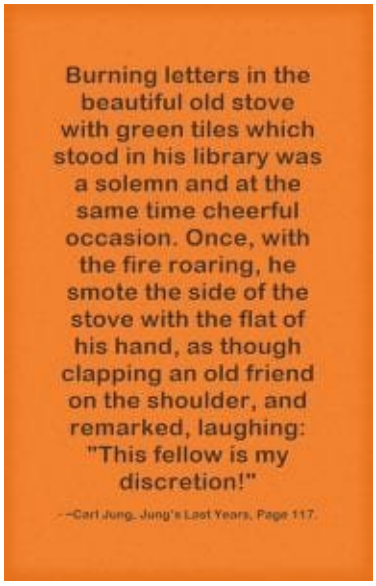
Burning letters in the beautiful old stove with green tiles which stood in his library was a solemn and at the same time cheerful occasion. Once, with the fire roaring, he smote the side of the stove with the flat of his hand, as though clapping an old friend on the shoulder, and remarked, laughing: "This fellow is my discretion!"
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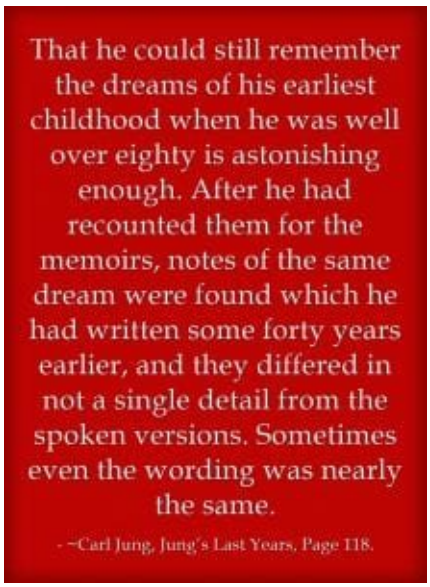
That he could still remember the dreams of his earliest childhood when he was well over eighty is astonishing enough. After he had recounted them for the memoirs, notes of the same dream were found which he had written some forty years earlier, and they differed in not a single detail from the spoken versions. Sometimes even the wording was nearly the same.
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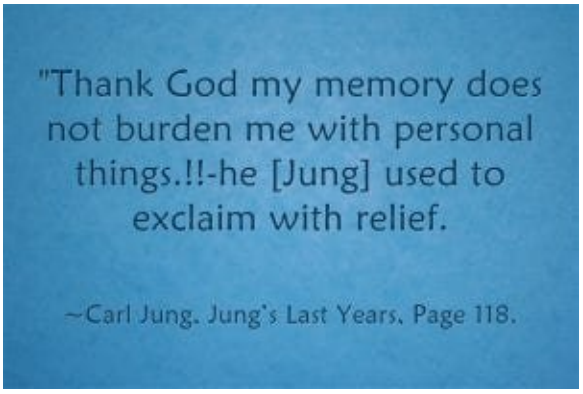
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Carl Jung: Circe alone possesses the mystery, not the miserable swines of her garden. **(2020-11-06 04:08)**

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[1]Black Books

You [Jung’s Soul] don’t escape me. The black birds are your retinue, they live from your sacrifice. It does not lie with them.

It lies with you.

You don’t confuse me through feigning the spirit of the dead to me.

They are prophets who have become dumb, eviscerated by you, by lovers choked by longing or hate.

Circe alone possesses the mystery, not the miserable swines of her garden.

Attempt your magic-he who lives his weakness, because he calls it holy, pries loose the rod from you. Carl Jung, The Black Books, Vol. VII, Page 188

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=FES4BD722H4V0RNZWANE&pf_rd_p=edaba0ee-c2fe-4124-9f5d-b31d6b1bfbee

That religious experiences exist no longer needs proof. **(2020-11-06 04:16)**

[1]

[2]The Undiscovered Self: With Symbols and the Interpretation of Dreams

That religious experiences exist no longer needs proof.

But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences.

The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience.

Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations.

Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. Carl Jung, The Undiscovered Self.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/96c9a-souls.jpg
2. https://www.amazon.com/Undiscovered-Self-Symbols-Interpretation-Extracts/dp/0691150516/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1575105643&sr=1-1

Carl Jung: Nature is an incomparable guide if you know how to follow her. (2020-11-06 04:27)

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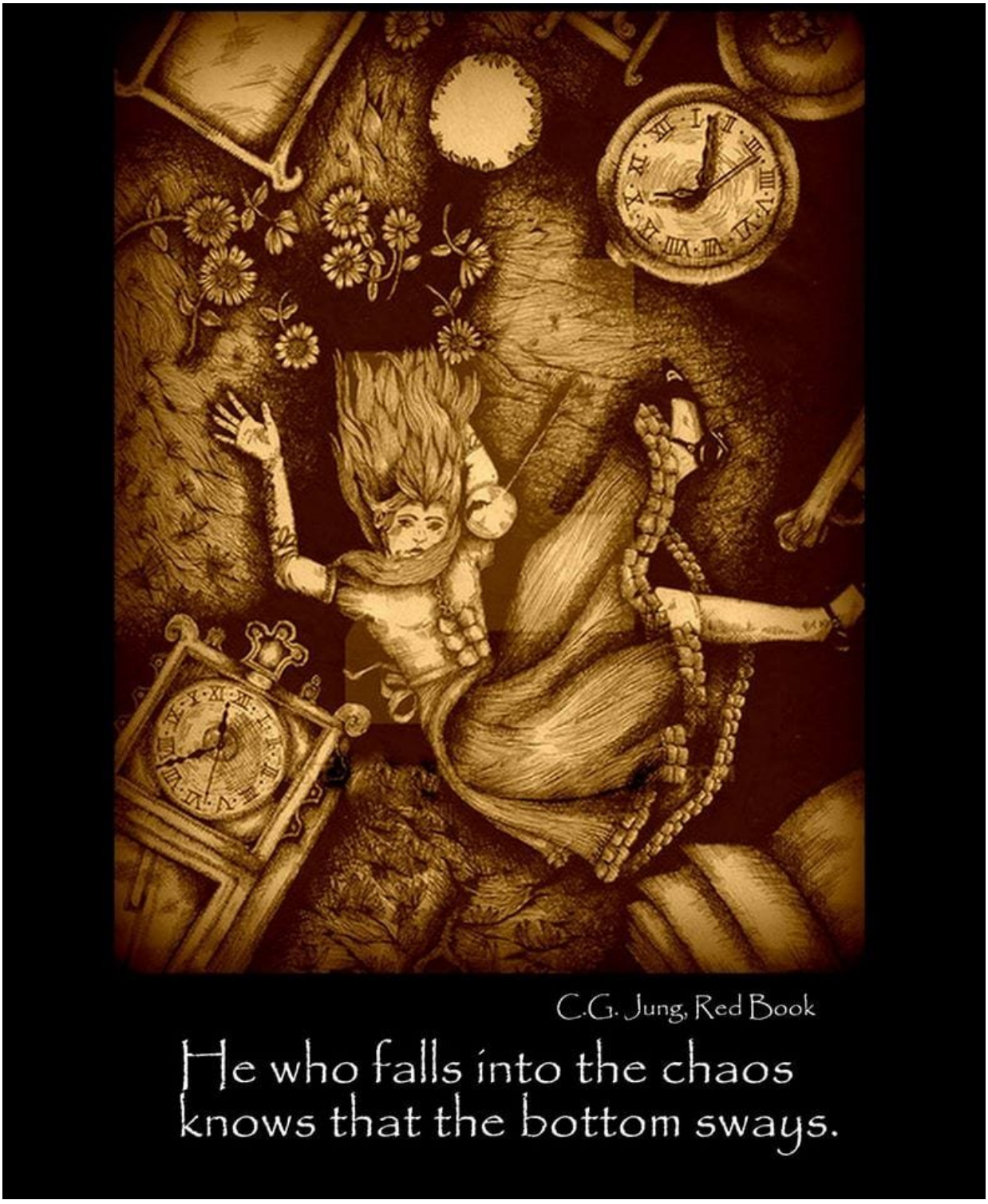
[1]



[2]Letters Volume I

Anonymous
254

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Red Book: https://www.facebook.com/groups/792124710867966/

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/0b62a-1chaos2bred2bbook.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=1CHUO77BMGVDS&dchild=1&keywords=jung+letters+volume+1&sprefix=jung+lett%2Caps%2C

Carl Jung: Your ear troubles are very distressing. (2020-11-06 04:30)

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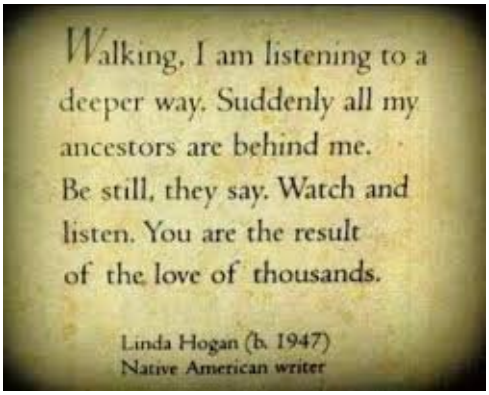
[1] 
Walking, I am listening to a deeper way. Suddenly all my ancestors are behind me. Be still, they say. Watch and listen. You are the result of the love of thousands.
Linda Hogan (b. 1947)
Native American writer

[2]Letters Volume I

To Dr. S.

Dear Colleague, 15 July 1939

I am here again in October and can see you then.

Your ear troubles are very distressing.
256

They can of course be considerably intensified or reduced by one’s subjective attitude.

Even an ordinary whisper can become unendurable as soon as one’s inner attention is directed towards it.

Conversely, it can completely disappear if one forgets it.

These phenomena can to a large extent be "overheard."

As soon as one’s attitude becomes autoerotic in any way, the symptoms increase.

An autoerotic attitude necessarily results if, for instance, the function of relationship (Eros) is not sufficiently attended to; that is, if something that ought to be put outside oneself is left inside.

That is one possibility.

The other possibility is a reluctance to go along with fate, with the result that the importance of the body is abnormally enhanced.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 274

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/4e125-162bdr-2bs.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=1CHUO77BMGVDS&dchild=1&keywords=jung+letters+volume+1&sprefix=jung+lett%2Caps%2C

Carl Jung on "Three" and "Time." (2020-11-06 04:30)

[1]

Participant: The three Fates represent the coming into being and the fading away of what happens.

Professor Jung: In Mahayana Buddhism, you will find the Three as the center of the carnal world: a cock, a snake, and a pig.

The cock is lust, the snake envy, and the pig ignorance.

[3]

These three are the roots of the world, these are the three causes of what happens in the world.

This can be found in the so-called Kilkor Mandala, which has these three figures at its

center.

At Friday’s lecture you heard about the visions of Mahasukha, and that he had three eyes to see the past, the present, and the future.

This shows that the Three stands in connection with time.

The Three is time, and time is always identical with the flow of energy.

We can conceive time only on the basis of movement.

There must be change to make time possible.

Proclus says: “Wherever there is creation, there is also time.”

The Neoplatonic god of creation is Chronos, that is, time.

This is the original form of Bergson’s idea of the durée créatrice.

Time has these two aspects: that which lies behind us, and that which lies ahead. Certain [American] Indians have only one word for time: day.

Pointing forward means tomorrow, pointing backward yesterday, and a movement downward today.

Threeness designates the course things take.

Time is identical with the course things take.

Time, as such, does not exist at all.

There is only the course things take, which we measure with the notion of time.

For primitive man, who is close to nature, the course of time is no abstraction.

For him there is only a then, a now, and a before.

He doesn’t have a watch, does he, on whose numbers he could read the time.

He completely exists in that stream of events, which is permanently flowing into a dark hole, which comes to us from a dark future, which flows through us, and sinks into eternal darkness behind us.

Primitive man has no history; there is no history before the grandfather, prehistory lies only about three generations back.

The primitive is most deeply impressed by this strange stream of events, however, coming from the tomorrow, flowing through the today, and sinking into the yesterday.

For him this is a directly experienced fact of life.

This continuity of events is also at the basis of the Chinese concept of nature, according to which everything happening at a given moment is happening exactly as it has to.

You will find this idea in the Book of Changes, the I Ching.

When I throw a handful of peas, they will roll in all directions.

Try to interpret this, and you will understand the importance of the moment.

If you practice such a method to some extent, you will see how remarkably well the

meaning of the I Ching matches the psychological situation.

It is more than a façon de parler.

It is a highly remarkable fact that can also be proven by data from astrology—which is not just superstition, provided you have the necessary experience.

Astrology has to do with stars only insofar as the course of events is measured with the help of them.

Telepathic experiences also belong here.

Some smart alecks say it’s all nonsense, but most often they have never heard of such experiences, simply because this does not fit into their worldview.

All these phenomena of synchronicity—which are really striking once we pay attention to them—only mean that corresponding things are happening at the same moment.

This points to the substantiality of events in time.

It is an archaic experience such as that of expanded space.

We have seen that time has three aspects: past, present, and future.

The three snakes in our dream are probably a reference to time.

Originally time itself was depicted as a snake, as in the Zodiacal snake.

Religious heroes were often portrayed in connection with time.

In the Upanishads, too, Prajapati is the year, is Chronos, the creator of the world.

Christ is also the ecclesiastical year; in certain early Christian drawings he was depicted as a snake carrying the stars on its back—twelve stars representing the twelve disciples.

It is the time, the year with its twelve months.

Time symbolism also played a great role in the Mithras cult.

The figure of Aion usually stood at the main altar of the Mithras cult—he is a man with a lion’s head, enveloped by the Zodiacal snake, Zrvan akarana, meaning “boundless time.”

As you can see, there is ample evidence for the snake as a symbol of the passing of time.

In our dream, the child is told to go into this circle of snakes to transform herself.

The transformation is inevitable because she is stepping into the fire with the corruptible body.

In our rational thinking this would equal self-destruction, but the irrational meaning is: transformation to immortality. Carl Jung, Children's Dream Seminar, Pages 203-207.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d4380-1.jpg

2. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children&qid=1575123367&sr=8-2

3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/bcd56-2.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/a4b7e-3.jpg
5. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/84b4c-5.jpg
6. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/cc733-4.jpg

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Carl Jung and Memories, Dreams, Visions and Christmas. (2020-11-06 04:32)

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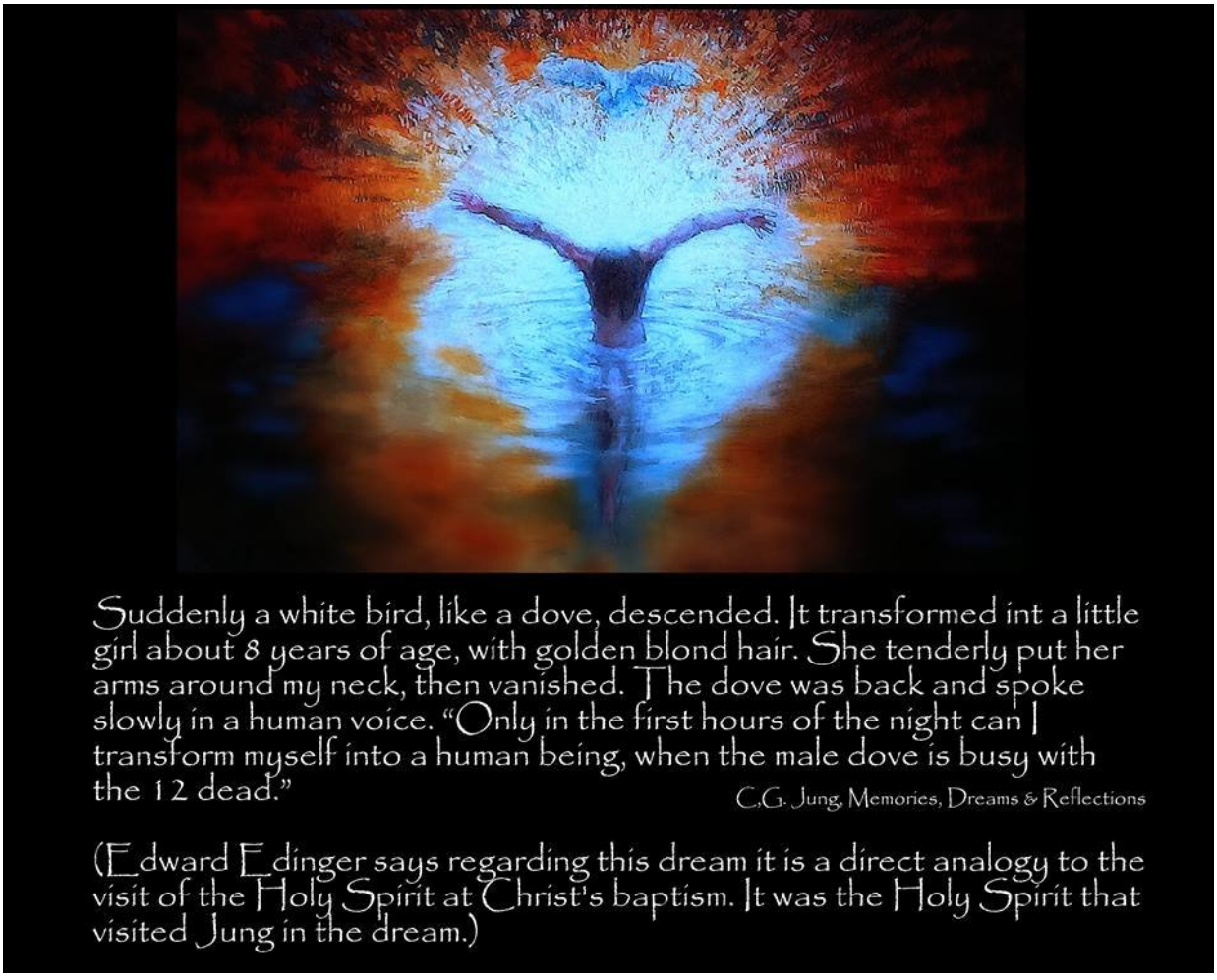
[1]


Suddenly a white bird, like a dove, descended. It transformed int a little girl about 8 years of age, with golden blond hair. She tenderly put her arms around my neck, then vanished. The dove was back and spoke slowly in a human voice. "Only in the first hours of the night can I transform myself into a human being, when the male dove is busy with the 12 dead."
C.G. Jung, Memories, Dreams & Reflections
(Edward Edinger says regarding this dream it is a direct analogy to the visit of the Holy Spirit at Christ's baptism. It was the Holy Spirit that visited Jung in the dream.)

[2]Memories, Dreams, Reflections

I hated going to church.

The one exception was Christmas Day.

The Christmas carol "This Is the Day That God Has Made" pleased me enormously.

And then in the evening, of course, came the Christmas tree.

Christmas was the only Christian festival I could celebrate with fervor.

All others left me cold. New Year's Eve alone had something of the attractiveness of Christmas, but definitely took second place; Advent had a quality about it that somehow did not fit in with the coming Christmas.

It had to do with night, storms, and wind, and also with the darkness of the house.

There was something whispering, something queer going on. Carl Jung, Memories Dreams and Reflections and The Red Book [Introduction.]

Then, around Christmas of 1912, I had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade.

I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty.

It was made of green stone, like emerald.

There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle.

My children were sitting at the table too.

Suddenly a white bird descended, a small sea gull or a dove. Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair.

She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced. The little girl returned and tenderly placed her arms around my neck.

Then she suddenly vanished; the dove was back and spoke slowly in a human voice.

"Only in the first hours of the night can I transform myself into a human being; while the male dove is busy with the twelve dead."

Then she flew off into the blue air, and I awoke.

I was greatly stirred. What business would a male dove having with twelve dead people?

In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos.

He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek.

I also thought of the twelve apostles, the twelve months the year, the signs of the zodiac, etc.

But I could find no solution to the enigma.

Finally I had to give it up. All I knew with any certainty was that the dream indicated an unusual activation of the unconscious.

But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies. Carl Jung, Memories Dreams and Reflections.

E. A. Bennet noted Jung's comments on this dream:

"At first he thought the 'twelve dead men' referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about.

To say 'before Christmas' is to say 'before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion ...

Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.

The symbol of the crystal signifies the unalterable law of events that comes of itself In this seed you grasp what is to come.

I saw something terrible and incomprehensible. (It was on the night of Christmas day of the year 1913.)

I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty:

I knew to interpret this sign for myself as nothing but the fact that something bloody

and dreadful lay before us.

I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise?

I saw that the way to self-sacrifice began here.

They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events.

It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice. Carl Jung, The Red Book, Page 254.

http://carljungdepthpsychology.blogspot.com/2013/12/carl-jung-and-memories-dr eams-visions.html

Carl Jung across the web:

Blog: http://www.blogger.com/home

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Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Pinterest: https://www.pinterest.com/purrington104/

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/0e8cc-1whitedove2bmdr.jpg
2. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=YMV2MZZKYKSJ&dchild=1&keywords=jung+memories+dreams+reflections&sprefix=

The Ancient Greeks and the Formation of Man. (2020-11-06 04:53)

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[1]

[The Ancient Greeks and the Formation of Man.]

And founding on the formation of man from the dust, the philosophers constantly term the body earthy. Homer, too, does not hesitate to put the following as an imprecation:—

“But may you all become earth and water.”

As Esaias says, “And trample them down as clay.” And Callimachus clearly writes:—

“That was the year in which
Birds, fishes, quadrupeds,
Spoke like Prometheus’ clay.”

And the same again:—

“If thee Prometheus formed,
And thou art not of other clay.”

Hesiod says of Pandora:—

“And bade Hephæstus, famed, with all his speed,
Knead earth with water, and man’s voice and mind
Infuse.”

The Stoics, accordingly, define nature to be artificial fire, advancing systematically to generation. And God and His Word are by Scripture figuratively termed fire and light. But how? Does not Homer himself, is not Homer himself, paraphrasing the retreat of the water from the land, and the clear uncovering of the dry land, when he says of Tethys and Oceanus:—

“For now for a long time they abstain from
Each other’s bed and love?”

Again, power in all things is by the most intellectual among the Greeks ascribed to God; Epicharmus—he was a Pythagorean—saying:—

“Nothing escapes the divine. This it behoves thee to know.
He is our observer. To God nought is impossible.”

And the lyric poet:—

“And God from gloomy night
Can raise unstained light,
And can in darksome gloom obscure
The day’s refulgence pure.”

He alone who is able to make night during the period of day is God. In the Phoenomena Aratus writes thus:—

“With Zeus let us begin; whom let us ne’er,
Being men, leave unexpressed. All full of Zeus,
The streets, and throngs of men, and full the sea,
And shores, and everywhere we Zeus enjoy.”
He adds:—

“For we also are
His offspring; . . . . ”

that is, by creation.

“Who, bland to men,
Propitious signs displays, and to their tasks
Arouses. For these signs in heaven He fixed,
The constellations spread, and crowned the year
With stars; to show to men the seasons’ tasks,
That all things may proceed in order sure.
Him ever first, Him last too, they adore:
Hail Father, marvel great—great boon to men.”

And before him, Homer, framing the world in accordance with Moses on the Vulcan wrought shield, says:—

“On it he fashioned earth, and sky, and sea,
And all the signs with which the heaven is crowned.”

For the Zeus celebrated in poems and prose compositions leads the mind up to God. And already, so to speak, Democritus writes, “that a few men are in the light, who stretch out their hands to that place which we Greeks now call the air. Zeus speaks all, and he hears all, and distributes and takes away, and he is king of all.” And more mystically the Boeotian Pindar, being a Pythagorean, says:—

“One is the race of gods and men,
And of one mother both have breath;”

that is, of matter: and names the one creator of these things, whom he calls Father, chief artificer, who furnishes the means of advancement on to divinity, according to merit. Clement of Alexandrea, The Stromata, Pages 988-990.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/3a906-prometheus.jpg

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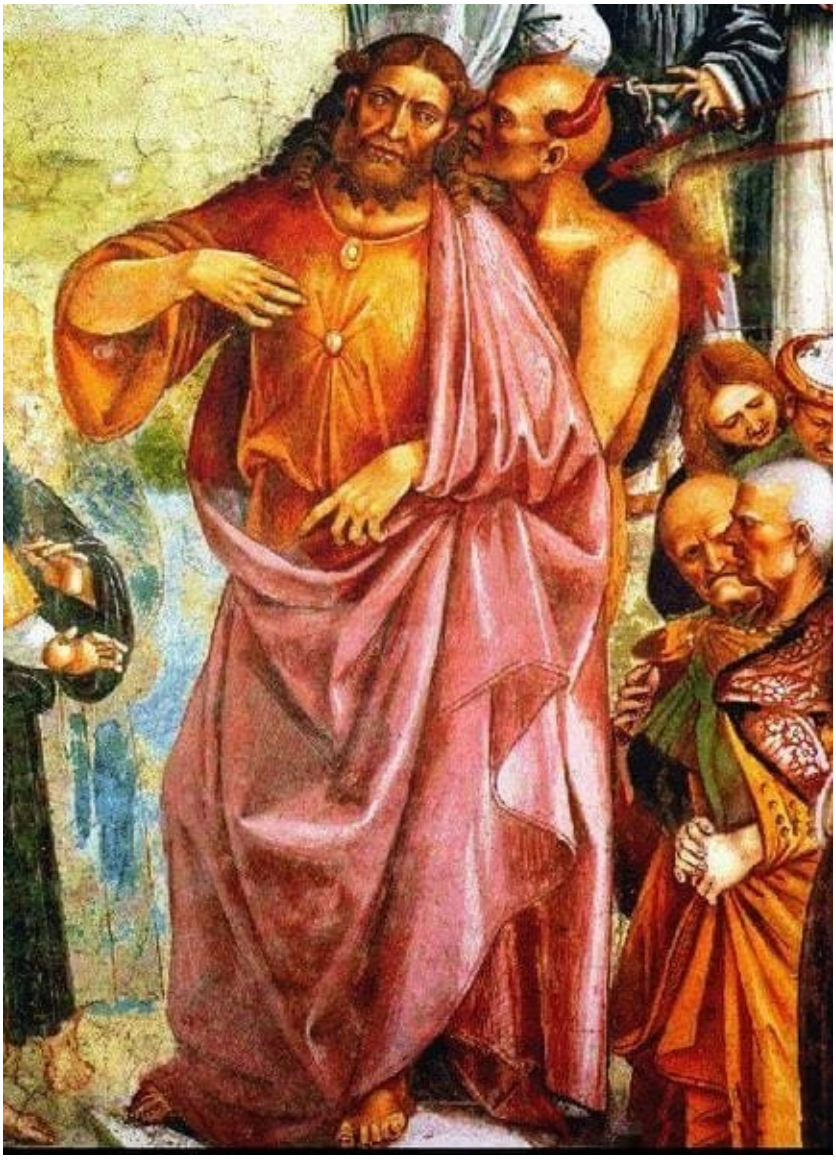
Carl Jung on the “Dechristianlzation” of our world... (2020-11-06 04:58)



[2]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2)

The dechristianlzation of our world, the Luciferian development of science and technology, and the frightful material and moral destruction left behind by the second World War have been compared more than once with the eschatological events foretold in the New Testament. These, as we know, are concerned with the coming of the Antichrist:

"This is Antichrist, who denieth the Father and the Son." 1 John 2:22

"Every spirit that dissolveth Jesus . . . is Antichrist ... of whom you have heard that he cometh." 1 John 4:4

The Apocalypse is full of expectations of terrible things that will take place at the end of time, before the marriage of the Lamb. This shows plainly that the “anima Christiana” has a sure knowledge not only of the existence of an adversary but also of his future usurpation of power.

Why my reader will ask do I discourse here upon Christ and his adversary, the Antichrist? Our discourse necessarily brings us to Christ, because he is the still living myth of our culture.

He is our culture hero, who, regardless of his historical existence, embodies the myth of the divine Primordial Man, the mystic Adam.

It is he who occupies the center of the Christian mandala, who is the Lord of the Tetramorph, i.e., the four symbols of the evangelists, which are like the four columns of his throne. He is in us and we in him.

His kingdom is the pearl of great price, the treasure buried in the field, the grain of mustard seed which will become a great tree, and the heavenly.

These few, familiar references should be sufficient to make the psychological position of the Christ symbol quite clear. Christ exemplifies the archetype of the self. Carl Jung, Aion, Christ, A Symbol of the Self, Pages 36-37.

Footnote 2: I John 4:3 (DV). The traditional view of the Church is based on II Thessalonians 2: which speaks of the apostasy, of the (man of lawlessness) and the (son of perdition) who herald the coming of the Lord.

This "lawless one" will set himself up in the place of God, but will finally be slain by the Lord Jesus "with the breath of his mouth." He will work wonders (according to the working of Satan).

Above all, he will reveal himself by his lying and deceitfulness. Daniel 11: is regarded as a prototype.

Image: Antichrist and the Devil. From the Deeds of the Antichrist, fresco by Luca Signorelli, c. 1501

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/5528a-anti.jpg
2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jung+aion&qid=1575123200&sr=8-1

Carl Jung on Materialistic Rationalism and the State as a Lunatic Asylum. **(2020-11-06 05:00)**

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[1]

[2]Aion

[Carl Jung on Materialistic Rationalism and the State as a Lunatic Asylum.]

The problems which the integration of the unconscious sets modern doctors and psychologists can only be solved along the lines traced out by history, and the upshot will be a new assimilation of the traditional myth.

This, however, presupposes the continuity of historical development.

Naturally the present tendency to destroy all tradition or render it unconscious could interrupt the normal process of development for several hundred years and substitute an interlude of barbarism.

Wherever the Marxist Utopia prevails, this has already happened.

But a predominantly scientific and technological education, such as is the usual thing nowadays, can also bring about a spiritual regression and a considerable increase of psychic dissociation.

With hygiene and prosperity alone a man is still far from health, otherwise the most enlightened and most comfortably off among us would be the healthiest. But in regard to neuroses that is not the case at all, quite the contrary.

Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria.

Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization.

Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, Aion, Paragraph 282.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/d4e40-insane.jpg
2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?crid=1ICD6M74LB19N&dchild=1&keywords=jung+aion&sprefix=jung+ai%2Ca

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Edward F. Edinger: "Redemption of the Captive Soul." (2020-11-06 05:16)

[1]

Redemption of the Captive Soul
The basic idea of Jungian analysis
is a descent into the unconscious
to redeem the captive soul.
Edward Edinger, The Living Psyche

[2]Living Psyche: A Jungian Analysis in Pictures Psychotherapy

The Awakening in the Whore House

Description: (from a dream) I descend to the basement of a whore house run by a brutal man.

I discover a bruised and battered young woman who nevertheless had a glowing beauty.

I kiss her and awaken her.

I am overcome momentarily with a sense of compassion for her, for me, for the pathos of the human condition.

The tough owner stands at the top of the staircase.

Comment: This image expresses the basic idea of analysis-descent into the unconscious to redeem the captive soul.

There are many examples-the fairy tale of "Sleeping Beauty," Orpheus and Eurydice and, most profound of all, the Gnostic myth of Sophia caught in the dark embrace of matter. [48]

In the Pistis Sophia we read that Sophia looked down from her world of light onto the dark world and saw light in it.

She thought it to be part of the higher heavenly light but actually it came from the "Self-willed," the rebellious one.

So she was seduced

“and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it.

But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured all the light-powers in Sophia . . . and her matter was thrust into chaos. . . .”

And Pistis Sophia cried out most exceedingly, she cried to the Light of Lights which she had seen from the beginning. . . . "Save me, O Light, for evil thoughts have entered into me." [49] Edward F. Edinger, The Living Psyche, Page 91.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/e02f8-1captive.jpg
2. https://www.amazon.com/Living-Psyche-Analysis-Pictures-Psychotherapy/dp/1630510815/ref=sr_1_1?keywords=edinger+living+psyche&qid=1575123046&sr=8-1

Carl Jung, SystemaMundiTotius in The Black Books (2020-11-06 07:07)

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Carl Jung, SystemaMundiTotius, The Black Books, Vol. V, Page 273

Carl Jung’s letter to Hermann Hesse on “Demian.” (2020-11-07 03:13)

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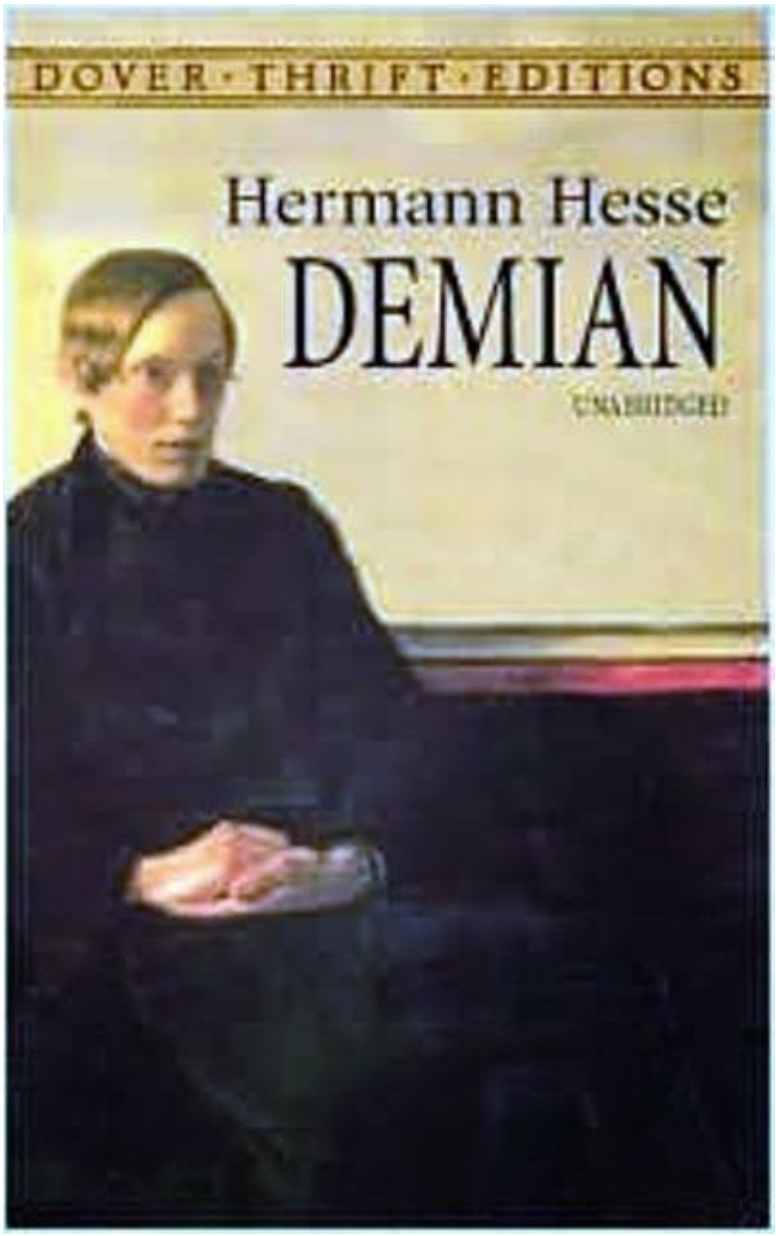

[2]
Buy from Amazon here

[Carl Jung’s letter to Hermann Hesse on “Demian.”]

To Hermann Hesse

Dear Herr Hesse, 3 December 1919

I must send you my most cordial thanks for your masterly as well as veracious book: Demian.

I know it is very immodest and officious of me to break through your pseudonym; but,

while reading the book, I had the feeling that it must somehow have reached me via Lucerne.

Although I failed to recognize you in the Sinclair sketches in the Neue Zurcher Zeitung.

I always wondered what sort of person Sinclair must be, because his psychology seemed to me so remarkable.

Your book came at a time when, once again, I was oppressed by the darkened consciousness of modern man, and by his hopeless bigotry, as Sinclair was by little Knauer.

Hence your book hit me like the beam of a lighthouse on a stormy night.

A good book, like every proper human life, must have an ending.

Yours has the best possible ending, where everything that has gone before runs truly to its end, and everything with which the book began begins over again-with the birth and awakening of the new man.

The Great Mother is impregnated by the loneliness of him that seeks her.

In the shell burst she bears the "old" man into death, and implants in the new the everlasting monad, the mystery of individuality.

And when the renewed man reappears the mother reappears too-in a woman on this earth.

I could tell you a little secret about Demian of which you became the witness, but whose meaning you have concealed from the reader and perhaps also from yourself.

I could give you some very satisfying information about this, since I have long been a good friend of Demian’s and he has recently initiated me into his private affairs-under the seal of deepest secrecy.

But time will bear out these hints for you in a singular way.

I hope you will not think I am trying to make myself interesting by mystery-mongering; my amor fati is too sacred to me for that.

I only wanted, out of gratitude, to send you a small token of my great respect for your fidelity and veracity, without which no man can have such apt intuitions.

You may even be able to guess what passage in your book I mean.

I immediately ordered a copy of your book for our Club library.

It is sound in wind and limb and points the way.

I beg you not to think ill of me for my invasion. No one knows of it.

Very sincerely and with heartfelt thanks,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 573-574.

[3]The Psychology of C.G. Jung in the Works of Hermann Hesse by Emanuel Maier

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/4bbe5-demian.jpg
2. file://www.amazon.com/dp/0486414132/ref=cm_sw_r_pi_dp_62ixub1S539P1
3. http://www.gss.ucsb.edu/projects/hesse/papers/maier.pdf

Carl Jung to Hermann Hesse: "Naturally we shouldn’t quarrel about words."

(2020-11-07 03:34)

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[1]

[2]Letters Volume I

Image: Miguel Serrano and Hermann Hesse

To Hermann Hesse

Dear Herr Hesse, 1 October 1934

Best thanks for your detailed answer!

Naturally we shouldn’t quarrel about words.

Nevertheless I would note in all humility that the expression "sublimation" is not appropriate in the case of the artist because with him it is not a question of transfom1ing a primary instinct but rather of a primary instinct (the artistic instinct) gripping the whole personality to such an extent that all other instincts are in abeyance, thus giving rise to the work of divine perfection.

Excuse this terminological hair-splitting, but we have to deal with a wicked world in which innumerable flies get caught in the cobwebs of concepts.

With best regards,

Yours sincerely,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 173-174. [[3]Buy this book here]

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/02a76-miguel.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=2L0T4MZEPNZK2&dchild=1&keywords=jung+letters+volume+1&sprefix=jung+le%2Caps%2C16
3. file://www.amazon.com/dp/069101860X/ref=cm_sw_r_pi_dp_Qvjxub0X9Y88Q

Earlier Temples ~Carl Jung (2020-11-07 03:46)

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[1]

[2]Red Book

Yet another new adventure occurred: wide meadows spread out before me-a carpet of flowers-soft hills-a fresh green wood in the distance.

I come across two strange journeymen probably two completely accidental companions: an old monk and a tall gangly thin man with a childish gait and discolored red clothes.

As they draw near, I recognize the tall one as the red rider.

How he has changed! He has grown old, his red hair has become gray, his fiery red clothes are worn out, shabby, poor. A

nd the other?

He has a paunch and appears not to have fallen on bad times.

But his face seems familiar: by all the Gods, it’s Ammonius!

What changes!

And where are these utterly different people coming from?

I approach them and bid them good day.

Both look at me frightened and make the sign of the cross.

Their horror prompts me to look down at myself I am fully covered in green leaves, which spring from my body.

I greet them a second time, laughing.

Ammonius exclaims horrified: ”Apage, Satanas!"

The Red One: "Damned pagan riffraff!"

I: "But my dear friends, what’s wrong with you? I’m the Hyperborean stranger, who visited you, Oh Ammonius, in the desert. And I’m the watchman whom you, Red One, once visited."

Ammonius: "I recognize you, you supreme devil. My downfall began with you."

The Red One looks at him reproachfully and gives him a poke in the ribs. The monk sheepishly stops. The Red One turns haughtily toward me.

R: ”Already at that time I couldn’t help thinking that you lacked a noble disposition, notwithstanding your hypocritical seriousness. Your damned Christian play-act-"

At this moment Ammonius pokes him in the ribs and the Red One falls into an embarrassed silence. And thus both stand before me, sheepish and ridiculous, and yet pitiable.

I: "Wherefrom, man of God? What outrageous fate has led you here, let alone in the company of the Red One?"

A: "I would prefer not to tell you. But it does not appear to be a dispensation of God that one can escape. So know then that you, evil spirit, have done me a terrible deed. You seduced me with your accursed curiosity, desirously stretching my hand after the divine mysteries, since you made me conscious at that time that I really knew nothing about them. Your remark that I probably needed the closeness of men to arrive at the higher mysteries stunned me like infernal poison. Soon thereafter I called the brothers of the valley together and announced to them that a messenger of God had appeared to me-so terribly had you blinded me-and commanded me to form a monastery with the brothers.

"When Brother Philetus raised an objection, I refuted him with reference to the passage in the holy scriptures where it is said that it is not good for man to be alone. So we founded the monastery, near the Nile, from where we could see the passing ships.

"We cultivated fat fields, and there was so much to do that the holy scriptures fell into oblivion. We became voluptuous, and one day I was filled with such terrible longing to see Alexandria again. I talked myself into believing that I wanted to visit the bishop there. But first I was intoxicated so much by life on the ship, and then by the milling crowds on the streets of Alexandria, that I became completely lost.

"As in a dream I climbed onto a large ship bound for Italy. I felt an insatiable greed to see the world. I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly turned into an animal. When I climbed ashore in Naples, the Red One stood there, and I knew that I had fallen into the hands of evil."

R: "Be silent, old fool, if I had not been present, you would have become an outright pig. When you saw me, you finally pulled yourself together, cursed the drinking and the women, and returned to the monastery.

"Now hear my story; damned hobgoblin: I too fell into your snare, and your pagan arts also enticed me. After the conversation at that time, where you caught me in the fox trap with your remark about dancing, I became serious, so serious that I went into the monastery; prayed, fasted, and converted myself.

"In my blindness I wanted to reform the Church liturgy; and with the bishop’s approval I introduced dancing.

"I became Abbot and, as such, alone had the sole right to dance before the altar, like David before the ark of the covenant. But little by little, the brothers also began to dance; indeed, even the congregation of the faithful and finally the whole city danced.

"It was terrible. I fled into solitude and danced all day until I dropped, but in the morning the hellish dance began again.

"I sought to escape from myself, and strayed and wandered around at night. In the daytime I kept myself secluded, and danced alone in the forests and deserted mountains. And thus gradually I came to Italy. Down there in the south, I no longer felt as I had felt in the north; I could mingle with the crowds. Only in Naples did I somewhat find my way again, and there I also found this ragged man of God. His appearance gave me strength. Through him I could regain my health. You’ve heard how he took
heart from me, too, and found his way again."

A: "I must confess I did not fare so badly with the Red One; he’s a toned-down type of devil."

R: "I must add that the monk is hardly the fanatical type, although I’ve developed a deep aversion against the whole Christian religion since my experience in the monastery."

I: "Dear friends, it does my heart good to see you enjoying yourselves together."

Both: "We are not pleased, mocker and adversary, clear off, you robber, pagan!"

I: "But why are you traveling together, if you’re not enjoying each other’s company and friendship"

A: "What can be done Even the devil is necessary; since otherwise one has nothing that commands a sense of respect with people."

R: "Well, I need to come to an arrangement with the clergy; or else I will lose my clientele."

I: "Therefore the necessities of life have brought you together! So let’s make peace and be friends."

Both: "But we can never be friends."

I: "Oh, I see, the system is at fault. You probably want to die out first. Now let me pass, you old ghosts!"

When I had seen death and all the terrible solemnity that is gathered around it, and had become ice and night myself, an angry life and impulse rose up in me.

My thirst for the rushing water of the deepest knowledge began to clink with wine glasses; from afar I heard drunken laughter, laughing women and street noise.

Dance music, stamping and cheering poured forth from all over; and instead of the rose scented south wind, the reek of the human animal streamed over me.

Luscious-lewd whores giggled and rustled along the walls, wine fumes and kitchen steam and the foolish cackling of the human crowd drew near in a cloud.

Hot sticky tender hands reached out for me, and I was swaddled in the covers of a sickbed.

I was born into life from below, and I grew up as heroes do, in hours rather than years.

And after I had grown up, I found myself in the middle land, and saw that it was spring.

But I was no longer the man I had been, for a strange being grew through me.

This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.

I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple.

They had not withstood life, but, seduced by life, had become their own monkey business.

They had got caught in the muck, and so they called the living a devil and traitor.

Because both of them believed in themselves and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals.

The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth.

After the cursing comes laughter, so that the soul is saved from the dead.

Ideals are, according to their essence, desired and pondered; they exist to this extent, but only to this extent.

Yet their effective being cannot be denied.

He who believes he is really living his ideals, or believes he can live them, suffers from delusions of grandeur and behaves like a lunatic in that he stages himself as an ideal; but the hero has fallen.

Ideals are mortal, so one should prepare oneself for their end: at the same time it probably costs you your neck.

For do you not see that it was you who gave meaning, value, and effective force to your ideal If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday.

The ideal is also a tool that one can put aside anytime, a torch on dark paths. But whoever runs around with a torch by day is a fool.

How much my ideals have come down, and how freshly my tree greens!

When I turned green, they stood there, the sad remains of earlier temples and rose gardens, and I recognized with a shudder their inner affinity.

It seemed to me that they had established an indecent alliance.

But I understood that this alliance had already existed for a long time.

At a time when I still claimed that my sanctuaries were of crystal purity, and when I compared my friends to the perfume of the roses of Persia, both of them formed an alliance of mutual silence.

They seemed to scatter, but secretly they worked together.

The solitary silence of the temple lured me far away from men to the supernatural mysteries in which I lost myself to the point of surfeit.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side.

There, too, I found no boundaries other than surfeit and disgust.

I did not live, but was driven; I was a slave to my ideals.

And thus they stood there, the ruins, quarreling with one another and unable to reconcile themselves to their common misery.

Within myself I had become one as a natural being, but I was a hobgoblin who frightened the solitary wanderer, and who avoided the places of men.

But I greened and bloomed from within myself I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit.

I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest.

And thus I learned to live without the world and spirit; and I was amazed how well I could live like this.

But what about men, what about mankind?

There they stood, the two deserted bridges that should lead across to mankind: one leads from above to below, and men glide down on it, which pleases them. / The other leads from below to above and mankind groans upward on it.

This causes them trouble.

We drive our fellow men to trouble and joy If I myself do not live, but merely climb, it gives others undeserved pleasure.

If I simply enjoy myself it causes others undeserved trouble.

If I merely live, I am far removed from men.

They no longer see me, and when they see me, they are astonished and shocked.

I myself however, quite simply living, greening, blooming, fading, stand like a tree always in the same spot and let the suffering and the joy of men pass over me with equanimity

And yet I am a man who cannot excuse himself from the discord of the human heart.

But my ideals can also be my dogs, whose yapping and squabbling do not disturb me.

But at least then I am a good and a bad dog to men.

But I have not yet achieved what should be, namely that I live and yet am a man.

It seems to be nearly impossible to live as a man.

As long as you are not conscious of yourself you can live; but if you become conscious of your self you fall from one grave into another.

All your rebirths could ultimately make you sick.

The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the
sun which gives light and does not suck light.

That belongs to the earth.

I recall my solar nature and would like to rush to my rising.

But ruins stand in my way.

They say: "With regard to men you should be this or that."

My chameleonesque skin shudders.

They obtrude upon me and want to color me.

But that should no longer be. Neither good nor evil shall be my masters.

I push them aside, the laughable survivors, and go on my way again, which leads me to the East.

The quarreling powers that for so long stood between me and myself lie behind me.

Henceforth I’m completely alone.

I can no longer say to you: "Listen!" or "you should," or "you could," but now I talk only with myself Now no one else can do anything more for me, nothing whatsoever.

I no longer have a duty toward you, and you no longer have duties toward me, since I vanish and you vanish from me.

I no longer hear requests and no longer make requests of you.

I no longer fight and reconcile myself with you, but place silence between you and me.

Your call dies away in the distance, and you cannot find my footprints.

Together with the west wind, which comes from the plains of the ocean, I journey across the green countryside, I roam through the forests, and bend the young grass.

I talk with trees and the forest wildlife, and the stones show me the way.

When I thirst and the source does not come to me, I go to the source.

When I starve and the bread does not come to me, I seek my bread and take it where I find it.

I provide no help and need no help.

If at any time necessity confronts me, I do not look around to see whether there is a helper nearby, but I accept the necessity and bend and writhe and struggle. I laugh, I weep, I swear, but I do not look around me.

On this way, no one walks behind me, and I cross no one’s path.

I am alone, but I fill my solitariness with my life.

I am man enough, I am noise, conversation, comfort, and help enough unto myself.

And so I wander to the far East.

Not that I know anything about what my distant goal might be.

I see blue horizons before me: they suffice as a goal.

I hurry toward the East and my rising-I will my rising. Carl Jung, Red Book, Pages 275-27

Carl Jung across the web:

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2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=394KSRBRUZL4Y&dchild=1&keywords=jung+red+book+readers+edition&sprefix=jung+red%2C

Carl Jung: If we can look at a picture of the god long enough, he nods. (2020-11-07 04:16)

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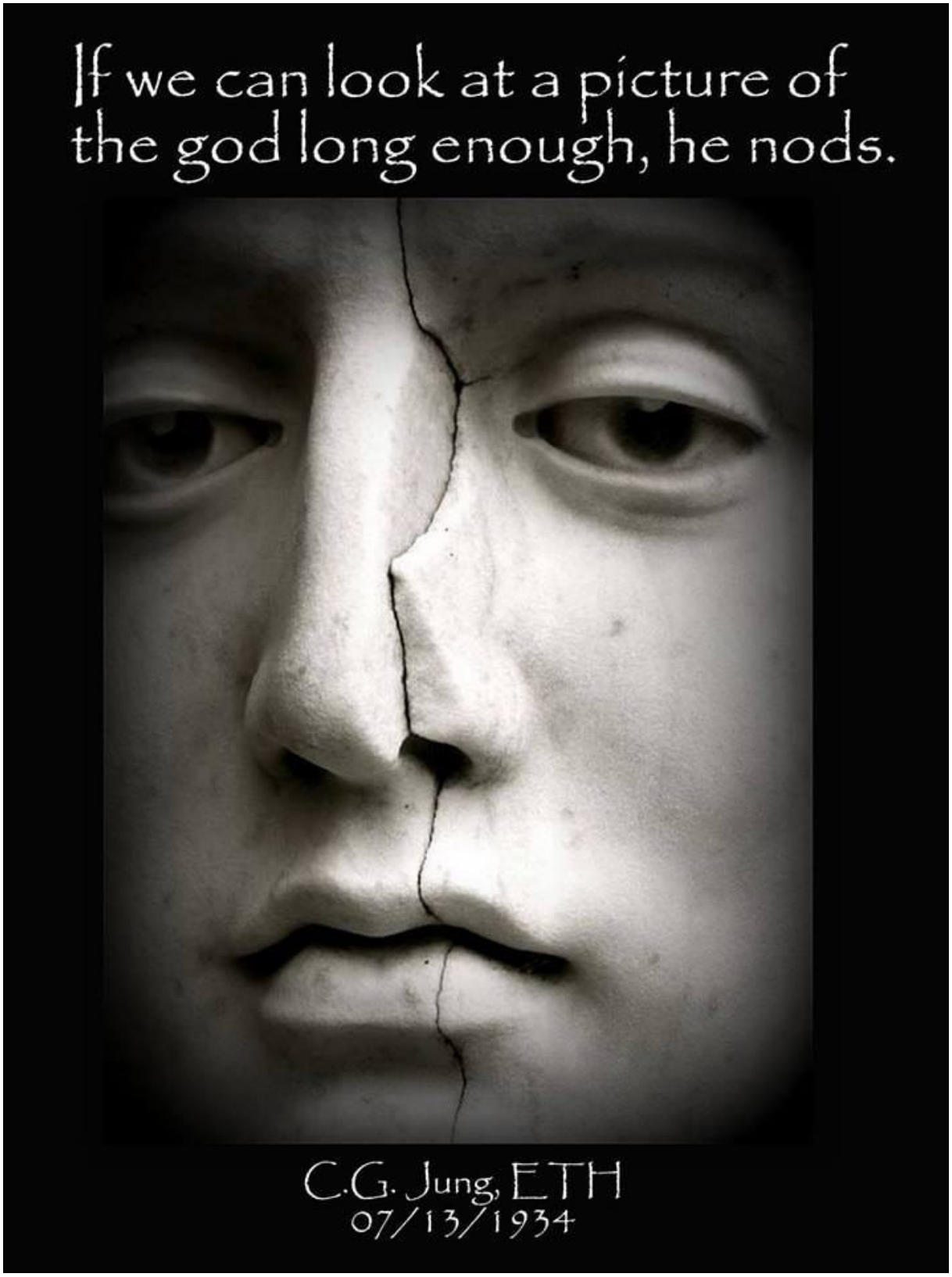
If we can look at a picture of
the god long enough, he nods.
C.G. Jung, ETH
07/13/1934

If we can look at a picture of the god long enough, he nods.

When I was a child it was my Sunday treat to go and visit an aunt and watch a picture of hers, a clergyman, in the act of walking down some steps, until he moved and walked down the flight.

For many years I regarded this incident as childish, but primitives do exactly the same thing, they know the magic effect of the eye.

It seems that our life can stream out of our eyes and enter the object which will then move towards us.

The real object of the dreamer in the Betrachtung of the dead monster was to bring it to life again, but he. was not aware of this.

The dream gives us his whole life and I could give you many more examples of even simpler dreams which contain the dreamer's whole life and situation. Carl Jung, ETH Lecture 13 July 1934.

Carl Jung across the web:

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/b7e20-1nods.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/

If we wish to stay on the heights... (2020-11-07 04:24)

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[1]Symbols of Transformation

[2]

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude.

But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul.

Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures.

The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful.

If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight.

The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. Carl Jung, Symbols of Transformation (1952). CW 5: P. 553

1. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=18V2YNH2HNT4M&dchild=1&keywords=jung+volume+5&sprefix=jung+vol
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/1b6dd-fossil.jpg

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Carl Jung: It is also the smile of Mona Lisa. (2020-11-07 04:28)

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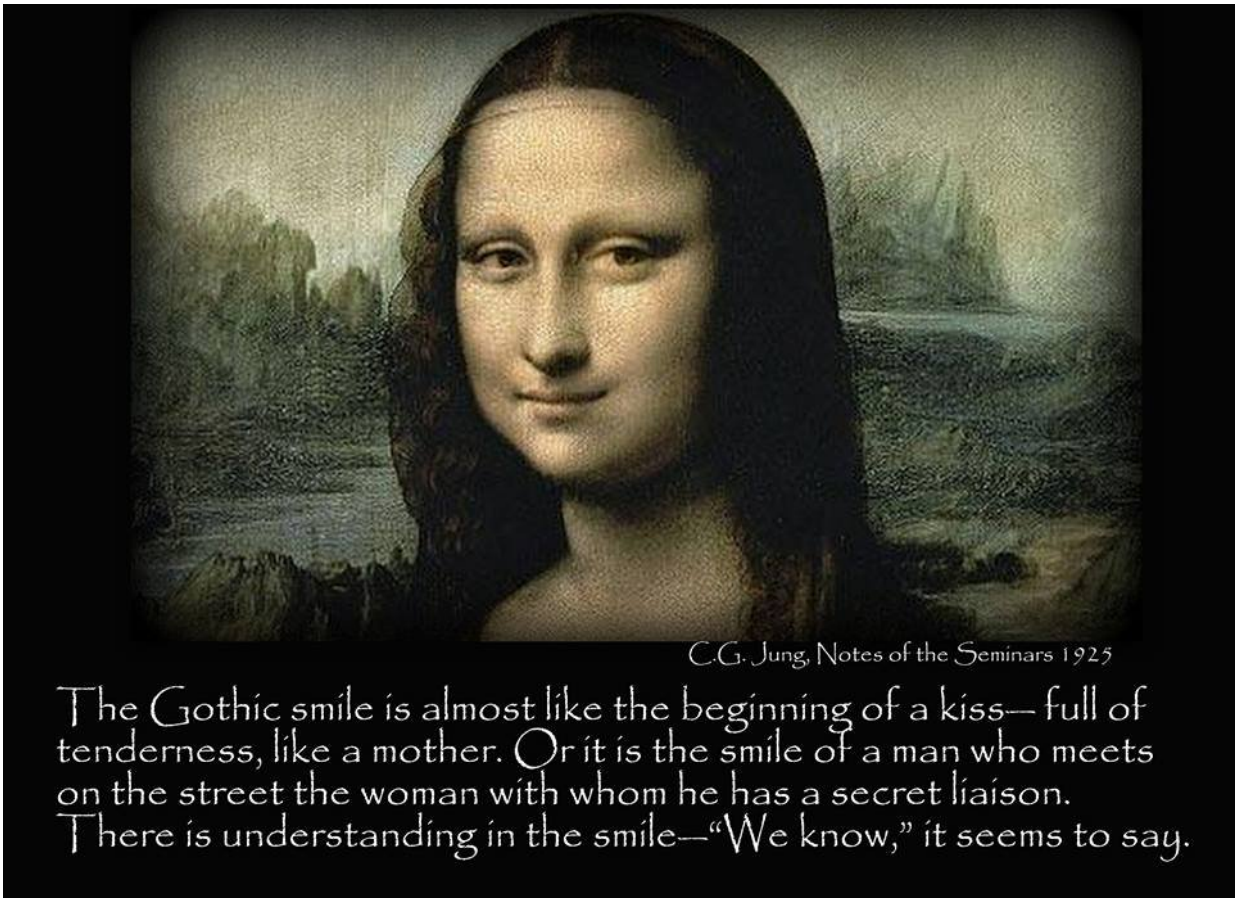
C.G. Jung, Notes of the Seminars 1925
The Gothic smile is almost like the beginning of a kiss— full of tenderness, like a mother. Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison. There is understanding in the smile—"We know," it seems to say.

[2]1925 Seminar

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

It is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

There is understanding in the smile—“We know,” it seems to say. Carl Jung, Seminar 1925, Page 60.

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/a0e32-1mona.jpg
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The Unconscious is not identical with God.... (2020-11-07 05:10)

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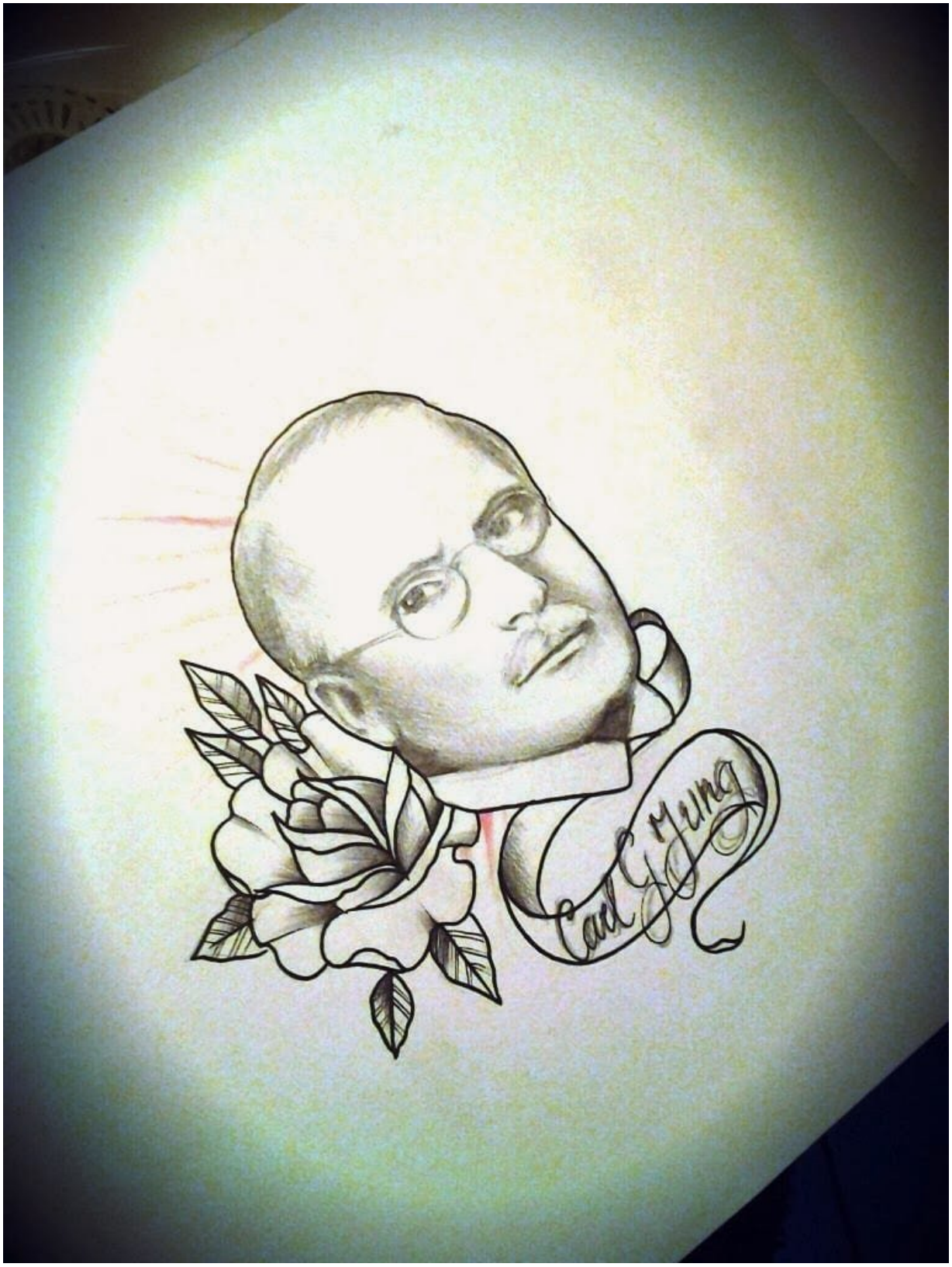
Carl G Jung

[2]The Undiscovered Self: With Symbols and the Interpretation of Dreams

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place.

It is the medium from which the religious experience seems to flow.

As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, The Undiscovered Self.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/4b72d-carls.jpg
2. https://www.amazon.com/Undiscovered-Self-Symbols-Interpretation-Extracts/dp/0691150516/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1575105643&sr=1-1

Rene Guenon: The Principle of Individuation (2020-11-07 05:52)

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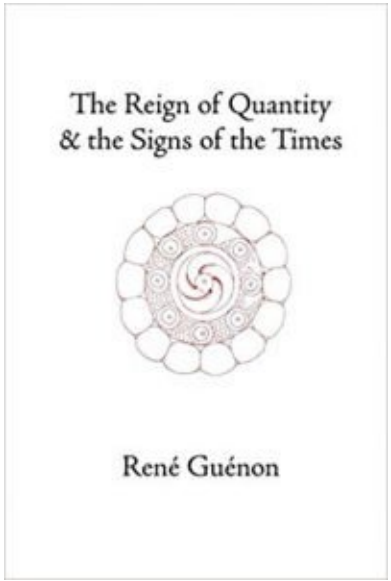

[1]The Reign of Quantity and the Signs of the Times

The natures of space and time have now been dealt with adequately for the purpose in view, but it is necessary to return to the subject of ’matter” in order to examine a question not so far mentioned, in such a way as to shed a fresh light on certain aspects of the modern world.

The scholastics looked on materia as constituting the principium individuationis; what was their reason for looking at things in that way, and how far was it justified?

In order to understand what is involved in this question it is sufficient, without in any way going beyond the limits of our world (for no principle is here involved of a transcendent order with respect to this world) to envisage the relation of individuals to species; in this relation species is on the side of ’form’ or essence, and individuals, or more exactly that which distinguishes individuals of the same species one from another, are on the side of ’matter’ or substance.

There is nothing surprising in this, bearing in mind what has been said above about the meaning of the word dBo;;, which is at once both ’form’ and ’species’, and about the purely qualitative character of the latter; but the point needs some further elucidation, particularly, in the first place, in order to eliminate various terminological uncertainties likely to arise.

It has already been explained why the word “matter” can give rise to misunderstandings; the word ’form’ is perhaps even more liable to do so, because its usual meaning is quite different from that which it bears in scholastic language; it was used in its usual meaning when the consideration of form in geometry was alluded to above, but if scholastic language had been used instead, it would have been necessary to say ’figure’ and not ’form’; to have done so would however have been unduly contrary to established usage, of which account must inevitably be taken if misunderstanding is to be avoided, and that is why the word ’form’ is always used in this book in its ordinary meaning, except when it is used with particular reference to scholasticism.

For instance, the word is used in its ordinary meaning in the statement that, of all the conditions of a state of existence, form is the one that specifically characterizes that state as individual; it goes without saying that form in this sense must in no way be conceived as endowed with a spatial character, for it is so endowed only in our world, because it is there combined with another condition, namely space, and space belongs to the domain of corporeal manifestation alone.

But this question then arises: does not form thus understood, rather than ’matter’ (or if preferred, quantity), represent the true ’principle of individuation’, since individuals are what they are by virtue of the fact that they are conditioned by form?

So stated, this question represents a misunderstanding of what the scholastics in fact n1ean when they speak of a ’principle of individuation’; in no sense are they referring to that which defines a state of existence as an individual state, for they seem never to have attained to a conception quite of that order; and in any case, from this point of view, species itself must be regarded as being within the individual order, for it is in no way transcendent with regard to the state so defined.

The same point can be made in another way, by making use of the geometrical representation described elsewhere, and in that case, the whole hierarchy of kinds must be envisaged as extending horizontally and not vertically.

The real question of the 'principle of individuation' has a much more restricted range, and can be reduced to this: the individuals of any one species all participate in a common nature, which is that of the species itself, and is in all of them equally; how then does it come about that, in spite of this community of nature, these individuals are distinct beings, or even that they are in any way distinguishable one from another?

It must be understood that individuals are now being considered only insofar as they belong to a species, independently of anything else that may be peculiar to them under other headings; the question could therefore well be formulated in this way: of what order is the determination which is added to specific nature so that individuals may become separate beings while remaining within the species?

It is this determination that the scholastics relate to 'matter', that is to say ultimately to quantity, according to their definition of the materia secunda of our world; and thus 'matter' or quantity appears distinctly as a principle of 'separativity'.

It can also be said that quantity is a determination added to species, as species is exclusively qualitative and so is independent of quantity, but such is not the case with individuals owing to the fact that they are 'incorporated'; and in this connection the greatest care must be taken to note that, despite an erroneous opinion only too widespread among the moderns, species must in no way be conceived as a 'collectivity', the latter being nothing but an arithmetical sum of individuals; a 'collectivity' is, unlike species, entirely quantitative.

Confusion between the general and the collective is yet another consequence of the tendency that leads the moderns to see nothing anywhere other than quantity; it is this tendency which is constantly reappearing as a factor underlying all the conceptions characteristic of their particular mentality.

The conclusion is this: quantity will predominate over quality in individuals to the extent that they approach a condition in which they are, so to speak, mere individuals and nothing more, and to the extent that they are thereby more separate one from another; and it must be emphasized that this does not mean that they are more differentiated, for there is also a qualitative differentiation, which is properly speaking the opposite of that quantitative differentiation in which the separation in question consists.

This separation turns individuals into so many 'units', and turns their collectivity into quantitative multiplicity; at the limit, these individuals would be no more than something comparable to the imagined 'atoms' of the physicists, deprived of every qualitative determination; and although this limit can never in fact be reached, it lies in the direction which the world of today is following.

A mere glance at things as they are is enough to make it clear that the aim is everywhere to reduce everything to uniformity, whether it be human beings themselves or the things among which they live, and it is obvious that such a result can only be obtained by suppressing as far as possible every qualitative distinction; but it is particularly to be noted

that some people, through a strange delusion, are all too willing to mistake this ’uniformization’ for a ’unification’, whereas it is really exactly the opposite, as must appear evident in the light of the ever more marked accentuation of ’separativity’ implied.

It must be insisted that quantity can only separate and cannot unite; everything that proceeds from ’matter’ produces nothing but antagonism,in many diverse forms, between fragmentary ’units’ that are at a point directly opposite to true unity, or at least are pressing toward that point with all the weight of a quantity no longer balanced by quality; but ’uniformization’ constitutes so important an aspect of the modern world, and one so liable to be wrongly interpreted, that another chapter must be devoted to a fuller development of this subject. Rene Guenon, The Reign of Quantity and the Signs of the Times, The Principle of Individuation, Pages 45-48

1. https://www.amazon.com/Reign-Quantity-Signs-Times/dp/0900588683/ref=sr_1_fkmr0_1?dchild=1&keywords=Rene+Guenon%2C+The+Reign+of+Quantity+and+the+Signs+of+the+Tim

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Carl Jung: The West is the land of the dead, the sun sinks in the West... (2020-11-07 05:54)

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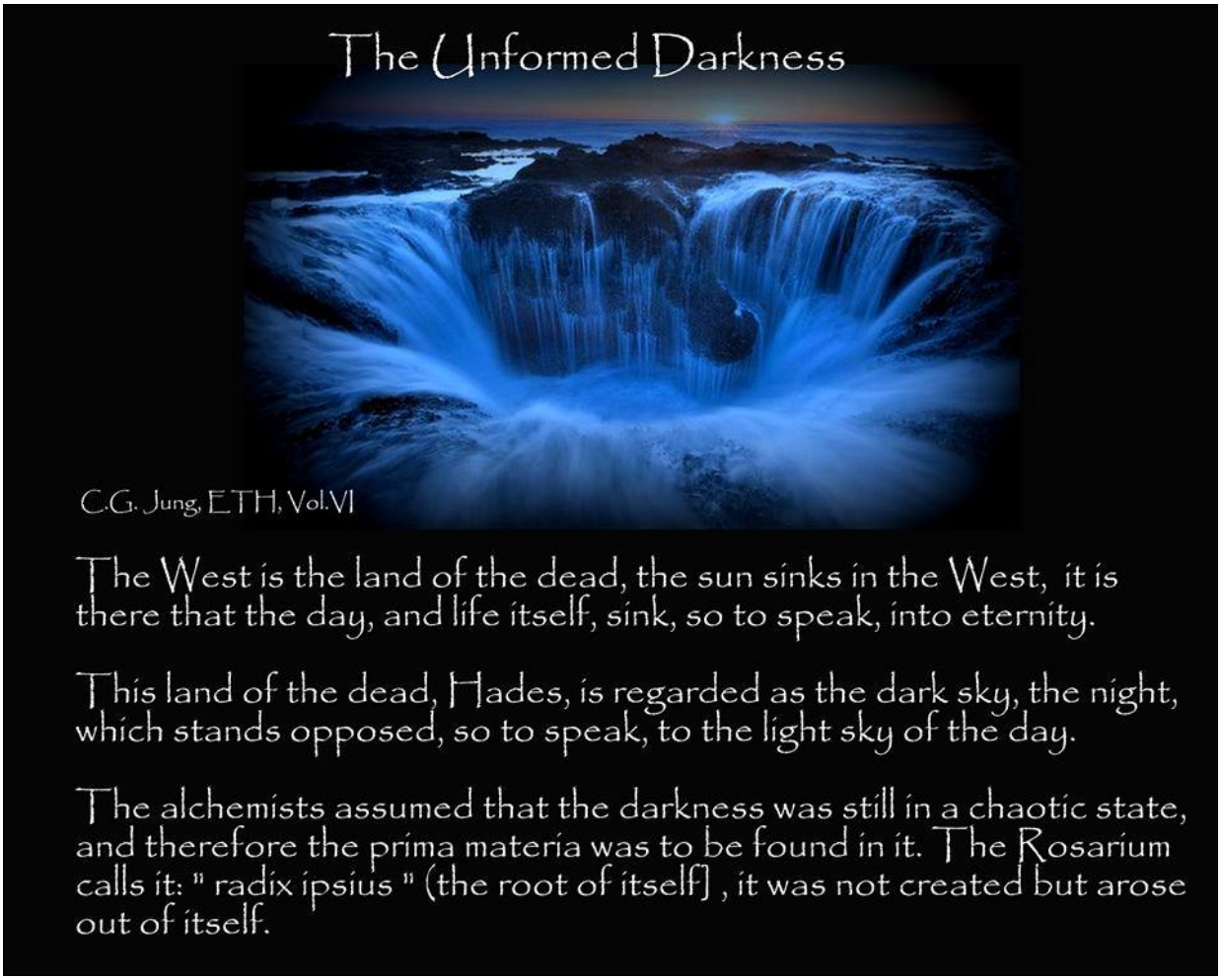
[1]ETH Lectures


The Unformed Darkness
C.G. Jung, ETH, Vol.VI
The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.
This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.
The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it. The Rosarium calls it: " radix ipsius " (the root of itself] , it was not created but arose out of itself.

You heard in the "nomina" that the prima materia was thought of as "Hyle", "abyss," "primaeva terra chaotica" (primary chaotic earth) and "initium omnium" [beginning of all) .

So the alchemists regard it as the principle of existence in general.

Zosimos said that men do not impart information about the prima materia, and Pseudo Demokritos sought the information from an inhabitant of Hades.

Comarius also speaks of it as being in Hades, and Olympiodor, quoting Zosimos, calls it the "habitation of souls’; and, in the same passage "the egg" and the "entrance to the West.”

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.

The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it.

Dorneus, quoting Paracelsus, calls the prima materia an "increatum" (a non-created) which has existed since the beginning of time, side by side with the creation of God, as it were.

Therefore the Rosarium calls it: "radix ipsius" (the root of itself), it was not created but arose out of itself.

According to Mylius it is "primum subjectum" (the first subject), or, as we should say to-day, the first object.

The idea is, that the prima materia is co-eternal with God, and that he used it as his working material, he prepared it as the text says.

It is thought of as a sort of sub stance underlying everything.

Mylius also calls it "perpetua" (perpetual).

It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH Lecture, 27 June 1941.

Carl Jung across the web:

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2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/ef125-1darkness2beth.jpg

Carl Jung on the “Chief” and the “Medicine Man.” (2020-11-07 05:57)

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[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

Professor Jung:

In the life of a primitive tribe, these two personalities are really the decisive authorities.

The chief is violent; he is the strongest man of the tribe.

The moment he is no longer strong, he is killed on the spot.

In the New Testament there is also an example of the slaying of the former king: Christ is sacrificed, and Barabbas is set free.

This referred to an old custom, namely, that a criminal was allowed, on a certain day of the year, to freely walk around the town.

He could rob everything—provided that he was not caught after sunset, in which case he was killed.

He was a king, and had royal power.

This custom stemmed from the fact that the king has absolute authority as long as he is in power.

The moment he shows a slight weakness, he is finished.

Another example is the Nordic kings.

They were allowed to rule as long as the harvests were good.

If the harvest was bad, however, they were killed, because in that case they had not fertilized the country well.

It was uncomfortable to have been king of the primitives.

The counterpart of the powerful man is the medicine man; most often he is the intelligent one of the tribe.

I myself was able to notice that either he is the crazy one of the tribe, or a man of superior shrewdness, simply more intelligent than the others, or dangerous because of his cunning.

He has contact with the spirits and receives their revelations.

He can even rule the tribe, over the chief ’s head, through divine revelation.

There is a wonderful example in the book of Rasmussen on the Polar Eskimos: There is a story told about a medicine man who, when his tribe suffered great hardship because of a lack of food, had a vision of a land offering food.

He persuaded his tribe to go with him over the ice of Baffin Bay.

They came to the shores of North America, where they found plenty of food.

One half of the tribe turned back before that, and perished.

[3]

The other half went with him, and was able to be saved by him.

He had the inner certainty of a sleepwalker, with the help of which he led his people to the right place.

This is what the medicine man can do. It need not always be cunning; the idea that will save the situation can also come from the heart, as in this case.

The prophets in the Old Testament also were such medicine men.

There often is a conflict between the chief and the medicine man.

The chief is often afraid of the medicine man.

I have experienced such a situation myself.

A chief wanted to tell me something about the medicine man.

Out of fear he took me into the bush with him and posted sentinels.

He only whispered—when I asked him why he talked in such a low voice, he answered: “If the medicine man knew, he would poison me at once.” Carl Jung, Children’s Dreams Seminar, Pages 141-143.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d5f84-chief.jpg
2. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children+dreams&qid=1575104296&sr=8-2
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/57656-medicine.jpg

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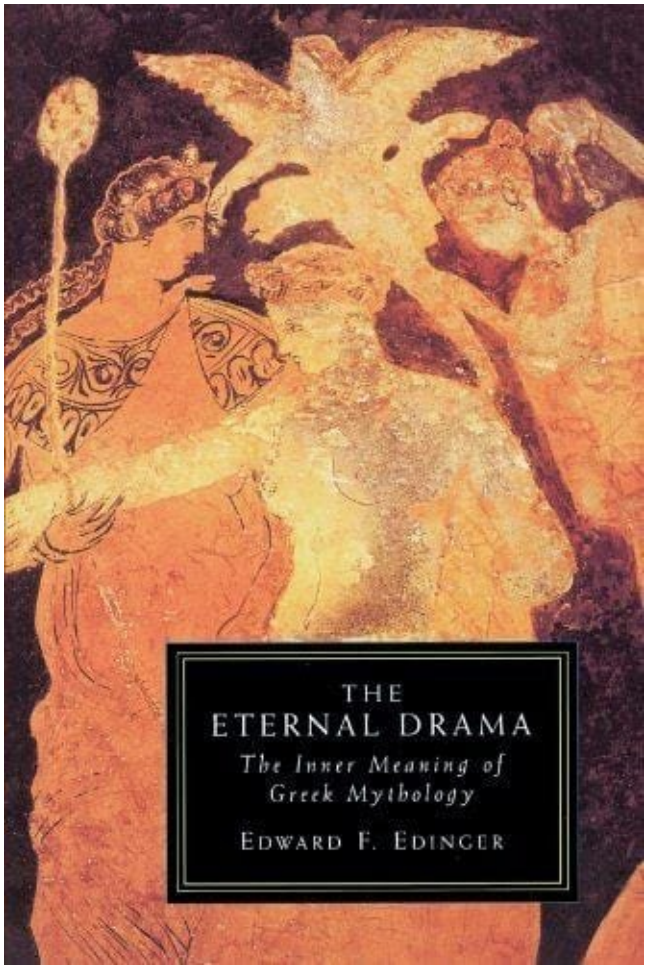

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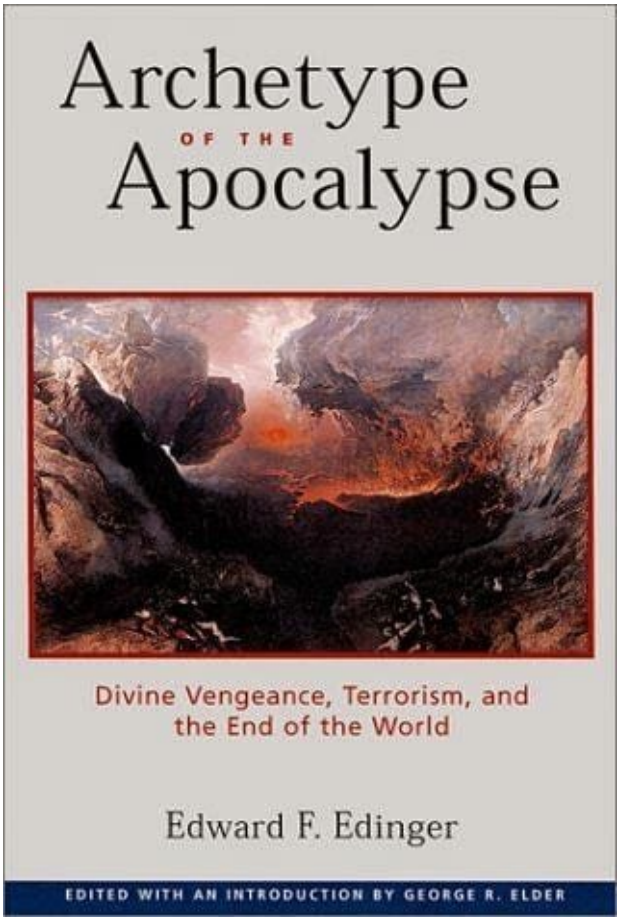

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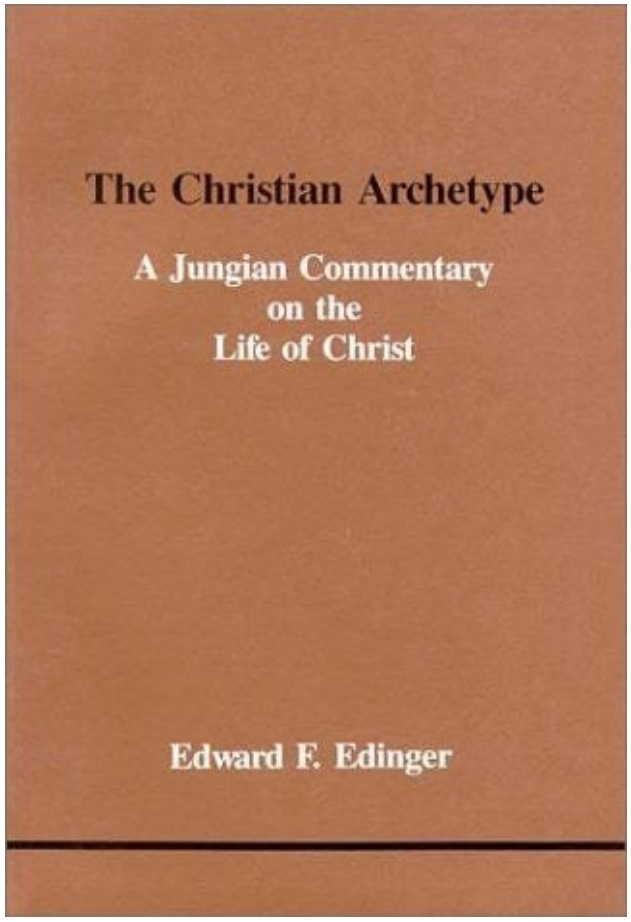

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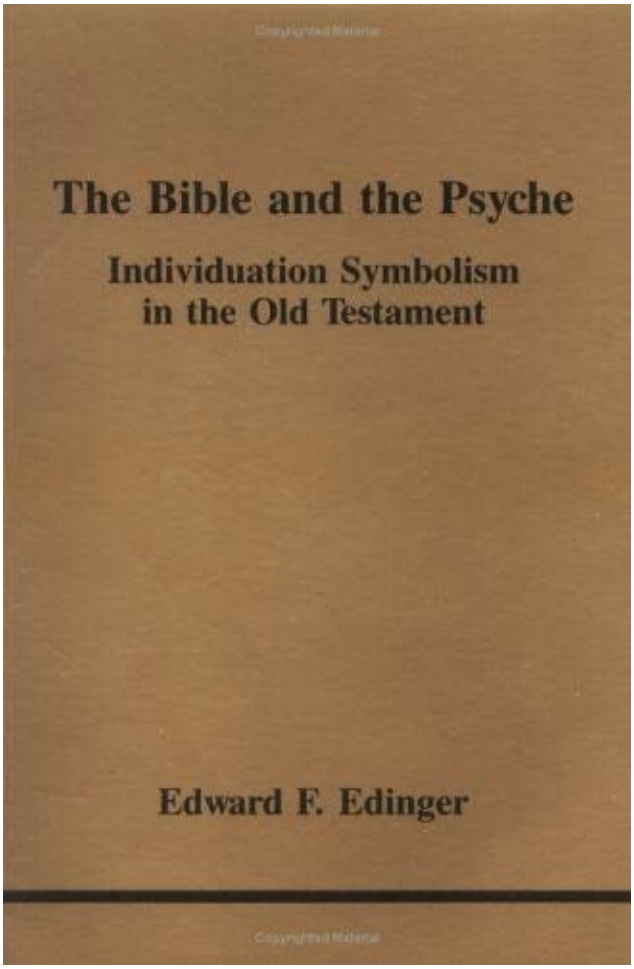

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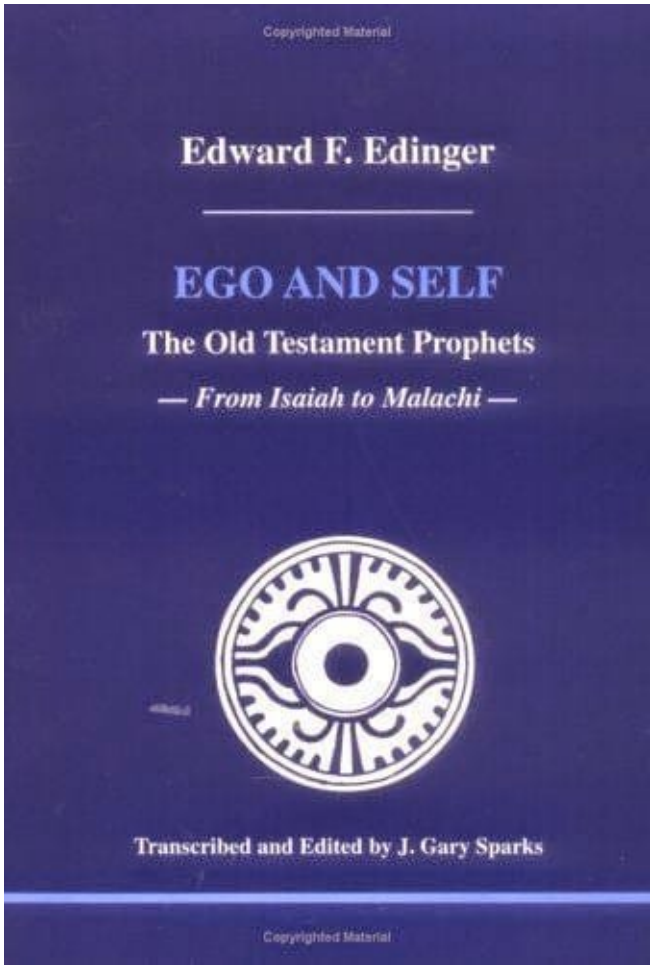

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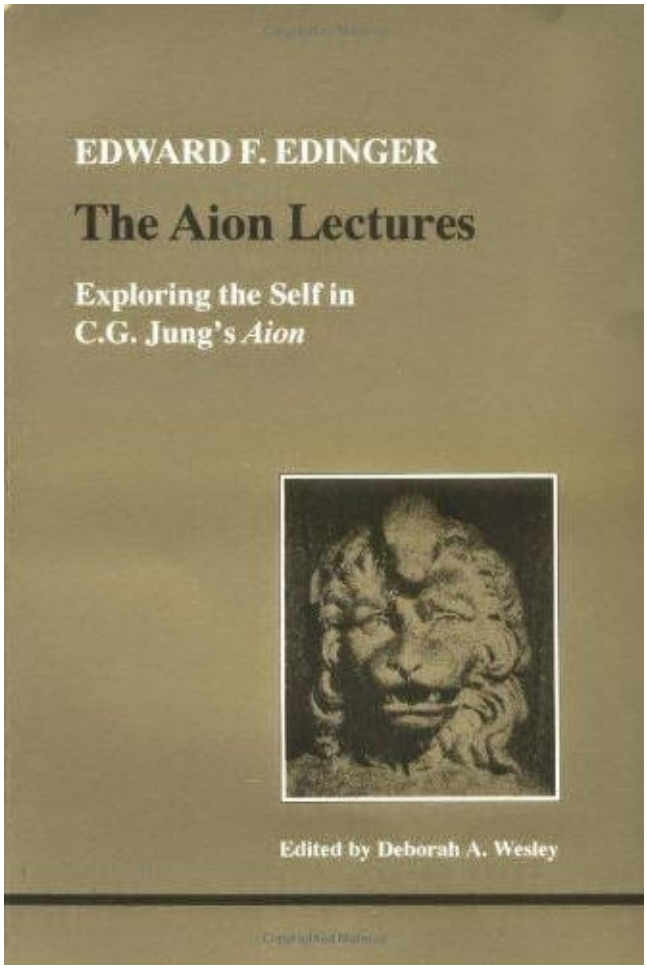

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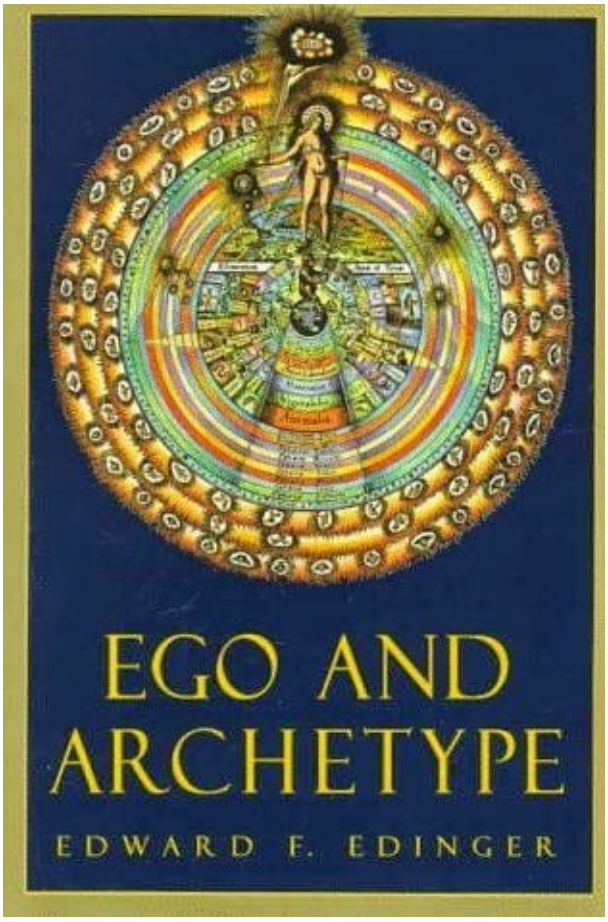

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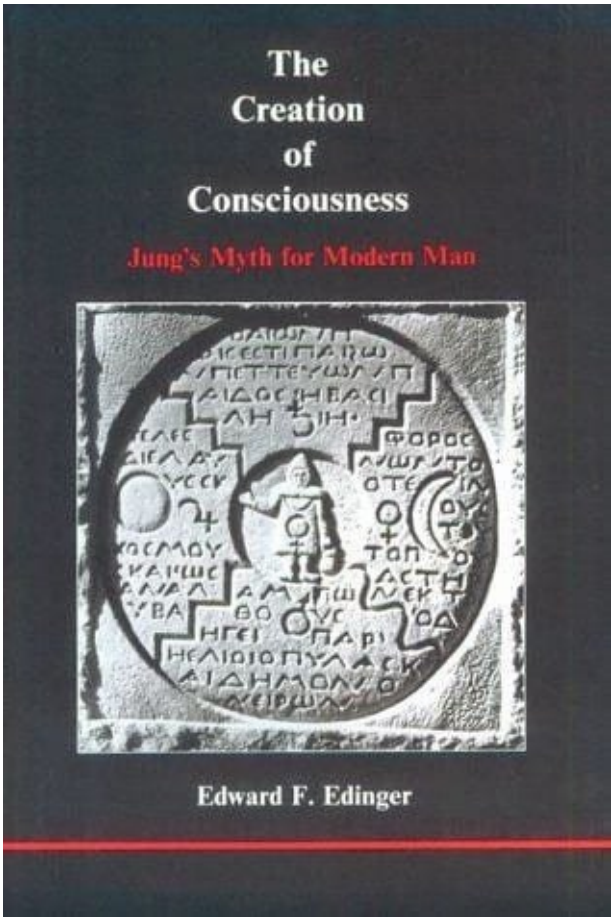

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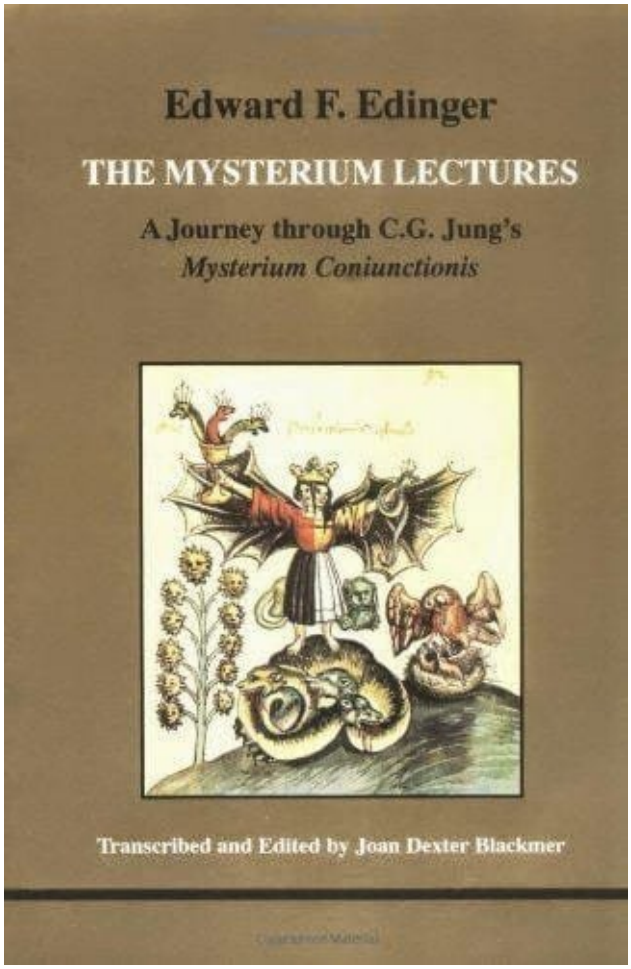
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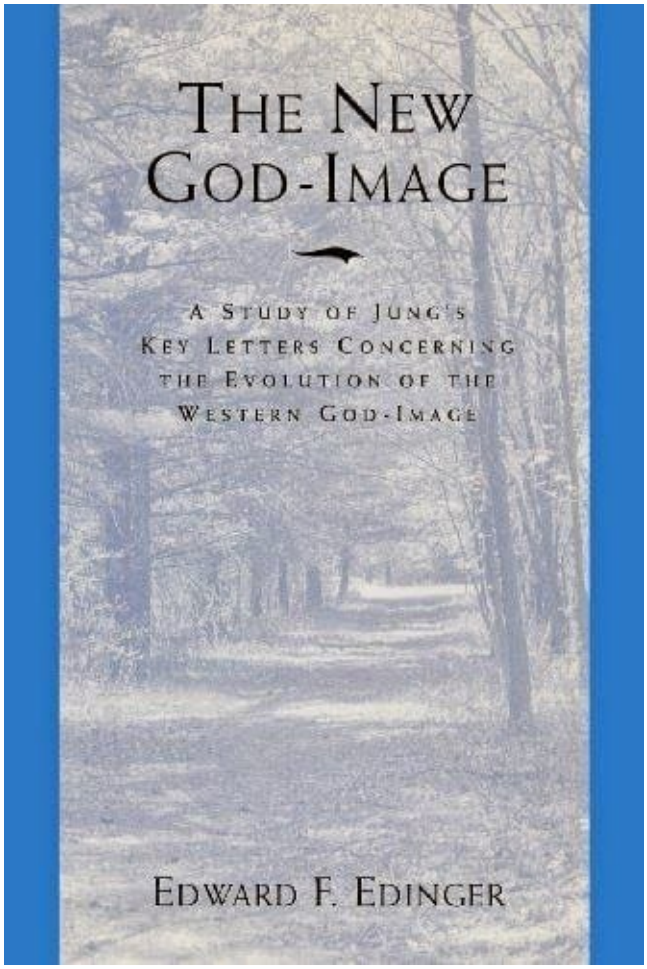

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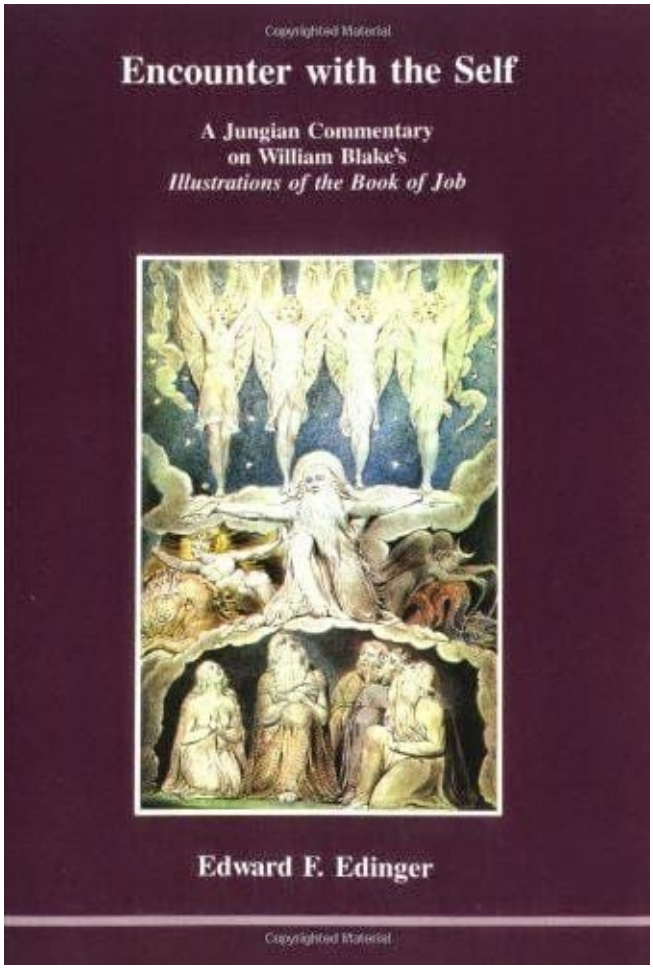

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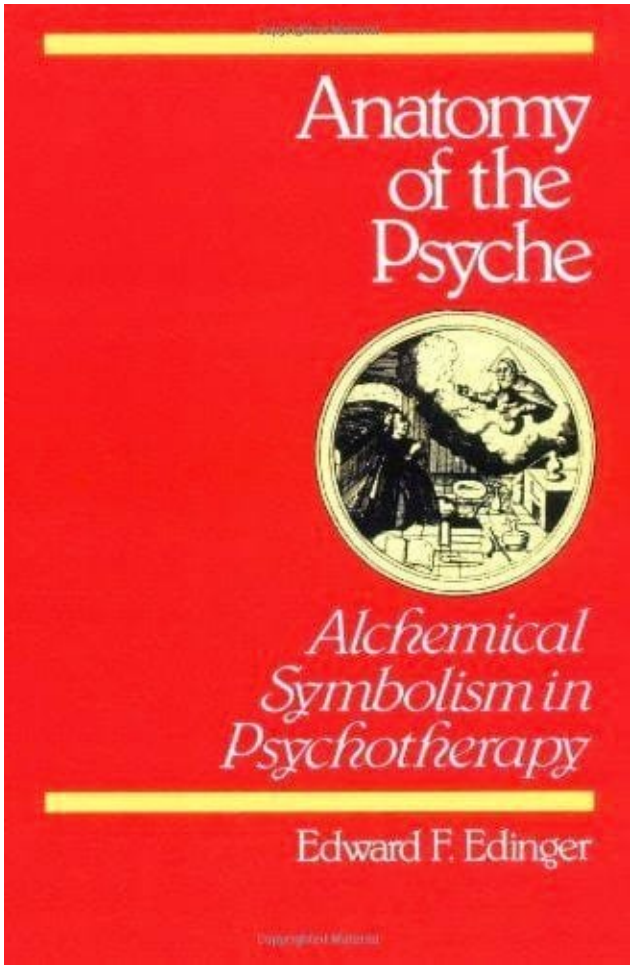

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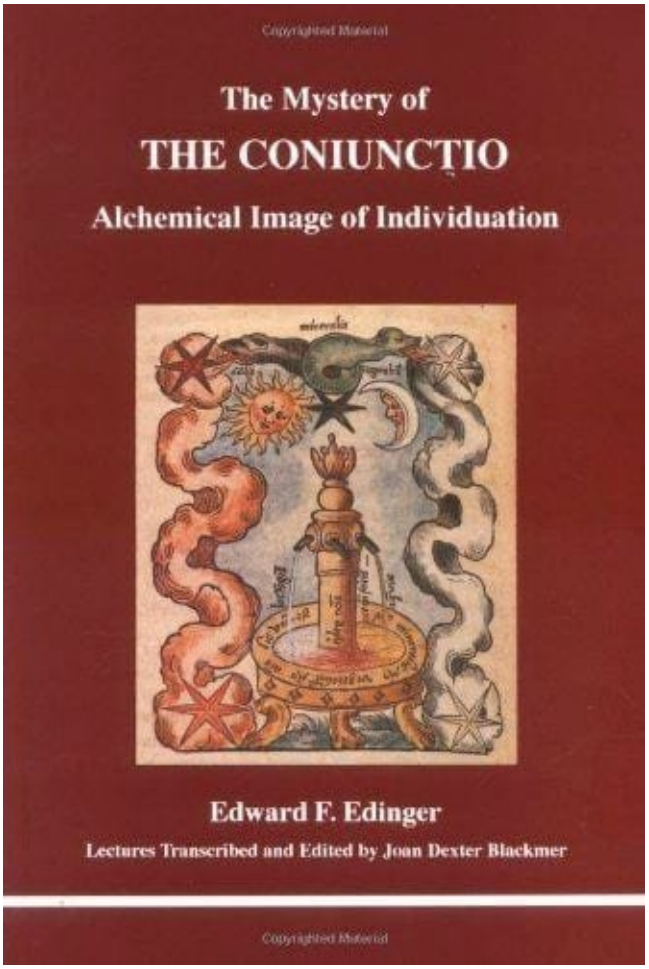

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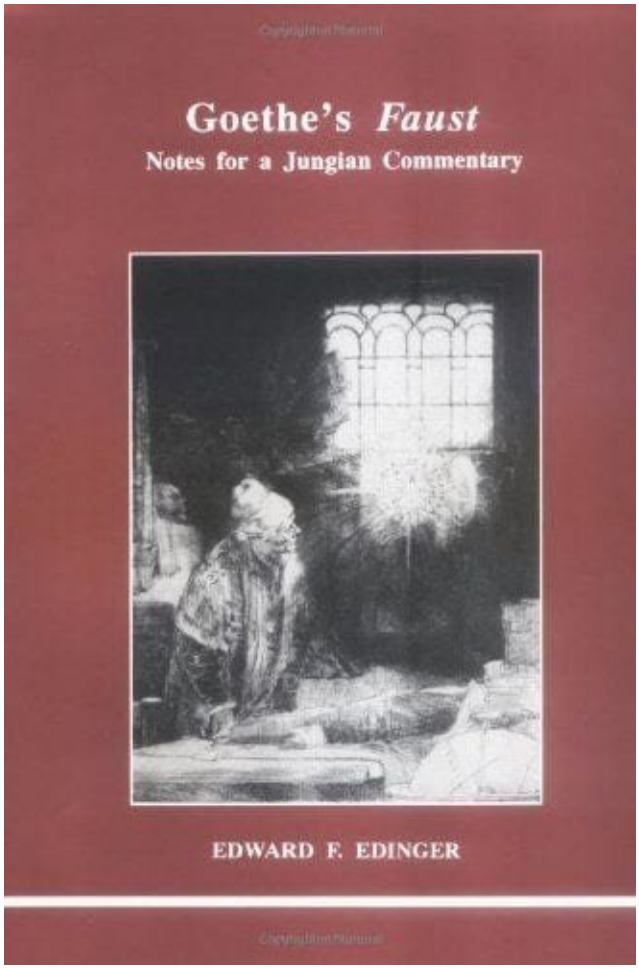

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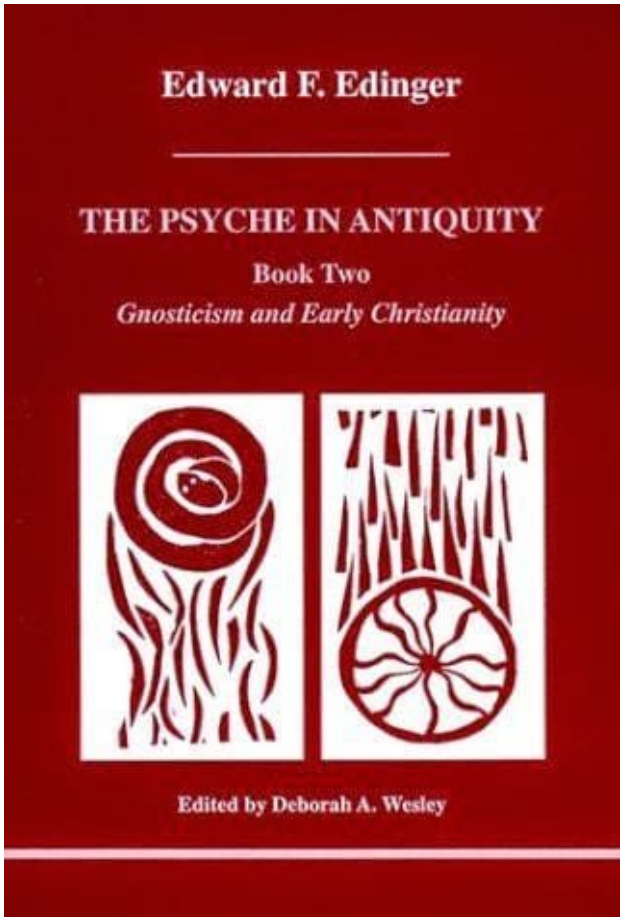

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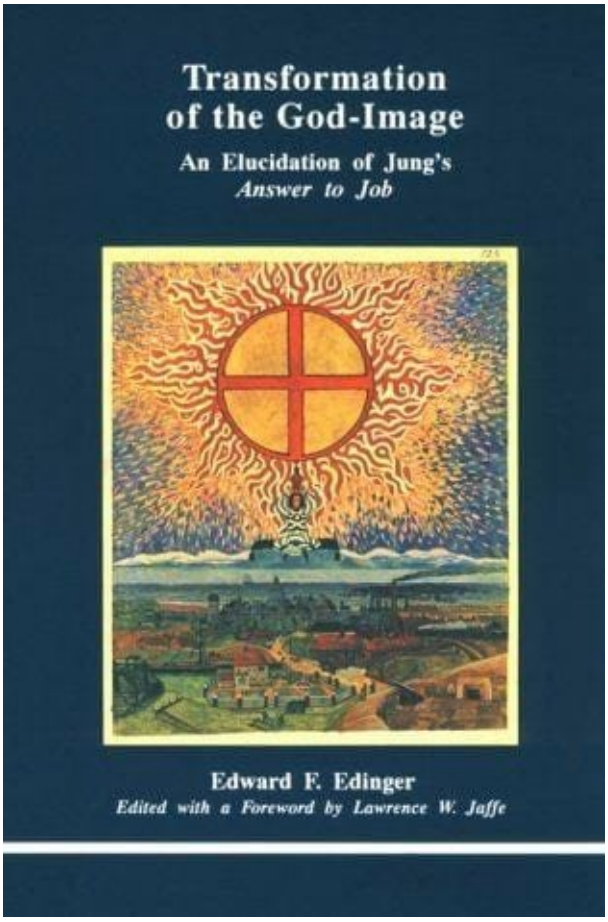

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Aniela Jaffe Books [Jungian] (2020-11-08 04:13)

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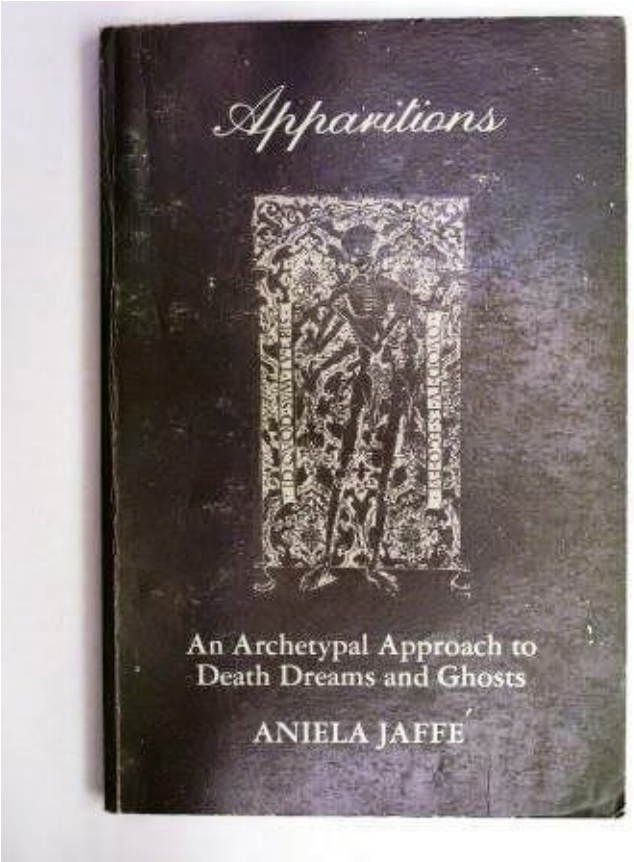

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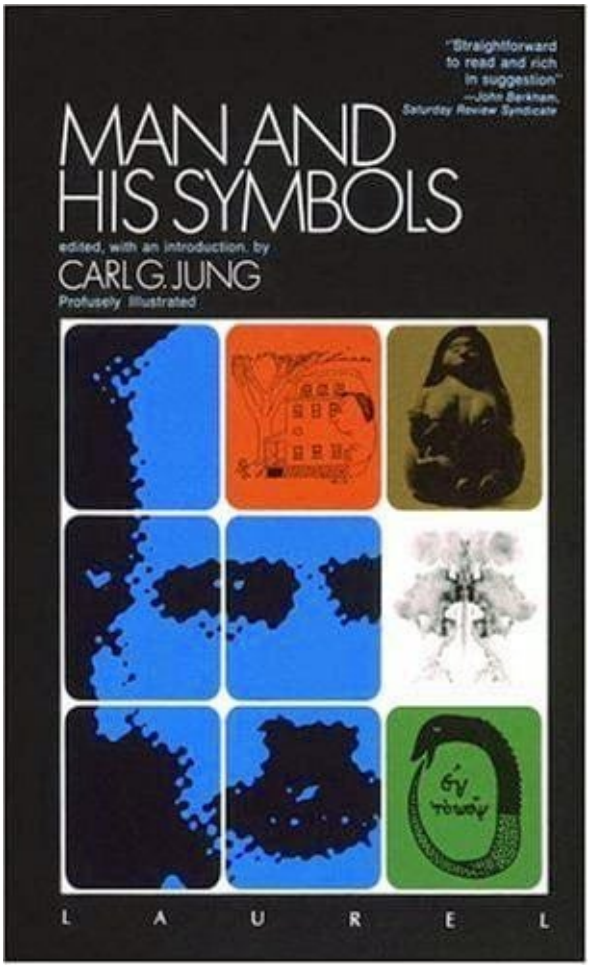
[3] 

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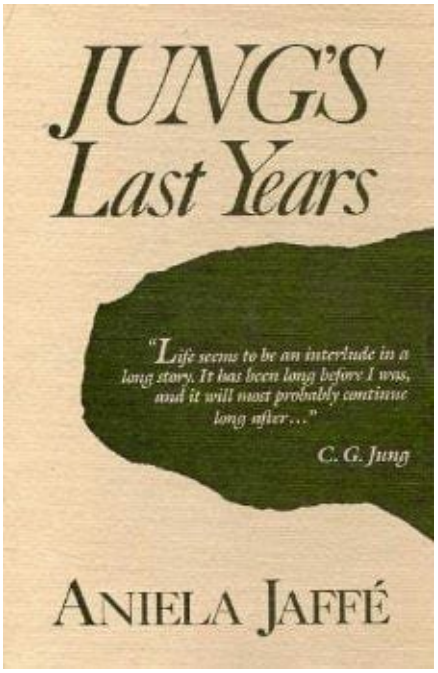
[5] 
JUNG'S
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"Life seems to be an interlude in a long story. It has been long before I was, and it will most probably continue long after..."
C. G. Jung
ANIELA JAFFÉ

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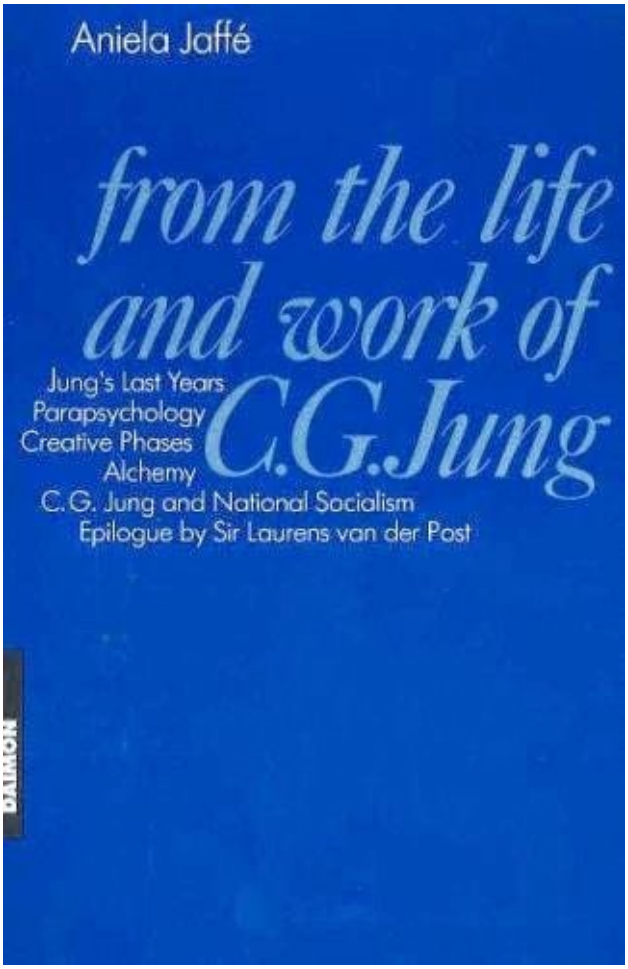

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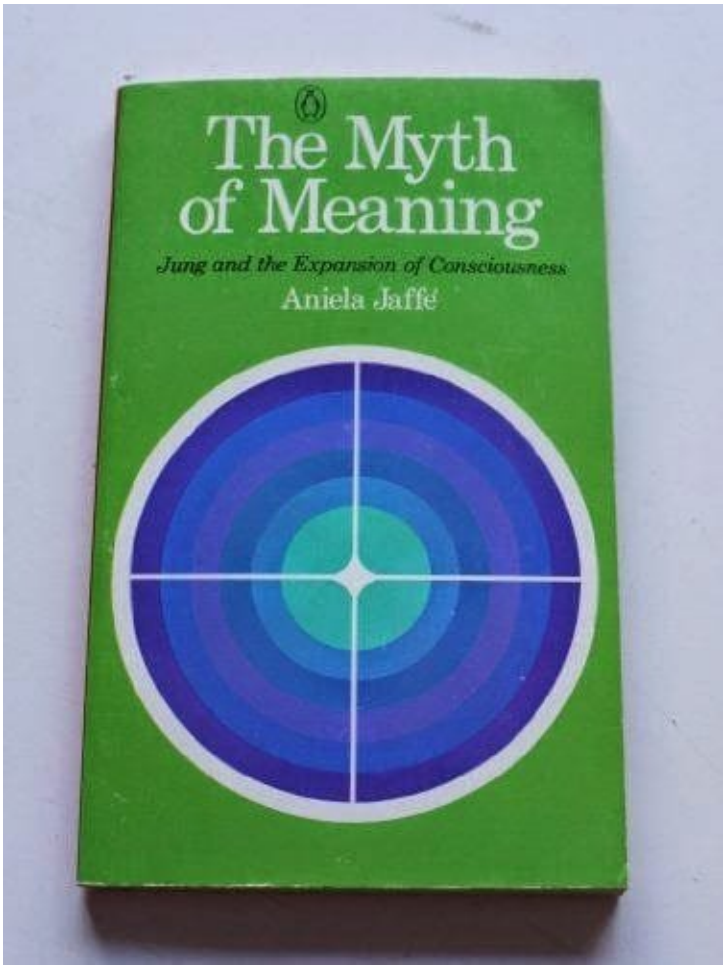

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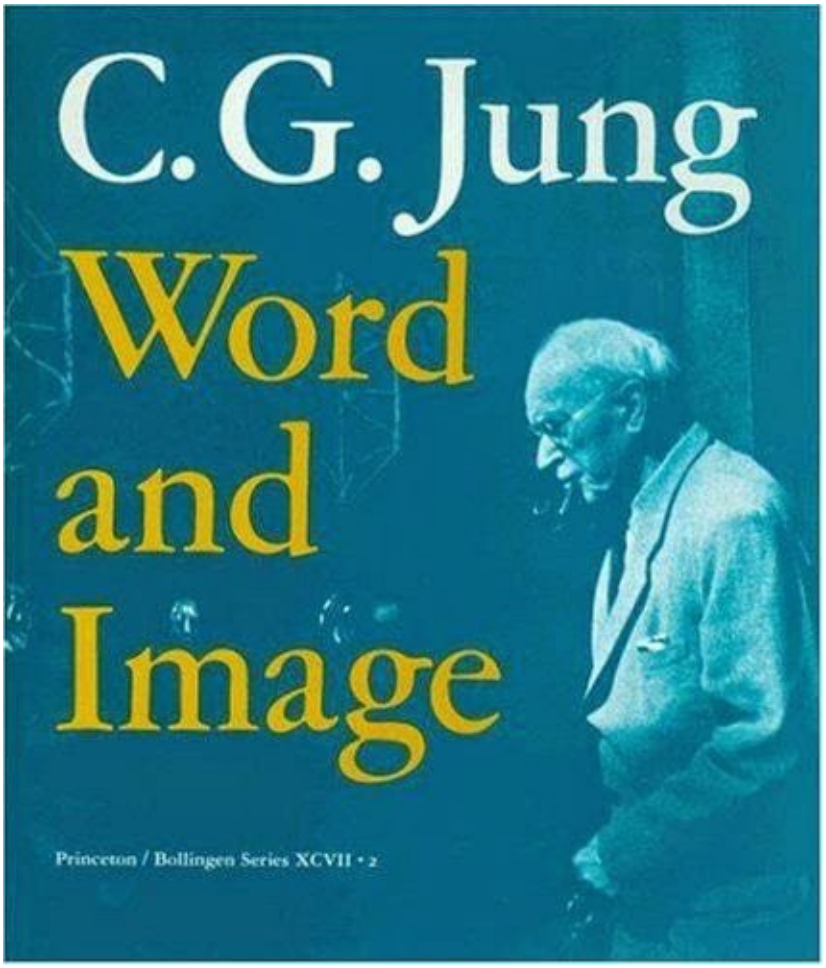

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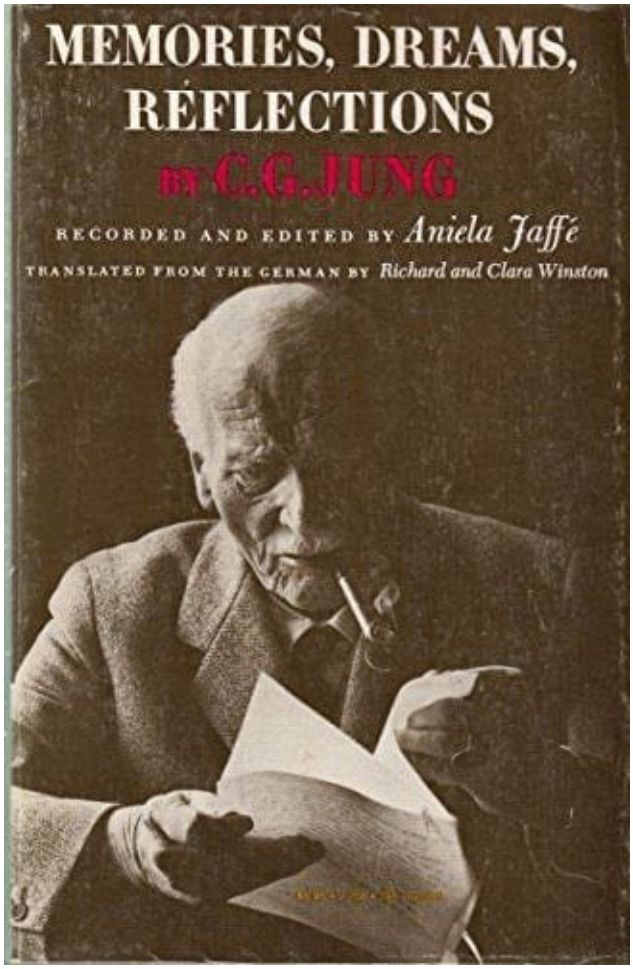
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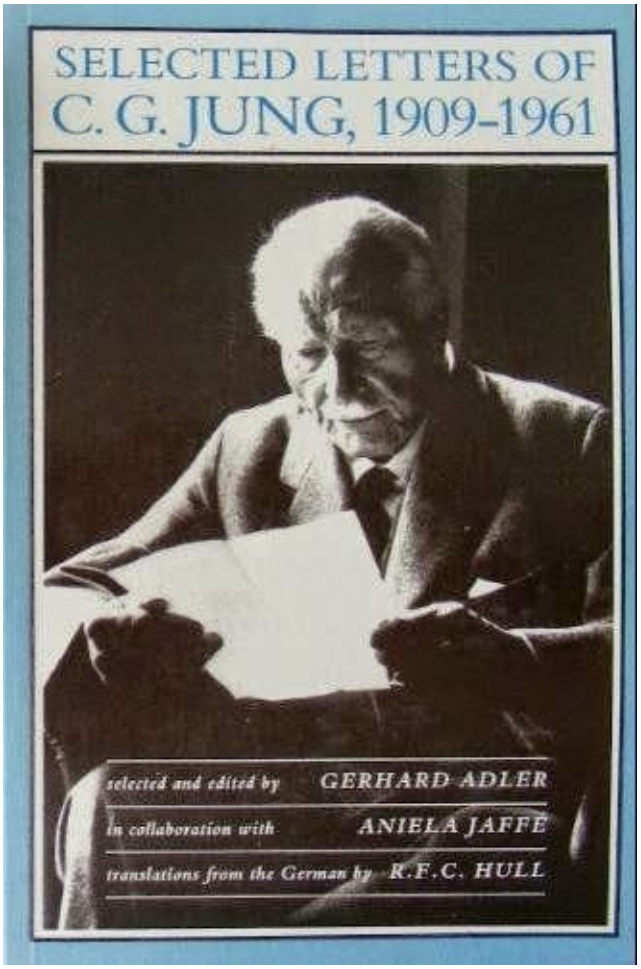
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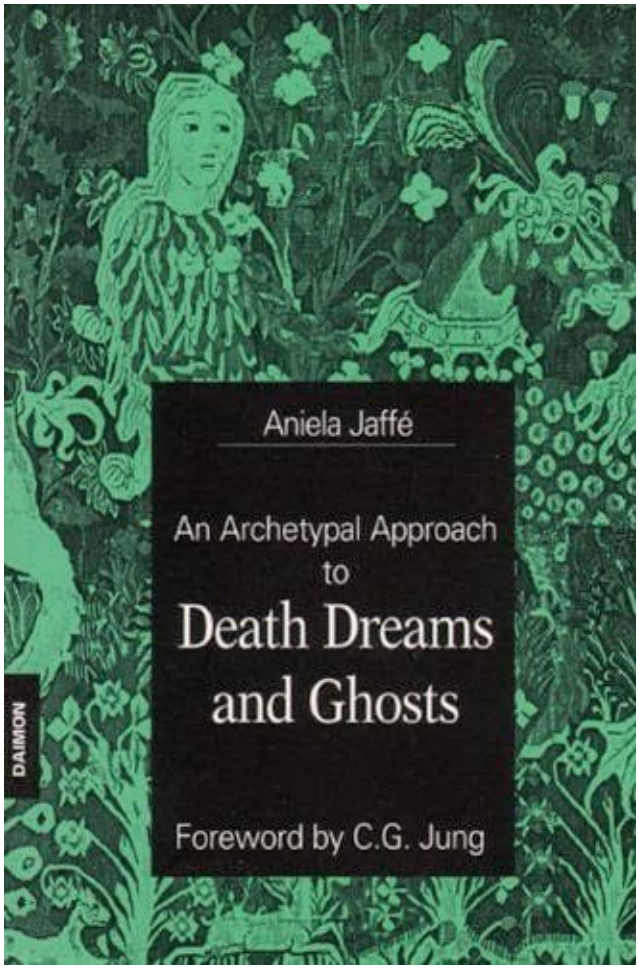

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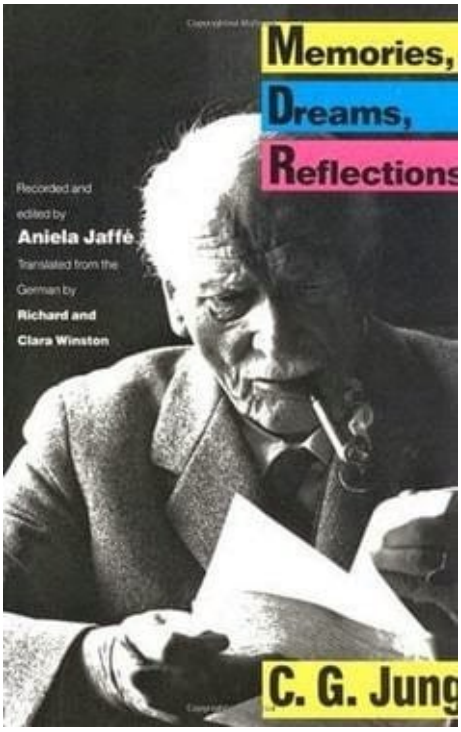
[19] 

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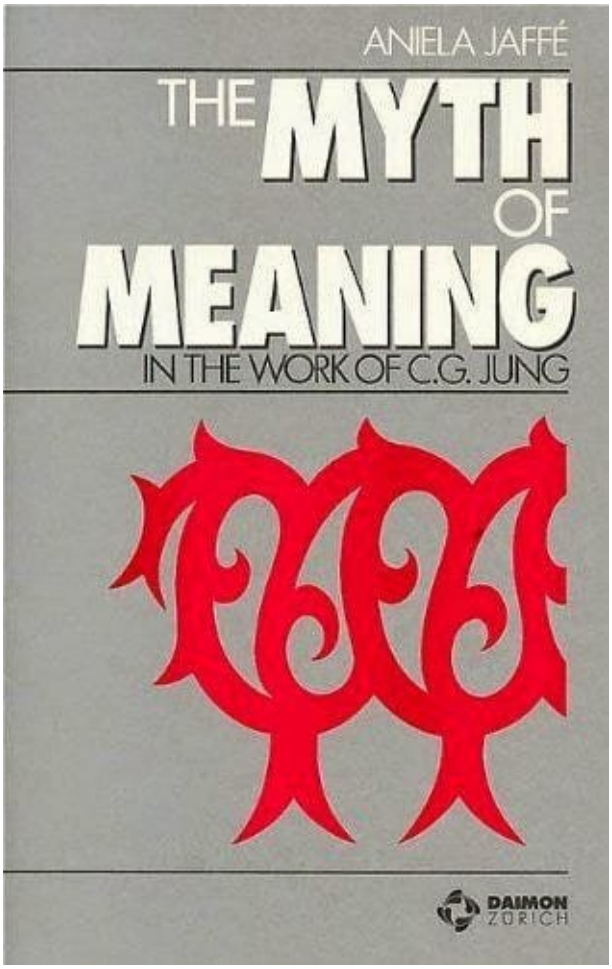

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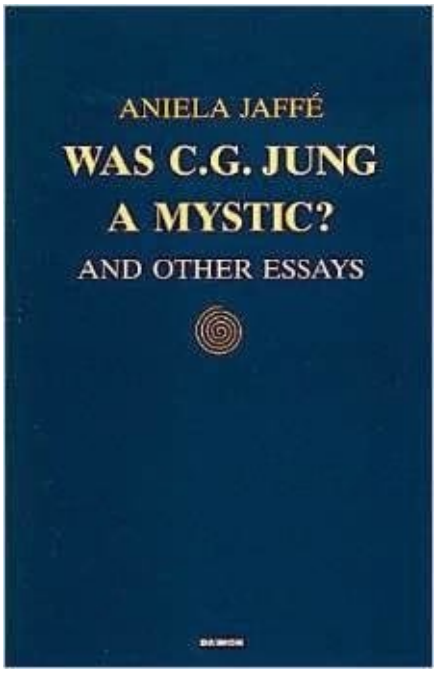
[23] 

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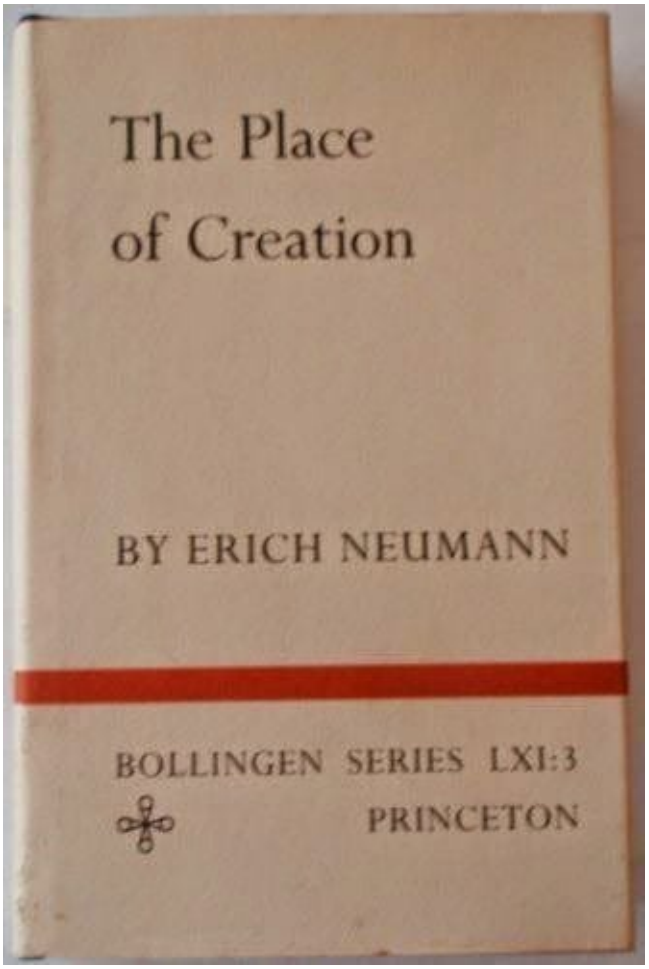
Books by Erich Neumann [Jungian] (2020-11-08 04:13)

Books by Erich Neumann [Jungian]



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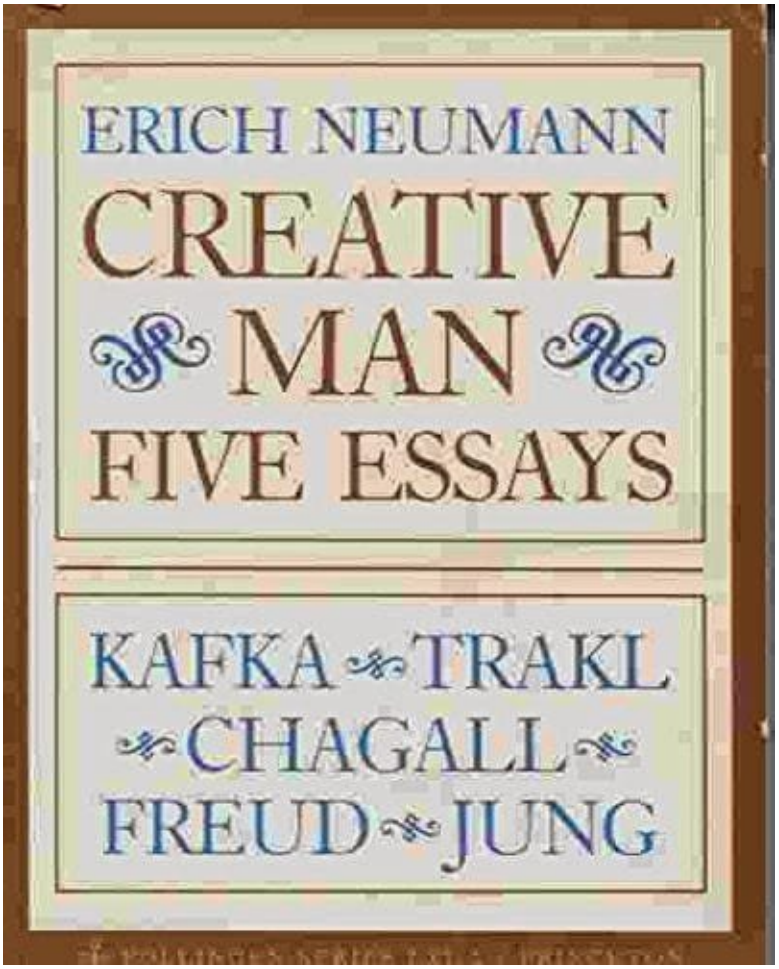

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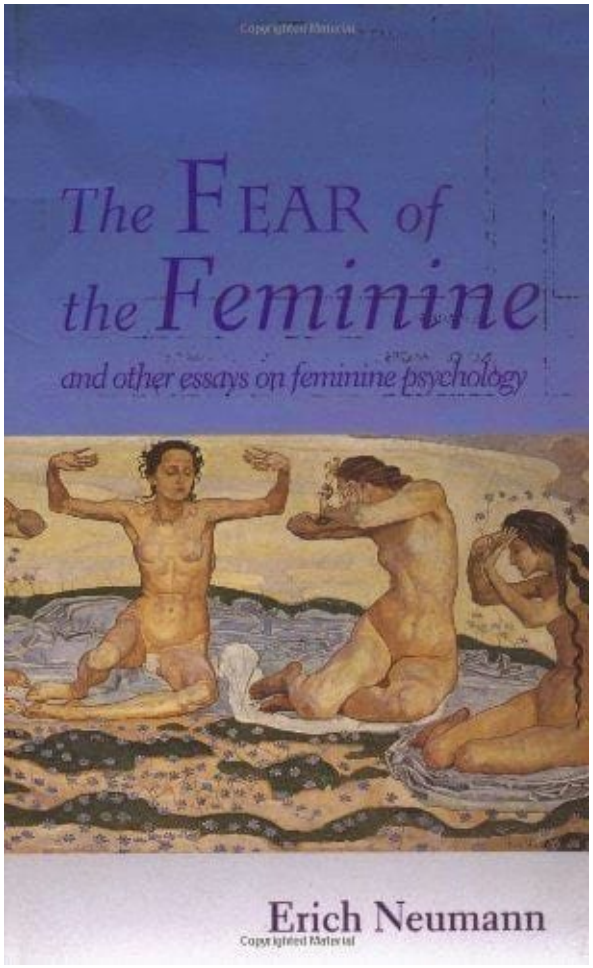
[7] 

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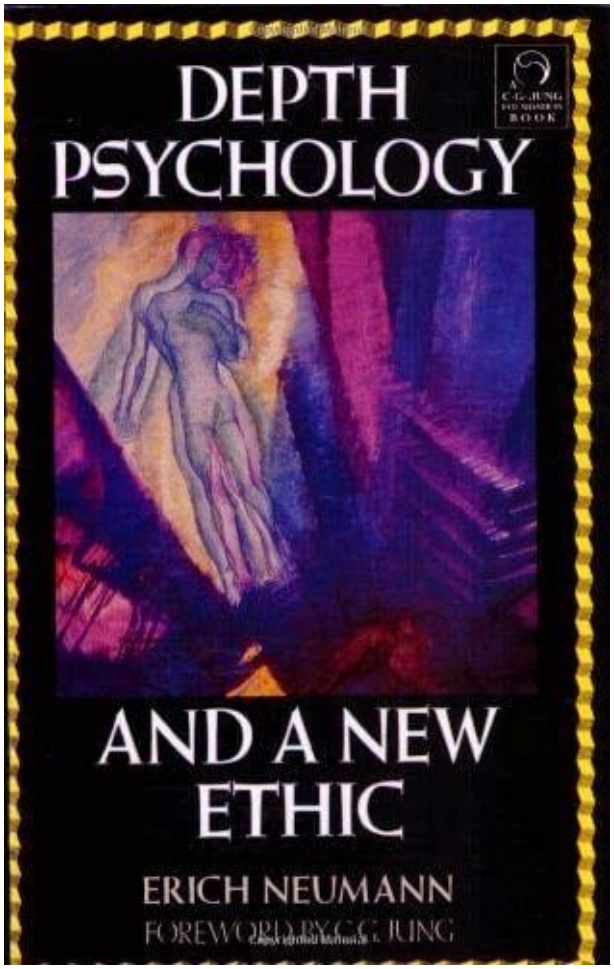

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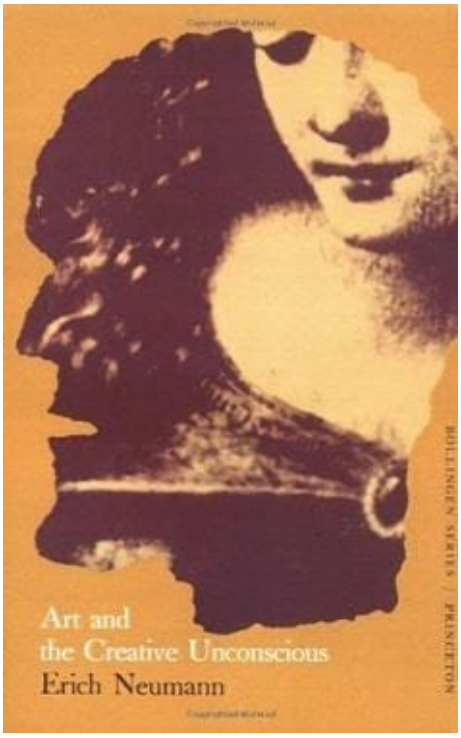
[11] 

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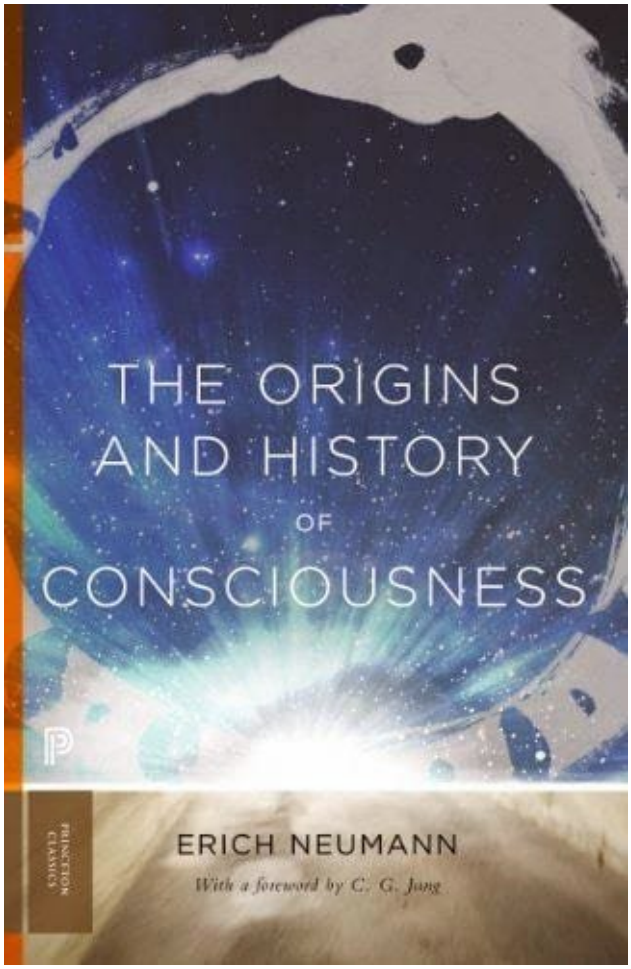

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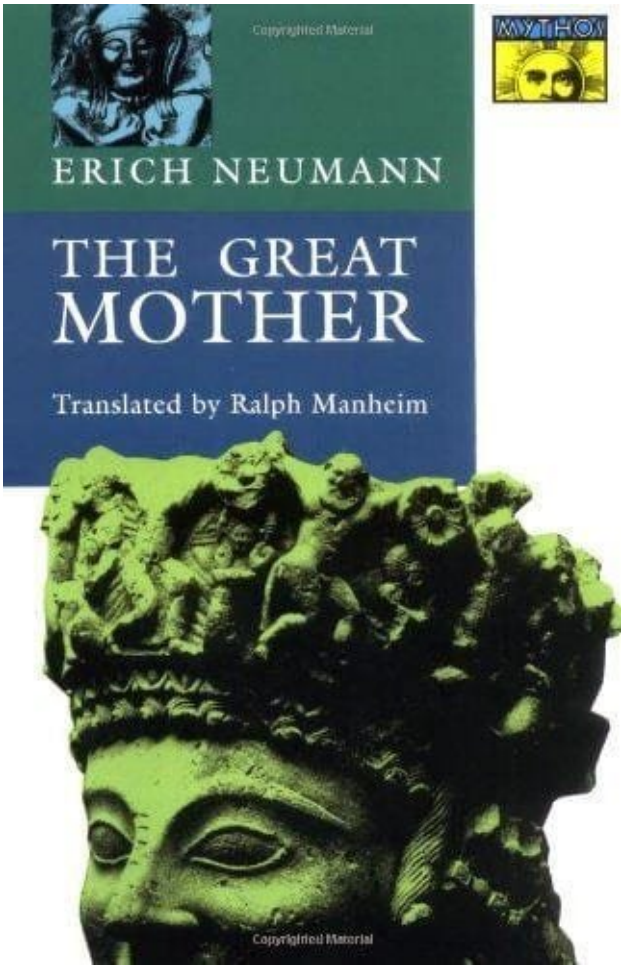

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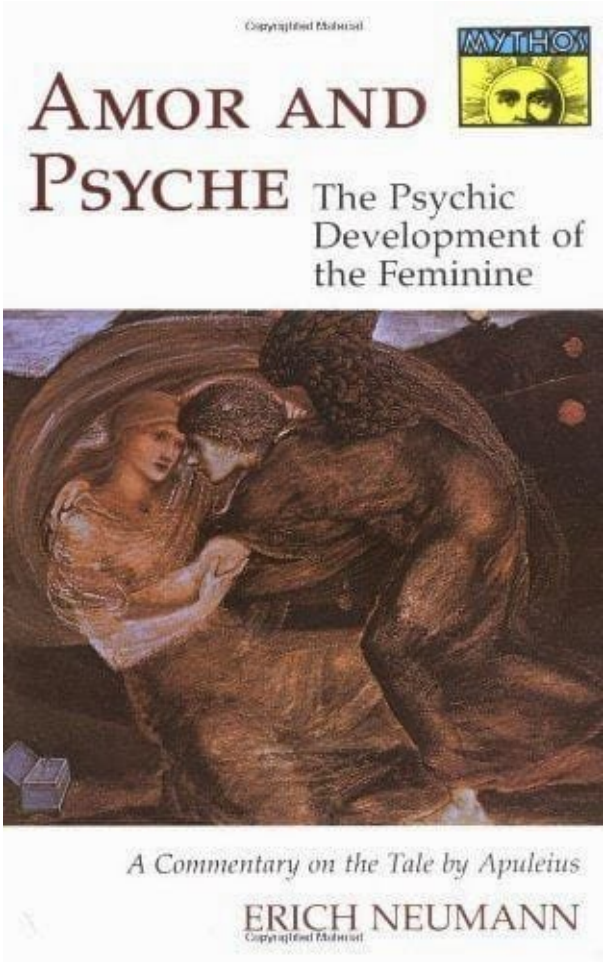

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Carl Jung: To be "normal" is the ideal aim for the unsuccessful (2020-11-08 04:13)

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[1]Practice of Psychotherapy

[2]

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.

But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work - for them the moral compulsion to be nothing but normal signifies the bed of Procrustes - deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Page 161

1. https://www.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_1?crid=PQGZ49DBIJR8&dchild=1&keywords=carl+jung+collected
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Carl Jung and The afternoon of human life naturally forms part of the growth of human life. (2020-11-08 04:18)

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[1]

[2]Structure and Dynamics of the Psyche

[Carl Jung and The afternoon of human life naturally forms part of the growth of human life.]

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species.

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning.

The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children.

This is the obvious purpose of nature. But when this purpose has been attained - and more than attained - shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 787

http://oaks.nvg.org/individuation.html

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Karl Kerenyi Books [Jungian] (2020-11-08 04:22)

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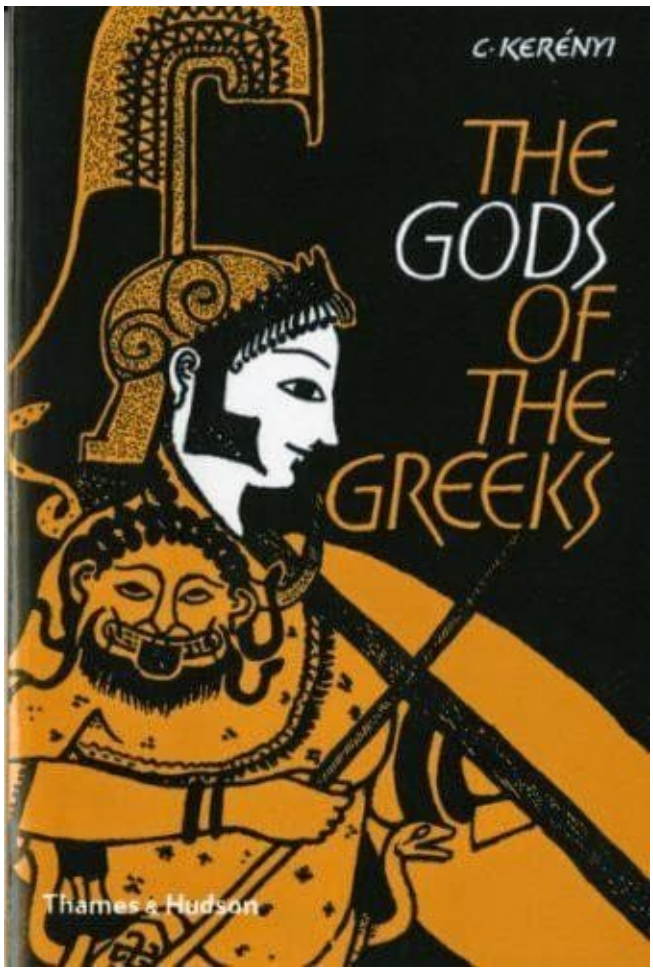

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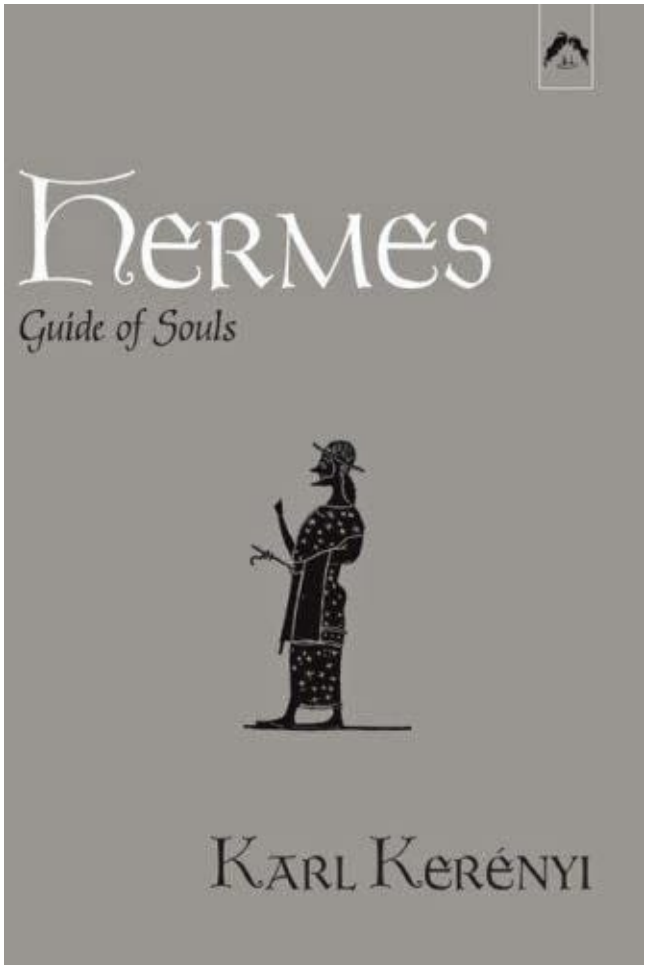

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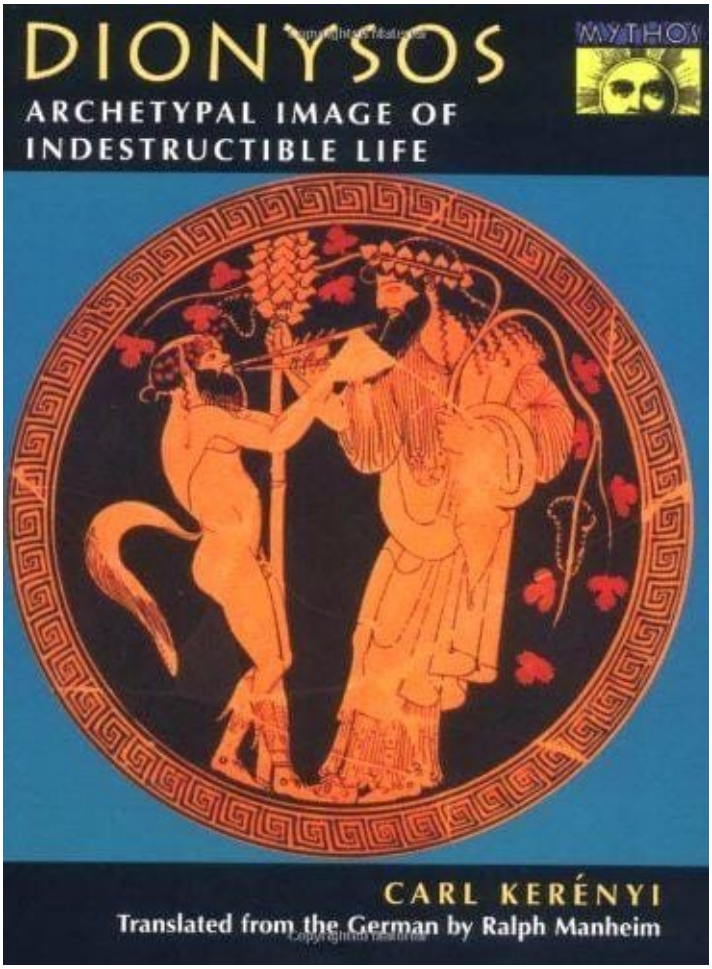

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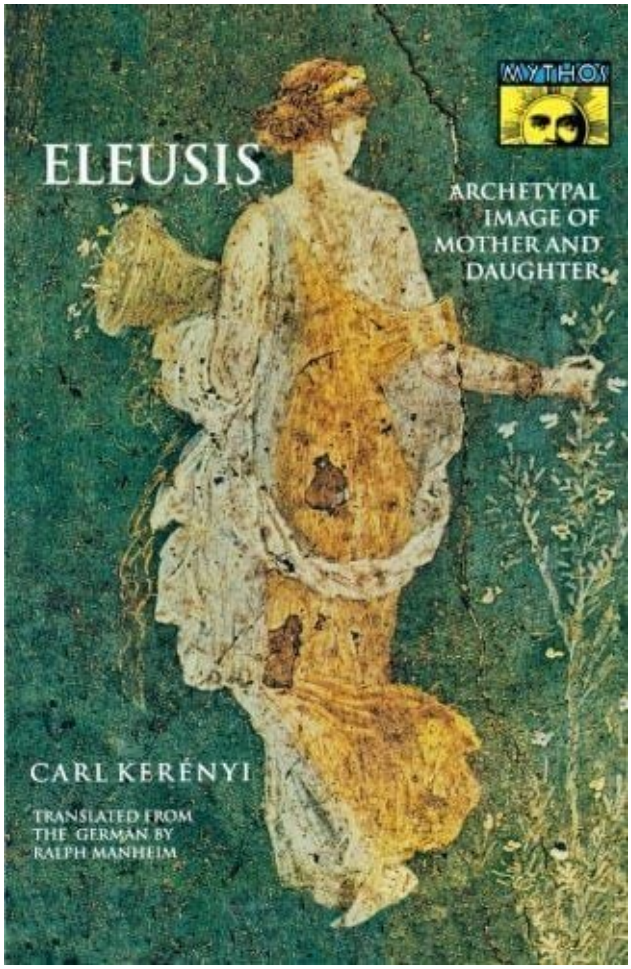

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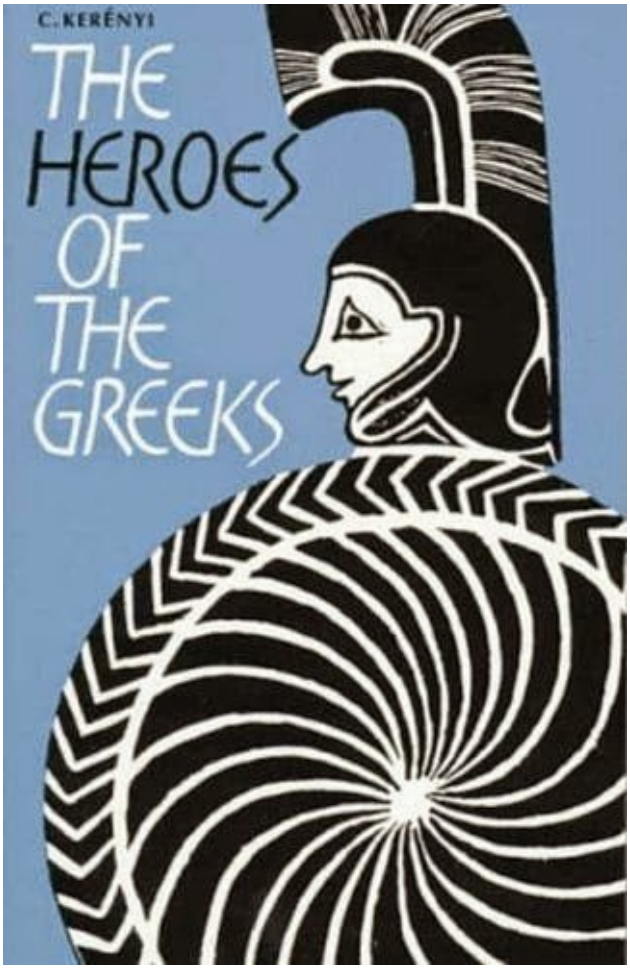

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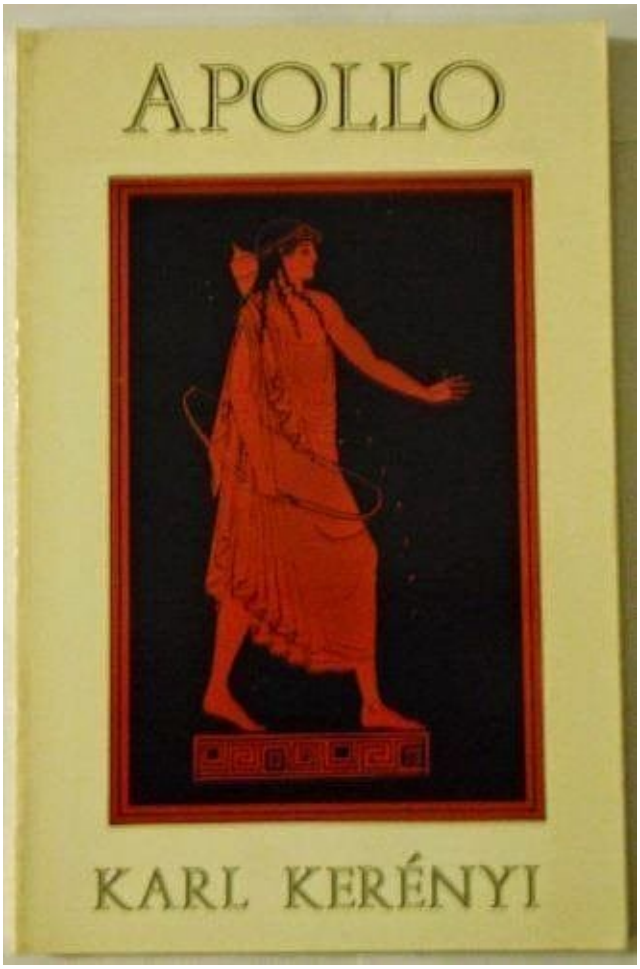

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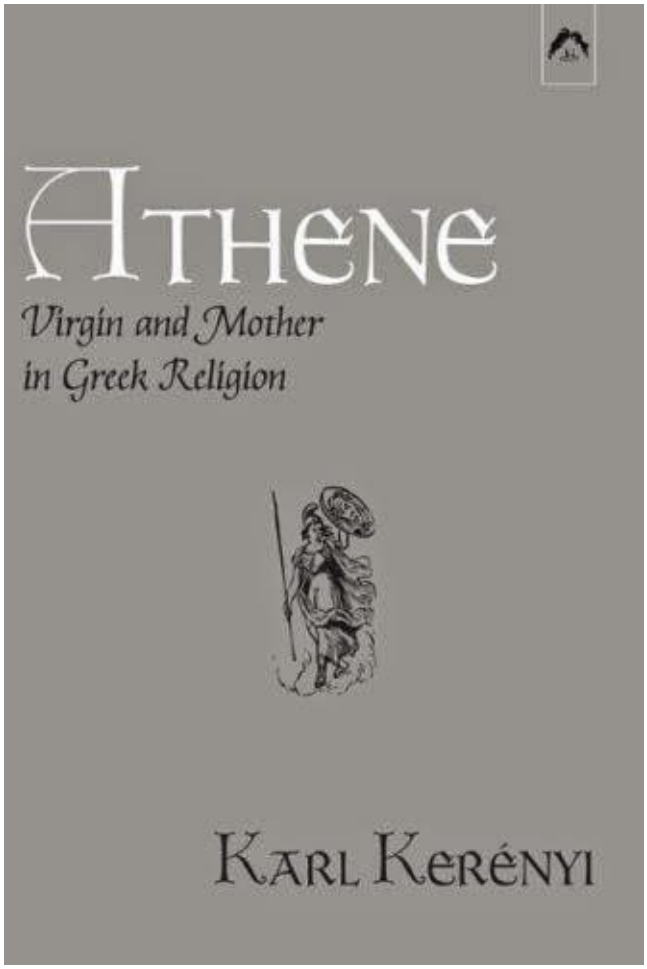

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[16]Karl Kerenyi Books

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Carl Jung: Your destiny is the result of the collaboration between the conscious and the unconscious. (2020-11-08 04:25)

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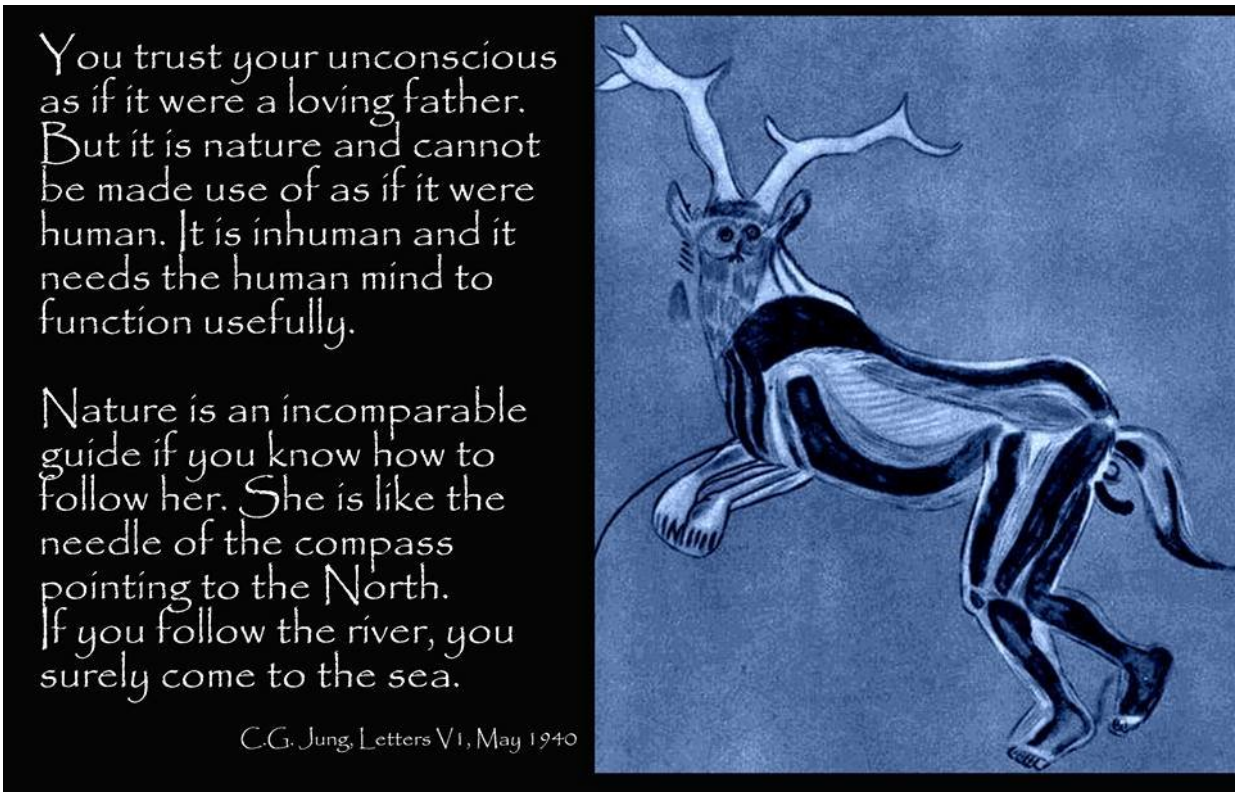
You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.
Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea.
C.G. Jung, Letters V1, May 1940

[2]Letters Volume I

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/12b4f-1letters2bsea.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=2GNRL5XSKKBSA&dchild=1&keywords=jung+letters+volume+1&qid=1604834631&sprefix=jun

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Carl Jung: Try to touch things that remind you of your·reality. (2020-11-08 04:30)

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[1]

[2]Letters Volume I

Anonymous

Dear Mrs. N., 22 May 1939

Regression into childhood is a very typical effect of a brain hemorrhage.

I can imagine that these impressions have a strong effect upon you.

The presence of a person dying (and under such conditions) has a definite effect upon one's unconscious.

Such an influence makes the world unreal and strengthens the unconscious so that it often forms a vortex in which one is sucked under.

Be careful that this does not happen to you!

Try to touch things that remind you of your·reality.

I also hope that my letter will be a cool draught from another world.

I think you always have the chance to run into stormy weather at sea.

With me the sea usually tries its best to imitate a mill-pond.

Mrs. X.'s great scheme of a world symbol collection is certainly a great adventure.

I confess my imagination cannot even grasp the scope of it, but we have heard of mountains in labour which eventually brought forth a mouse.

Thus we won't disturb her.

The idea itself is quite useful, but such a thing, if efficiently done, should be based on the collaboration of at least one hundred scholars.

The Jewish race problem is really a crucial question, so crucial that I wouldn't know how to tackle it.

It has so many aspects and every one of them leads to any amount of misunderstandings.

If we were living in a calm world where a reasonable discussion would be possible and where people would be sure that they were always dealing with gentlemen, one could risk a discussion, but the general atmosphere is poisoned and overheated to such an extent that every word sounds wrong.

It is an almost hopeless beginning to say something about the race problem.

I have actually reduced my work simply because I had to do it and I expect to reduce it still more in the future.

I had something like a little collapse the other day on account of overworking.

I feel quite all right now again, but I have to be careful.

When I’m less plagued with patients my spirit grows perhaps more adventurous and then I might have some ideas again, but for the time being I have not even ideas.

Hoping you are otherwise always in good health, I remain with best wishes,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages 271-271

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e1457-12breality.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=2GNRL5XSKKBSA&dchild=1&keywords=jung+letters+volume+1&qid=1604834631&sprefix=jun

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Carl Jung on Christianity, Buddhism and Islam and Anthology (2020-11-08 04:32)

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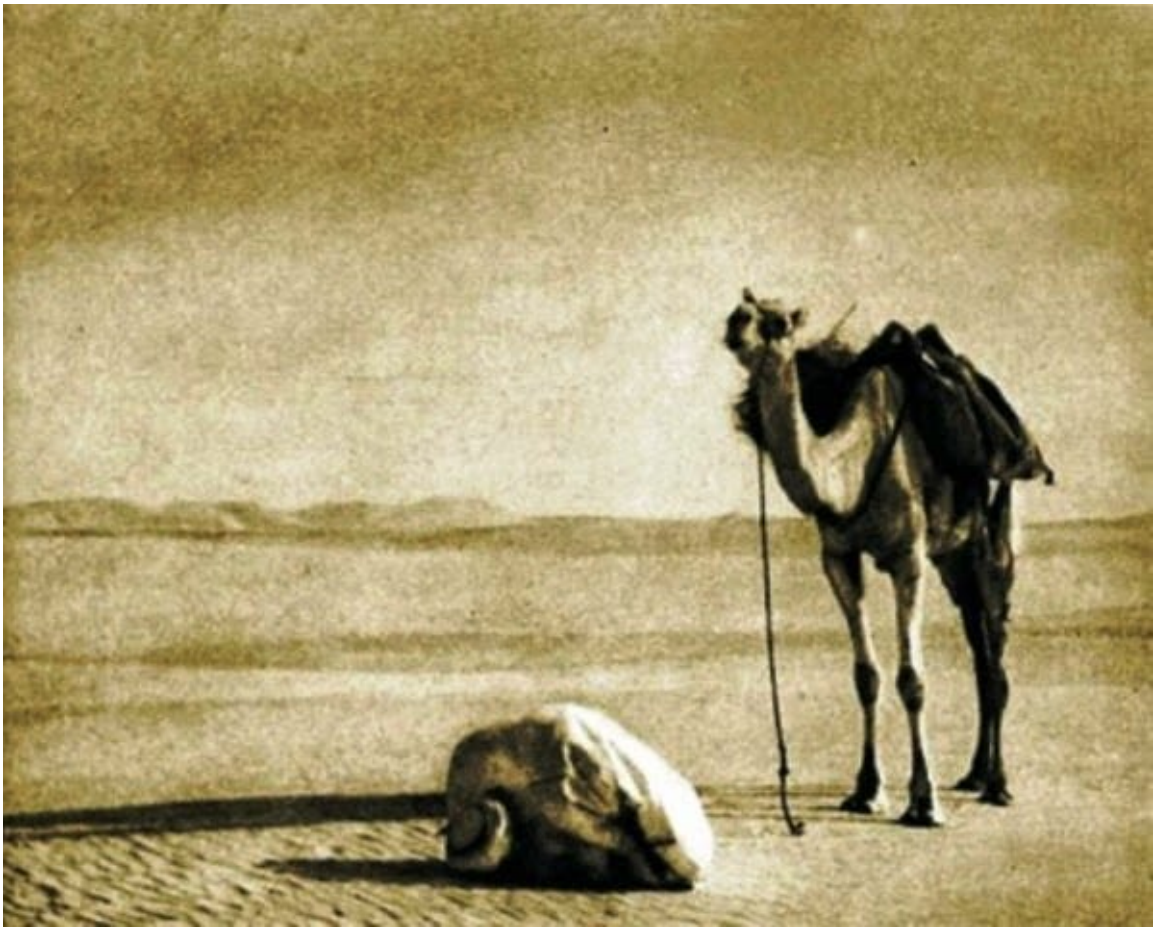
[1]



[2]Letters Volume I

[Carl Jung on Christianity, Buddhism and Islam]

To Paul Maag

Dear Colleague, 20 June 1933

How subjective belief is you can see from the fact that I positively do not believe that Christianity is the only and the highest manifestation of the truth.

There is at least as much truth in Buddhism, and in other religions too.

If for instance I had to choose between the Greek Orthodox Church and Islam, I would opt for Islam.

If you brag about your belief, others brag about theirs.

Thus all discussion is only a religious war, but any real discussion remains impossible.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung Letters Volume 1, Page 127. [Excerpt]

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Page 387.

It [Taj Mahal] is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss. The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation. It is thoroughly un-Indian. It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else. It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it. It is the sublime expression of human love for a human being. Carl Jung, Jung by Gerhard Wehr, Page 285

it [Islamic Mosque] was a perfect square with very beautiful broad pillared corridors on each side. The House of Ablution, where the ritual washings take place, was in the center. A spring of water welled forth there and formed the bath of rejuvenation, of spiritual rebirth. Jung described the dusty, crowded streets outside, and said that this vast hall seemed like entering the Court of Heaven, as if it were heaven itself. He had the impression of perfected concentration and of being accepted in the immense void of heaven, and this religion, where God is really a call, at last became comprehensible to him …. He spoke of hearing the call-"Allah!"-echoing through this vast hall, and of feeling that the call itself penetrated to heaven. Such impressions and those of the far more ancient culture were so enthralling to Jung. Carl Jung, "Jung" by Gerhard Wehr, Page 243

He [Massignon] had lectured before the war at Eranos, from 1937 to 1939, and we had all appreciated his lectures on Islam and his experience of Islamic countries. Barbara Hannah, Jung: His Life and His Work, Page 198

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science. Carl Jung, Memories Dreams and Reflections, Page 280

This is probably one of the reasons why precisely those religions founded by historical personages have become world religions, such as Christianity, Buddhism, and Islam. The inclusion in a religion of a unique human persona fits especially when conjoined to an indefinable divine nature is consistent with the absolute individuality of the Self, which combines uniqueness with eternity and the individual with the universal. Carl Jung, CW 12 Para 22

On this empirical foundation every religion has erected its temple, and the two intolerant ones among them, Christianity and Islam, vie with each. other in raising the totalitarian claim that their temple is the only right one. Carl Jung, Letters Vol. I, Page 346

Then we have the exercises of Loyola, stemming from Islam. All these various Christian

methods of contemplation and meditation have one thing in common: the image to be meditated upon as well as the kind of meditation are presented to the candidate from outside. Carl Jung, Letters Vol. I, Page 416

We could say that it was owing to Al-Ghazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b522c-islam.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=2GNRL5XSKKBSA&dchild=1&keywords=jung+letters+volume+1&qid=1604834631&sprefix=jun

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Memoirs of Tina Keller "Quotations" (2020-11-08 04:47)

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I came to experience sex as an ecstasy and I just knew that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion.- Tina Keller-Jenny, Tina Keller Memoirs, Page 116

[1]Tina Keller Memoirs

Belonging to a materialistic age, I overvalue quantity. If my time is full, and I have an impression of achievement and even pressure, I get satisfaction. But inwardly I know that if I have plenty of leisure to satisfy my introverted side, my work is of better quality. Tina Keller, Tina Keller Memoir, Para 155

I have never heard Jung present his views in a better way than on this occasion, and I believe the very sincere concern of the Quakers created this excellent atmosphere to which Dr. Jung responded. Tina Keller, Tina Keller Memoir, Para 98.

Dr. Jung said, "Follow that which is alive in you and it will lead you to God, even if it seems to go in another direction." Tina Keller, Tina Keller Memoir, Para 152

This kind of group [Oxford Group] life is not good for me and I must avoid it. For a few days, when I felt so estranged from myself, insanity seemed threatening. Remembering Dr. Jung's teaching brought me back to normality. Tina Keller, Tina Keller Memoir, Para 147

While in Geneva I also had the privilege of doing psychological work with Professor Charles Baudouin. He is well known for his book on Suggestion and Autosuggestion (1920) that is translated into many languages. Tina Keller, Tina Keller Memoir, Para 131

When I first heard C. G. Jung speak, there was an echo in me. He seemed to have discovered things I needed to hear although I could not have said why I was so fascinated. Tina Keller, Tina Keller Memoir, Para 134

It becomes clear that just following nature does not lead to what humans are meant to become. There is in humans an urge to think, to put in order, an urge to create. Tina Keller, Tina Keller Memoir, Para 136

But the so-called "inferior function" seems not to be available unless the person goes through a crisis. Tina Keller, Tina Keller Memoir, Para 170

I had put Mary on a pedestal, and she had now proved to me that she was human with human weaknesses. Dr. Jung had said that it was the worst one could do to a person to place her on a pedestal! Tina Keller, Tina Keller Memoir, Para 176

In the course of the years I realize that only such crucial pain can bring fundamental transformation. Tina Keller, Tina Keller Memoir, Para 176

I went to Zurich to see Toni Wolff who as always was willing to help. But the sessions with her were empty; her words did not reach me and my grief was beyond words. Tina Keller, Tina Keller Memoir, Para 178

As I left Toni Wolff after the last of those fruitless interviews, she intuitively mentioned "the great Mother." "You seem to have come to the problem of the 'great Mother,"' she said... Yet once again her intuition had led her in the right direction. Tina Keller, Tina Keller Memoir, Para 179

When anger came it was like a cleansing wind. There was nothing to regret or restore. I had to realize that I had done my best. Tina Keller, Tina Keller Memoir, Para 185

It was also through Dr. Jung's attitude that I was now able to accept my feelings of anger without self criticism. Out of the anger grew a healthy resolution to prove myself by doing good work. Tina Keller, Tina Keller Memoir, Para186

I had to experience that even the best intentions of Toni Wolff could not reach me. Only so was I open to the Earthmother's healing. You may say the Earthmother is an imagination, and yet it was a very real experience. Tina Keller, Tina Keller Memoir, Para187

Results of psychotherapy are often quite unpredictable. Each person is different and so is the effect of the interaction of an individual with a therapist. Tina Keller, Tina Keller Memoir, Para 124

Dr. Jung had shown me that it was quite useless to reason or puzzle about "God" with the intellect. Tina Keller, Tina Keller Memoir, Para186

Toni Wolff was Jung's close collaborator. She was certainly part of that process of search and discovery, when everything seemed still fluid and formulations were tentatively being sought. Wherever the Jungs were, Toni Wolff was there also. She participated with her whole being during her whole life in Jung's world. Tina Keller, The Memoir of Tina Keller-Jenny, Page 28.

Like Dr. Bircher I had been disappointed with official medicine. Much time was spent in establishing a diagnosis, but then treatment consisted mostly in alleviating symptoms. When a destructive process had once set in, official medicine has no means to reverse the process. Sometimes fundamentally changing a person's nutrition and habits, Dr. Bircher was able to help a chronic invalid regain real health. When an incurable illness had set in, the way the patient was accompanied on his way towards death was also impressive, for then psychotherapy was given priority, and again special nutrition was sometimes able to reduce pain and discomfort. Tina Keller, Tina Keller Memoir, Para 117

In former centuries many marriage partners lived in such associations where each person was part of a functioning whole. Personal relationship was much less important than the functioning whole which was kept stable, as each adapted to a common goal. Tina Keller, Tina Keller Memoir, Para 171

I tried to help my patients find themselves and open to the growth process. More and more I tried to eliminate the patterns of the doctor-patient relationship. The work must be a collaboration, and in the measure that I came closer to wholeness myself, I was also better able to put responsibility onto the patient. I want to consider my work more like the work of a gardener, and I am concerned with finding the best conditions for growth. The human being is a living growing whole, wherein all parts and functions are related. A diagnosis cannot be clearly established. If we can provide good conditions for growth, malfunctioning will gradually correct

itself. A child at birth has many possibilities, and of these only a selected part is allowed to develop according to the parents' mentality and culture. In our changing world many undeveloped urges cause trouble because they need to be developed also and used. I would in my therapy room provide an atmosphere as if it were a playroom where "the child" in an adult may again be a child for a while and experience and thus develop unused faculties. Tina Keller, Tina Keller Memoir, Para 126

I am gradually learning, on my way of becoming, that there is a definite core of self and that I have outgrown my inner divisions. There is now a central goal, in which I feel my conscious and unconscious wills are united. I am noticing how often living is easy, as if everything was collaborating, for instance the opposites of acting and non-doing. Also quite often, outer circumstances seem to come surprisingly as needed. I am often astonished how things fall into place without my doing. Tina Keller, Tina Keller Memoir, Para 139

Unless we feel ourselves to be part of an organic whole, our concern for individual development has a tendency to become self-centered. We need both a feeling of solidarity as well as the feeling of self-value. They must complement each other. Tina Keller, Tina Keller Memoir, Para 140

Belonging to a materialistic age, I overvalue quantity. If my time is full, and I have an impression of achievement and even pressure, I get satisfaction. But inwardly I know that if I have plenty of leisure to satisfy my introverted side, my work is of better quality. Tina Keller, Tina Keller Memoir, Para 155

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Many years ago Dr. Jung loaned me The Betty Book by Stewart Edward White. This book and the series of books following it have meant very much to me, and I keep rereading them. Tina Keller, Tina Keller Memoir, Para 220

It seems to me now that only as I learned to live in my body did the psychological development also become real and alive. All I had intellectually understood had to be assimilated as I learned to live in my body. Tina Keller, Tina Keller Memoir, Para 224

As I am trying to show, body awareness can bring great enrichment to life and could be an enormous help toward fuller life experience for many modern persons who are inclined toward a one-sided intellectualism. Tina Keller, Tina Keller Memoir, Para 232

I believe Dr. Jung was not really interested in that Institute. Some of the collaborators, however, were very anxious that there be a foundation carrying Dr. Jung's name as a protection of their professional status. Tina Keller, Tina Keller Memoir, Para 189

So one finds amongst people who believe that they are unselfish and altruistic, unconscious cruelty and tyranny. I have seen cases where well meaning persons seem to become a real danger for those at their mercy. Tina Keller, Tina Keller Memoir, Para 264

I became more and more aware that I needed to develop the strong and hard qualities. Also I must become able to think clearly and realistically, to decide and be precise and not vague in what I say. Tina Keller, Tina Keller Memoir, Para 265

The work I did with Toni Wolff however stands apart, and the basic attitude of Dr. Jung made possible all that became helpful. Tina Keller, Tina Keller Memoir, Para 265

As for sixteen years I had been the only Jungian psychotherapist in Geneva, and as Dr. Jung had often sent patients to me, I naturally asked him to recommend me to the Jung Institute in Zurich, as analyst. Mrs. Jung1 and Dr. Meier, 2 who were on the board, had assured me that of course I would collaborate. But Dr. Jung refused to recommend me. He wrote a letter saying that he was now old and did not wish to interfere in matters of the Institute. I believe Dr. Jung was not really interested in that Institute. Some of the collaborators, however, were very anxious that there be a foundation carrying Dr. Jung's name as a protection of their professional status. I heard indirectly that there was much rivalry and discord among the members of the directing board, and probably Dr. Jung did me a service in thus hindering me from collaboration. Tina Keller, Tina Keller Memoir, Para 189

I have elsewhere spoken of my husband and of his good balance between body awareness and mental gifts. I had to gradually acquire what he had naturally and I would insist that it can be acquired, but it is a long and slow apprenticeship. When I stress that I followed my imagination, I want to say that there is no fixed recipe. Each person must find time to really concentrate on his body needs and let go to enjoy lying on his back and just watching the breath come and go; to have the courage to be alone and inactive, if possible in nature, or somewhere you are comfortable and undisturbed. Let your imagination find some pleasurable memory where you felt you were authentically you, perhaps as a child, perhaps on a special vacation when alone, and recapture the atmosphere of such a special time. Enjoy it, come back to it another time, until you begin to feel what is authentically you.

From there you may find what your real needs are and how often you do things you do not really want to do. It is most important that we come back to the atmosphere small children sometimes still have and that real artists are trying to recapture and

transmit. We need another attitude to life where we are part of it, enjoy it, and let life carry us along instinctively, sensitive to inner promptings. Tina Keller, Tina Keller Memoir, Para 234

It was my destiny to meet Dr. Jung. Nothing can change the fact that I needed this enormous challenge in order to become the person I was meant to become. Tina Keller, Tina Keller Memoir, Para 269

I think Dr. Jung gave me courage to accept risk and also to welcome the unknown. Tina Keller, Tina Keller Memoir, Para 269

Dr. Jung was against my studies; he was holding back my impulsive drive, but I had to follow the inner guidance, even against Dr. Jung. Tina Keller, Tina Keller Memoir, Para 269

Although Jung's psychology freed me from many outworn, traditional conceptions, all that was most important in my life I recognize as being "beyond" psychology. Tina Keller, Tina Keller Memoir, Para 275

I am afraid many of the young persons who are now allowed to follow their inclinations too freely, lack the strength of will to overcome obstacles when a goal really attracts them. Tina Keller, Tina Keller Memoir, Para 277

I remembered how Jung had told me of his own beginnings, how he had listened very carefully to his patients and tried to make them find their own answers that arose from their own authentic depth. I am quite convinced that listening to the client is essential and it takes years of practice to improve such listening. Tina Keller, Tina Keller Memoir, Para 283

Then Dr. Jung told me an experience of his own as an example. He was swimming in the lake; he was a very good swimmer. That time he was seized by a cramp and as he could not move his arms; it seemed as if he must drown. Suddenly he knew that the cramp was showing him that he was doing violence to himself in an area where evidently life wanted his acceptance. The moment he promised himself to let go of the self-discipline he was imposing upon himself, the cramp subsided and he could swim again. Tina Keller, Tina Keller Memoir, Para 153

A very meditative movement my teacher taught me was what she called "inner swinging." It could be in silence or with some rather slow music. I should do nothing but be receptive, feeling an inner rhythmic movement, as if I were a plant being moved by a gentle breeze. If it succeeds, it brings a real inner calm and is most satisfying. Tina Keller, Tina Keller Memoir, Para 243

Seeing the pairs of opposites as relative and not as moral absolutes was a revelation. Tina Keller, Tina Keller Memoir, Para 266

I have described before how Dr. Jung taught me to write "from the unconscious" and how this training became through the years a guiding compass which I could no more miss. I therefore owe to his teaching very efficient techniques for dealing with my difficulties. Tina Keller, Tina Keller Memoir, Para 266

When some of his patients were in such an insoluble conflict, Dr. Jung as their doctor did not pretend to have an answer, he merely waited with the patient to see what would happen spontaneously. Tina Keller, Tina Keller Memoir, Para 268

In those early days, when one arrived for the analytic hour, the so-called "red book" often stood open on an easel.3 In it Dr. Jung had been painting or had just finished a picture.

I remember Dr. Jung telling me: "Follow that which is alive in you." Tina Keller, Tina Keller Memoir, Page 22

Dr. Jung wrote in his "black and red books" during emotional upheavals and during the period of discovery described his "visions" and then wrote dialogues and commentaries. I developed daily "dialogues." Tina Keller, Tina Keller Memoir, Page 24

For several months Mrs. Jung and I together took lessons in physics; she also had come to feel the need for more education. Tina Keller, Tina Keller Memoir, Page 26

He [Jung] was in favor of "lay" analysts and there were at the time a number of therapists who had no academic training. Tina Keller, Tina Keller Memoir, Page 26

I am deeply shocked that her [Toni Wolff] name and intimate participation is not mentioned in the autobiography of Jung. It is my conviction today that he, as well as Toni and Jung's wife, Emma, would wish that Toni be included when Jung's lifework is remembered. Tina Keller, Tina Keller Memoir, Page 28

Very early in life I felt intuitively an "invisible world" around me and I imagined I belonged to it. I tried to take refuge in this imagination when I was uncomfortable in the so-called reality. Tina Keller, Tina Keller Memoirs, Page 114

As I was a fear-ridden child, I knew that I needed help from some suprahuman power, as I could not overcome fear by my own strength. I had a governess who would pray with me when I was so afraid at night; I could feel how real religion was to her. Tina Keller, Tina Keller Memoirs, Page 114

I was about 18 when my father wanted my younger sister to go to an excellent college for girls in England. So I asked him to let me go also, to which he agreed. In spite of having sustained financial losses, he felt education was the best capital he could give to his children. Tina Keller, Tina Keller Memoirs, Page 114

I had no doubt that this was the "right" man God had sent to me and this conviction lasted through all the 51 years of marriage and beyond. Even when marriage presented many difficulties and even when I was unhappy, I still knew that this was the "right" man for me. Tina Keller, Tina Keller Memoirs, Page 116

I was incredibly happy when my husband led me out of the narrow restrictions of my home into a life with wide horizons. Tina Keller, Tina Keller Memoirs, Page 116

My husband came from a peasant family. They had known poverty, but they radiated contentment and happiness as I had not known in my home. Tina Keller, Tina Keller Memoirs,

Para 116

How glad I was that my husband did not belong to the sophisticated society like the young men I had met at dances! My husband was dose to nature; everything was natural including the way he led me into sexuality. Tina Keller, Tina Keller Memoirs, Para 116

I who had grown up in a Victorian home whose mother felt sex to be a "duty" and who repressed all expressions of exuberance. I came to experience sex as an "ecstasy" and I just "knew" that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion. Tina Keller, Tina Keller Memoirs, Para 116

I saw the artist in my husband. He was very musical and when he played the piano he spoke to my heart. This meant more than any words. Tina Keller, Tina Keller Memoirs, Para 117

On the other hand, I was also repelled, because Dr. Jung could be so sarcastic. He made fun of people in an unfeeling way. He was not the kind of man I was attracted to. But perhaps only a man who did not wish to be labeled "good" could explore the dark unknown? A "good" man, like my husband,

would keep to the light side of life. Tina Keller, Tina Keller Memoir, Page 16

My husband was attracted to Jung’s ideas; he never doubted that he belonged with the Jungian movement. Tina Keller, Tina Keller Memoir, Page 16

It was only later that people realized how the disappearance of symptoms is not identical with healing. Tina Keller, Tina Keller Memoir, Page 16

It is the incredible mastery with which Toni helped me deal with this powerful figure of imagination that makes me say that she did for me what Dr. Jung could never have done. Dr. Jung agreed when I told him and said that it was the privilege of woman to go with her patients into their dark places, and that man had the tendency to stand aloof. Tina Keller, Tina Keller Memoir, Page 28

I know that Dr. Jung tried to separate from Toni because he felt responsible. He did not want to involve her in a situation that would hinder her from living her own life. Tina Keller, Tina Keller Memoir, Page 29

I have of course regretted that as Dr. Jung more and more concentrated on formulating the scientific books he wrote, he discontinued his "active imagination" and I also wish that some of that material contained in the "black book" could be accessible to certain readers. Tina Keller, Tina Keller Memoir, Page 30

In the tower Dr. Jung tried to leave civilization behind. He wore clothes he had used in Africa; he worked with his hands and lived in a special atmosphere which is described in his autobiography. Tina Keller, Tina Keller Memoir, Page 31

Message One morning as I awoke there was an incredible joy in me because the message "you are children of God" had taken on full reality. This truth transformed everything. It means that there is in me and in others a divine heredity. Tina Keller, Tina Keller Memoir,

Page 133

My reason is offended at the very idea of the combination of opposites. Tina Keller, Tina Keller Memoir, Page 133

In many ways I was superficial, but that also helped me achieve, not hesitate before big tasks. I needed this superficiality for my studies where otherwise I would have gotten too discouraged. Tina Keller, Tina Keller Memoir, Page 134

I had a most enriching contact with a Quaker group that asked me to speak to them about Jungian psychology. Tina Keller, Tina Keller Memoir, Page 135

The radiant message about being "children of God" transcends psychology. Tina Keller, Tina Keller Memoir, Page 135

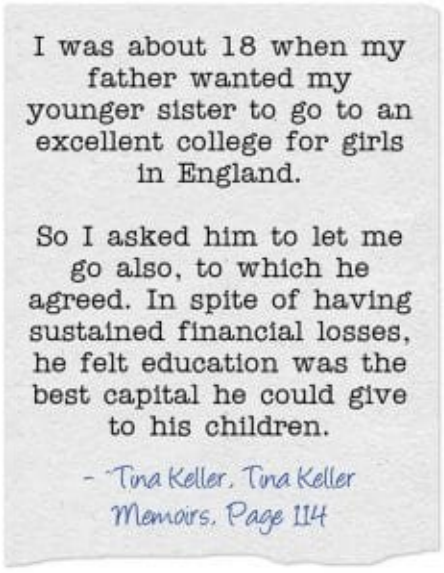
He [Jung] had shown me the reality of the inner life and it is thanks to C. G. Jung's teaching that my association with "Leonard" [Tina's Animus] has been an enrichment, not a disturbance. Tina Keller, Tina Keller Memoir, Page 135

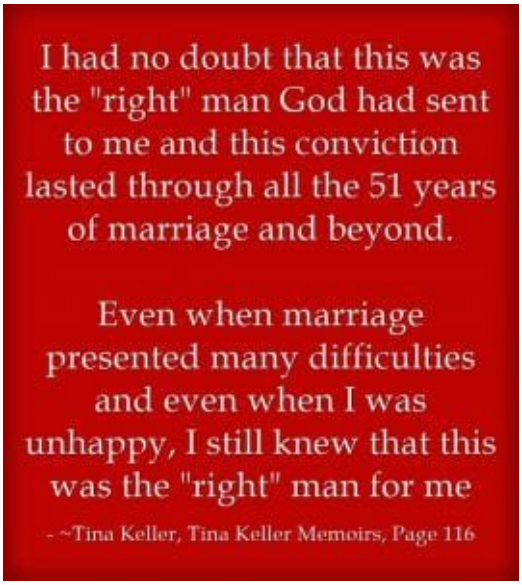
I object to the way churches insist on our being miserable sinners. It discourages people and brings resignation. Tina Keller, Tina Keller Memoir, Page 135

I know evil is a reality, but it is also a mystery and in the teaching about sin, there are many misunderstandings. Tina Keller, Tina Keller Memoir, Page 135

For my part, I can only say that when I hear and feel the radiant message about being children of God, I am awed and have a great desire to be worthy. Tina Keller, Tina Keller Memoir, Page 135

There were all the mistakes I had committed and I was regretful or angry about. Gradually I learnt, that there is nothing to regret, ignorance and errors made new learning possible. Tina Keller, Tina Keller Memoir, Page 138.


I was about 18 when my father wanted my younger sister to go to an excellent college for girls in England.
So I asked him to let me go also, to which he agreed. In spite of having sustained financial losses, he felt education was the best capital he could give to his children.
- Tina Keller, Tina Keller Memoirs, Page 114


I had no doubt that this was the "right" man God had sent to me and this conviction lasted through all the 51 years of marriage and beyond.
Even when marriage presented many difficulties and even when I was unhappy, I still knew that this was the "right" man for me
- ~Tina Keller, Tina Keller Memoirs, Page 116

My husband was attracted to Jung's ideas: he never doubted that he belonged with the Jungian movement.

- Tina Keller, Tina Keller Memoirs, Page 16

Few people find their life meaningful and fulfilled. These questions become acute in our time because for the first time there is for most people more leisure.

~Tina Keller, Tina Keller Memoirs, Page 129

When I entered marriage I experienced our love relationship as a sacrament.

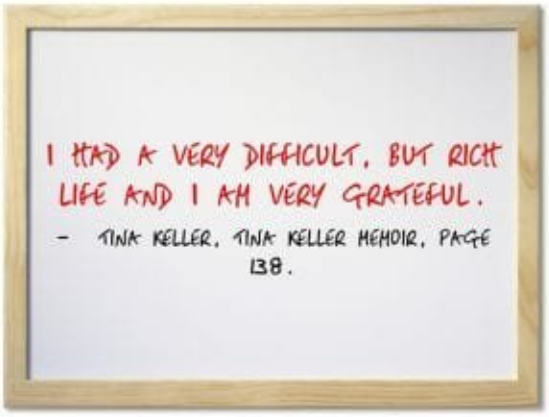
This image came to me spontaneously and I do not connect it with the fact that our marriage was consecrated in church.

~Tina Keller, Tina Keller Memoirs, Page 126

There were all the mistakes I had committed and I was regretful or angry about.

Gradually I learnt, that there is nothing to regret, ignorance and errors made new learning possible.

~Tina Keller, Tina Keller Memoir, Page 138.



One of the strongest motivations in my struggles was the conviction that what I left undone out of negligence would become a burden for my children.

- Tina Keller, Tina Keller Memoir, Page 138.

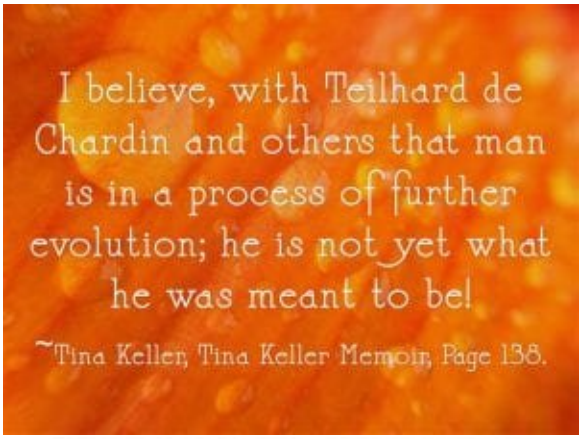
So I believe that by doing the best I could to solve my own problems, I was doing the best I could for my children.

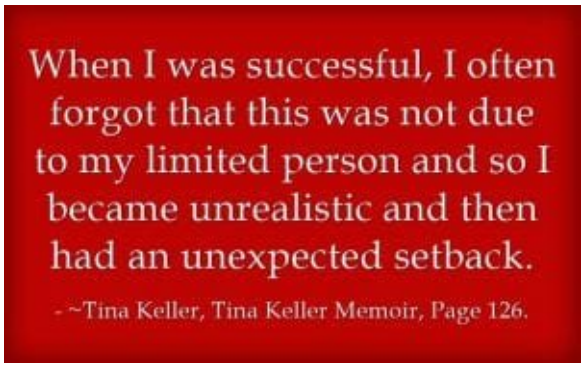
May it bring them blessings!

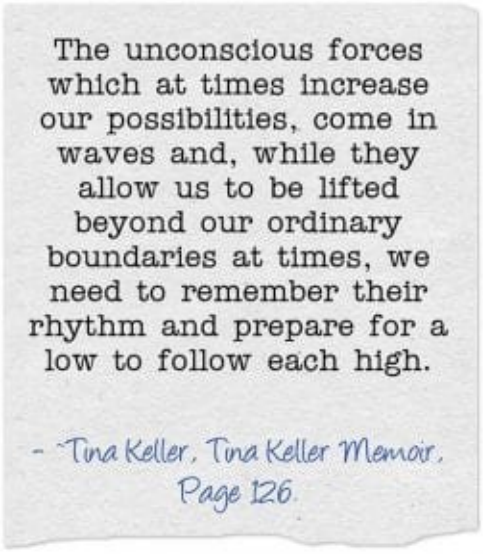
~Tina Keller, Tina Keller Memoir, Page 138.

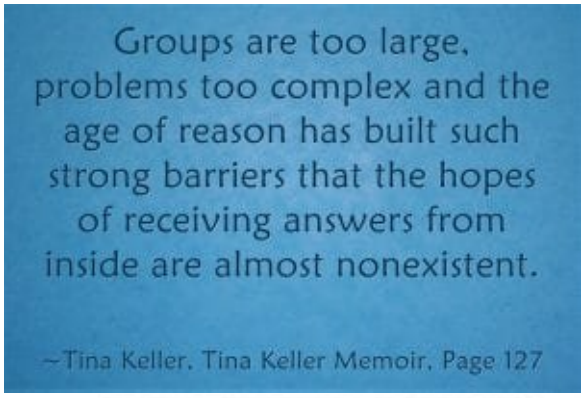
Dr. Jung was very insistent that as parents follow their own paths of development, children become free for their own growth.

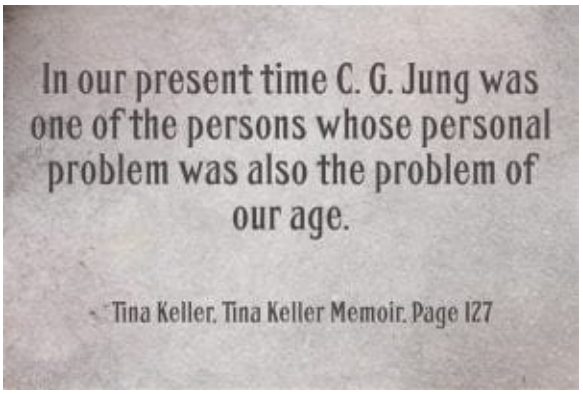
~Tina Keller, Tina Keller Memoir, Page 138.

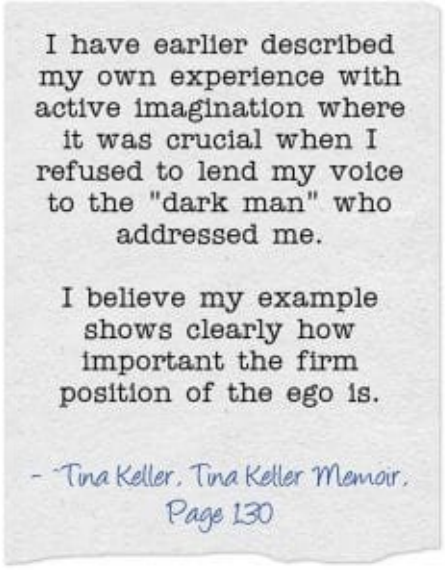

I believe, with Teilhard de Chardin and others that man is in a process of further evolution; he is not yet what he was meant to be!
~Tina Keller, Tina Keller Memoir, Page 138.


When I was successful, I often forgot that this was not due to my limited person and so I became unrealistic and then had an unexpected setback.
- ~Tina Keller, Tina Keller Memoir, Page 126.


The unconscious forces which at times increase our possibilities, come in waves and, while they allow us to be lifted beyond our ordinary boundaries at times, we need to remember their rhythm and prepare for a low to follow each high.
- ~Tina Keller, Tina Keller Memoir, Page 126.


Groups are too large, problems too complex and the age of reason has built such strong barriers that the hopes of receiving answers from inside are almost nonexistent.
~Tina Keller, Tina Keller Memoir, Page 127


In our present time C. G. Jung was one of the persons whose personal problem was also the problem of our age.
- Tina Keller, Tina Keller Memoir, Page 127


I have earlier described my own experience with active imagination where it was crucial when I refused to lend my voice to the "dark man" who addressed me.
I believe my example shows clearly how important the firm position of the ego is.
- ~Tina Keller, Tina Keller Memoir, Page 130

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This truth transformed everything. It means that there is in me and in others a divine heredity.

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I remembered how Jung had told me of his own beginnings, how he had listened very carefully to his patients and tried to make them find their own answers that arose from their own authentic depth.

I am quite convinced that listening to the client is essential and it takes years of practice to improve such listening.

- ~Tina Keller, Tina Keller Memoir, Para 283

Dr. Jung was against my studies; he was holding back my impulsive drive, but I had to follow the inner guidance, even against Dr. Jung.

~Tina Keller, Tina Keller Memoir, Para 269

Although Jung's psychology freed me from many outworn, traditional conceptions, all that was most important in my life I recognize as being "beyond" psychology.

~Tina Keller, Tina Keller Memoir, Para 275

I am afraid many of the young persons who are now allowed to follow their inclinations too freely, lack the strength of will to overcome obstacles when a goal really attracts them.

- ~Tina Keller, Tina Keller Memoir, Para 277

A very meditative movement my teacher taught me was what she called "inner swinging."

It could be in silence or with some rather slow music.

I should do nothing but be receptive, feeling an inner rhythmic movement, as if I were a plant being moved by a gentle breeze.

- Tina Keller, Tina Keller Memoir, Para 243

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- ~Tina Keller, Tina Keller Memoir, Para 283

I asked her [Toni Wolff] near the end of her life whether she ever regretted not having written more.
She replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me.

- Barbara Hannah, Jung: His Life and Work, Page 149.

When Jung began his nekyia into the unconscious, Wolff was the one he turned to. He shared his dreams and active imaginations with her, which he recorded in his Red Book. She became his soul mate for psychological matters.

Thomas Kirsch, International Dictionary of Psychoanalysis, Page 1871.

Even though the sacrament of marriage be lacking and the pledge of a life together this love may be transfigured by the power of fate.

- ~Carl Jung, CW 10, §201.

"My wife is, of course, nursing the child herself, a pleasure for both of them."

~Carl Jung, Freud/Jung Letters, Page 289.

I was incredibly happy when my husband led me out of the narrow restrictions of my home into a life with wide horizons.

~Tina Keller, Tina Keller Memoirs, Page 116

How glad I was that my husband did not belong to the sophisticated society like the young men I had met at dances!

My husband was dose to nature; everything was natural including the way he led me into sexuality.

- ~Tina Keller, Tina Keller Memoirs, Page 116

My husband came from a peasant family.

They had known poverty, but they radiated contentment and happiness as I had not known in my home.

~Tina Keller, Tina Keller Memoirs, Page 116

As I was a fear-ridden child, I knew that I needed help from some suprahuman power, as I could not overcome fear by my own strength.

I had a governess who would pray with me when I was so afraid at night; I could feel how real religion was to her

- ~Tina Keller, Tina Keller Memoirs, Page 114

Very early in life I felt intuitively an "invisible world" around me and I imagined I belonged to it.

I tried to take refuge in this imagination when I was uncomfortable in the so-called reality.

~Tina Keller, Tina Keller Memoirs, Page 114

I who had grown up in a Victorian home whose mother felt sex to be a "duty" and who repressed all expressions of exuberance.

I came to experience sex as an "ecstasy" and I just "knew" that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion.

- ~Tina Keller, Tina Keller Memoirs, Page 116

I saw the artist in my husband.

He was very musical and when he played the piano he spoke to my heart.

This meant more than any words.

- ~Tina Keller, Tina Keller Memoirs, Page 117

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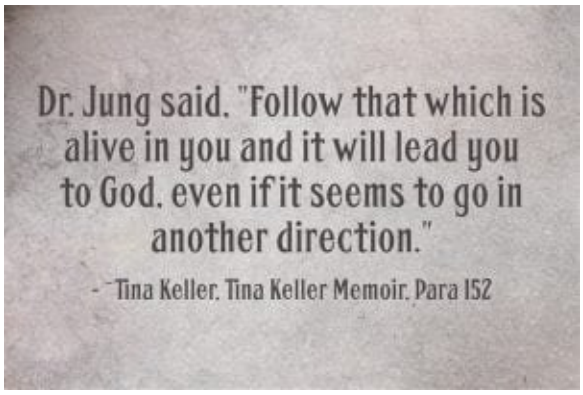
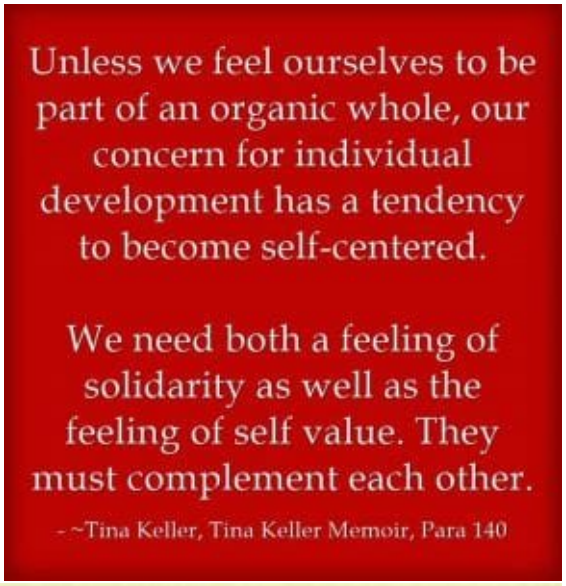
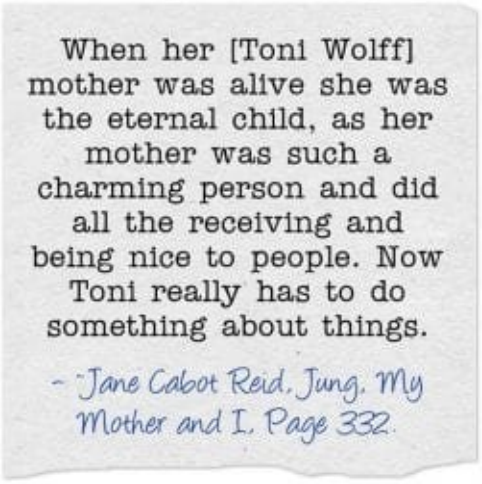
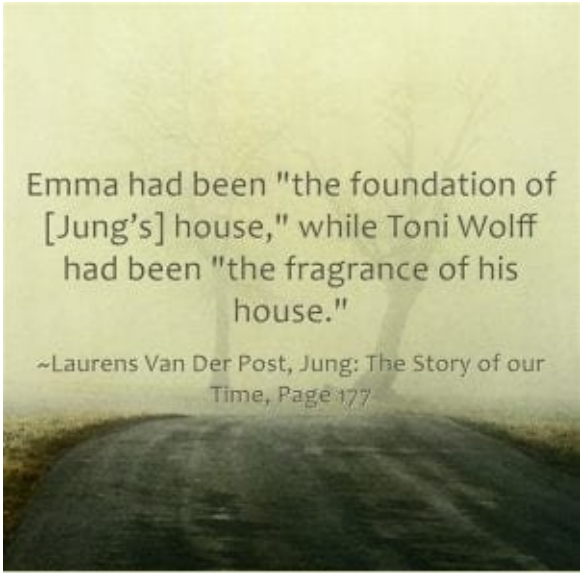
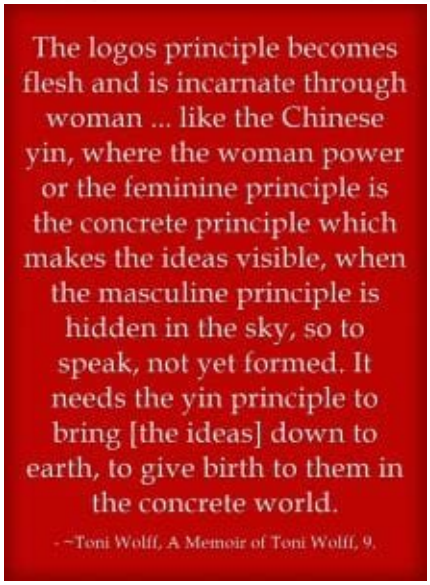
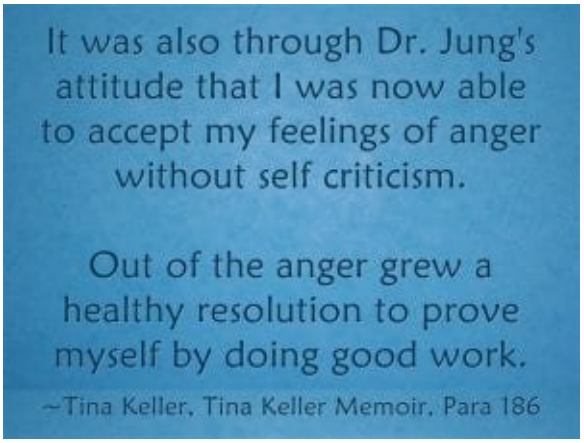

Dr. Jung said. "Follow that which is alive in you and it will lead you to God. even if it seems to go in another direction."
- Tina Keller. Tina Keller Memoir. Para 152

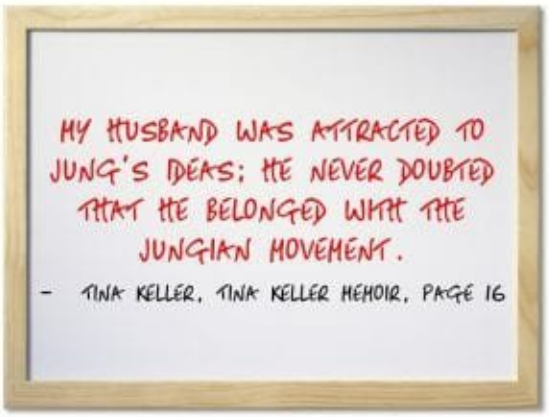

Unless we feel ourselves to be part of an organic whole, our concern for individual development has a tendency to become self-centered.
We need both a feeling of solidarity as well as the feeling of self value. They must complement each other.
- ~Tina Keller, Tina Keller Memoir, Para 140

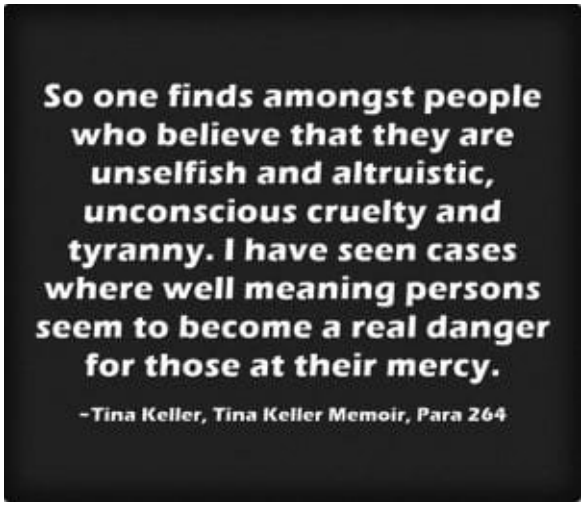

When her [Toni Wolff] mother was alive she was the eternal child, as her mother was such a charming person and did all the receiving and being nice to people. Now Toni really has to do something about things.
- Jane Cabot Reid. Jung. My Mother and I. Page 332.

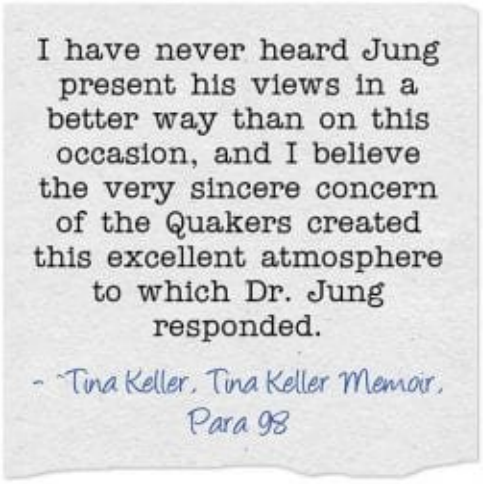

Emma had been "the foundation of [Jung's] house," while Toni Wolff had been "the fragrance of his house."
~Laurens Van Der Post, Jung: The Story of our Time, Page 177

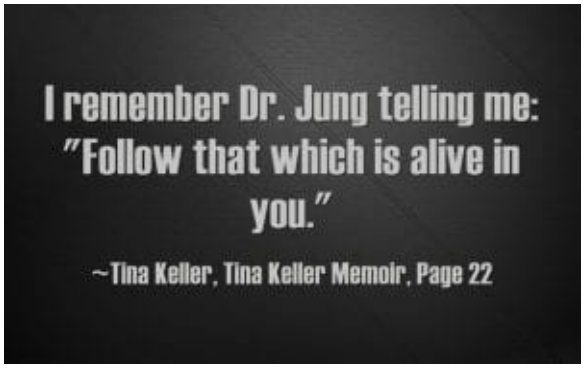

The logos principle becomes flesh and is incarnate through woman ... like the Chinese yin, where the woman power or the feminine principle is the concrete principle which makes the ideas visible, when the masculine principle is hidden in the sky, so to speak, not yet formed. It needs the yin principle to bring [the ideas] down to earth, to give birth to them in the concrete world.
- ~Toni Wolff, A Memoir of Toni Wolff, 9.

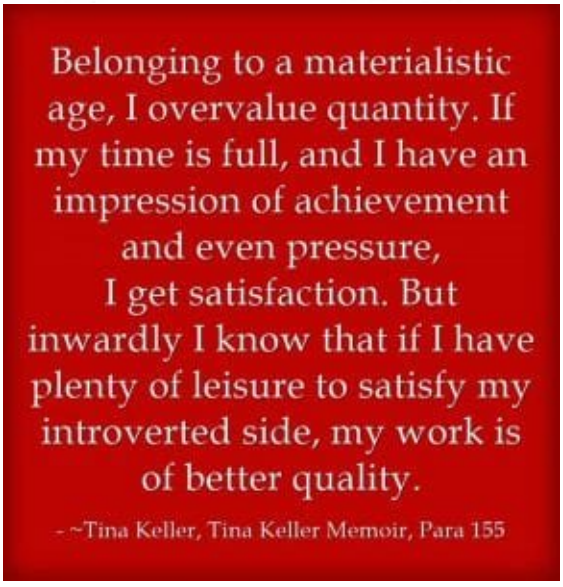

It was also through Dr. Jung's attitude that I was now able to accept my feelings of anger without self criticism.
Out of the anger grew a healthy resolution to prove myself by doing good work.
~Tina Keller. Tina Keller Memoir. Para 186


MY HUSBAND WAS ATTRACTED TO JUNG'S IDEAS; HE NEVER DOUBTED THAT HE BELONGED WITH THE JUNGIAN MOVEMENT.
- TINA KELLER, TINA KELLER MEMOIR, PAGE 16

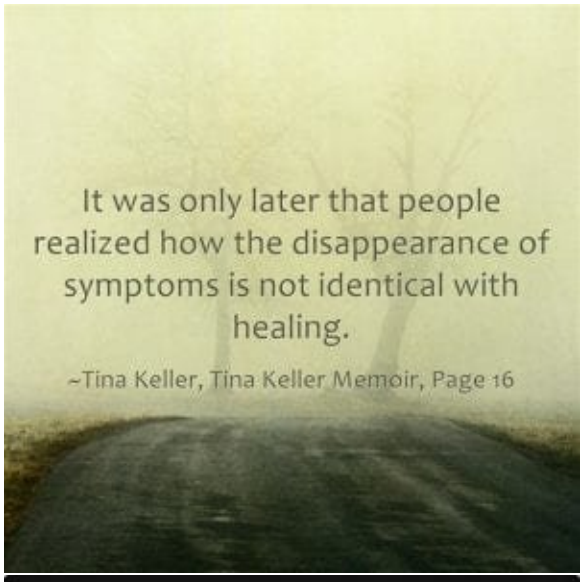

So one finds amongst people who believe that they are unselfish and altruistic, unconscious cruelty and tyranny. I have seen cases where well meaning persons seem to become a real danger for those at their mercy.
~Tina Keller, Tina Keller Memoir, Para 264

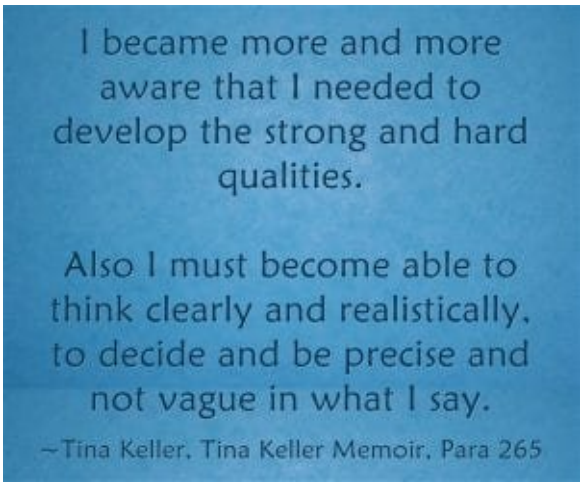

I have never heard Jung present his views in a better way than on this occasion, and I believe the very sincere concern of the Quakers created this excellent atmosphere to which Dr. Jung responded.
- ~Tina Keller, Tina Keller Memoir, Para 98

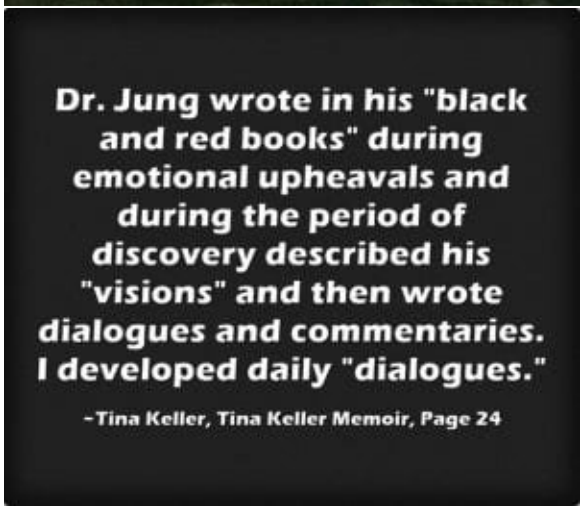

I remember Dr. Jung telling me: "Follow that which is alive in you."
~Tina Keller, Tina Keller Memoir, Page 22

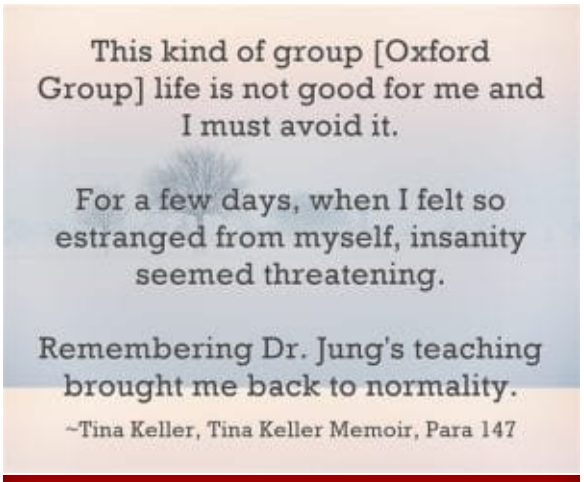

Belonging to a materialistic age, I overvalue quantity. If my time is full, and I have an impression of achievement and even pressure, I get satisfaction. But inwardly I know that if I have plenty of leisure to satisfy my introverted side, my work is of better quality.
- ~Tina Keller, Tina Keller Memoir, Para 155

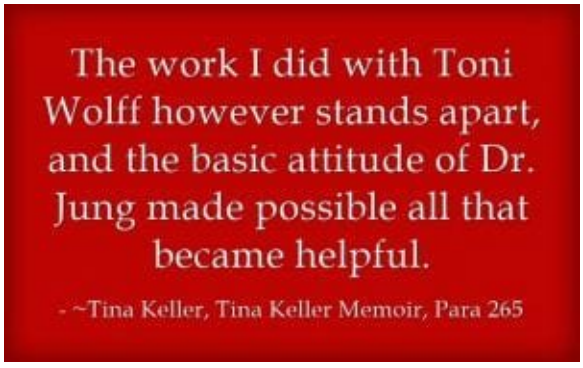
Dr. Jung had shown me that it was quite useless to reason or puzzle about "God" with the intellect.
~Tina Keller, Tina Keller Memoir, Para 186

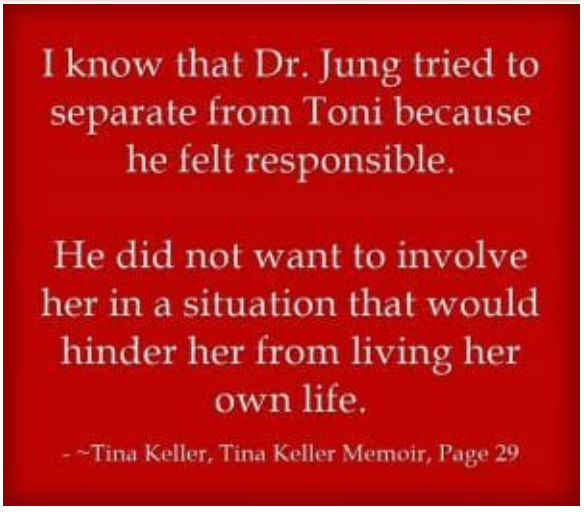

It was only later that people realized how the disappearance of symptoms is not identical with healing.
~Tina Keller, Tina Keller Memoir, Page 16


I became more and more aware that I needed to develop the strong and hard qualities.
Also I must become able to think clearly and realistically, to decide and be precise and not vague in what I say.
~Tina Keller, Tina Keller Memoir, Para 265


Dr. Jung wrote in his "black and red books" during emotional upheavals and during the period of discovery described his "visions" and then wrote dialogues and commentaries. I developed daily "dialogues."
~Tina Keller, Tina Keller Memoir, Page 24


This kind of group [Oxford Group] life is not good for me and I must avoid it.
For a few days, when I felt so estranged from myself, insanity seemed threatening.
Remembering Dr. Jung's teaching brought me back to normality.
~Tina Keller, Tina Keller Memoir, Para 147


The work I did with Toni Wolff however stands apart, and the basic attitude of Dr. Jung made possible all that became helpful.
- ~Tina Keller, Tina Keller Memoir, Para 265


I know that Dr. Jung tried to separate from Toni because he felt responsible.
He did not want to involve her in a situation that would hinder her from living her own life.
- ~Tina Keller, Tina Keller Memoir, Page 29

Results of psychotherapy are often quite unpredictable. Each person is different and so is the effect of the interaction of an individual with a therapist.

- Tina Keller, Tina Keller Memoir, Para 124

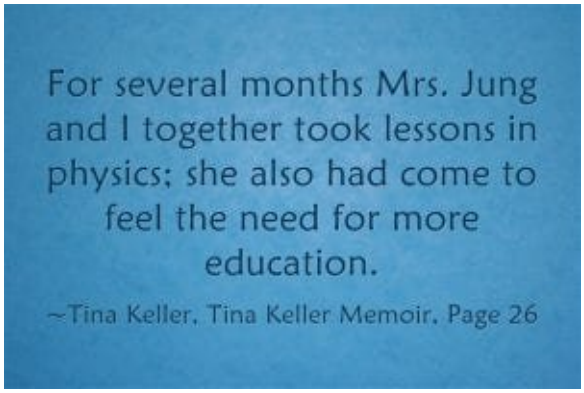
I have of course regretted that as Dr. Jung more and more concentrated on formulating the scientific books he wrote, he discontinued his "active imagination" and I also wish that some of that material contained in the "black book" could be accessible to certain readers.

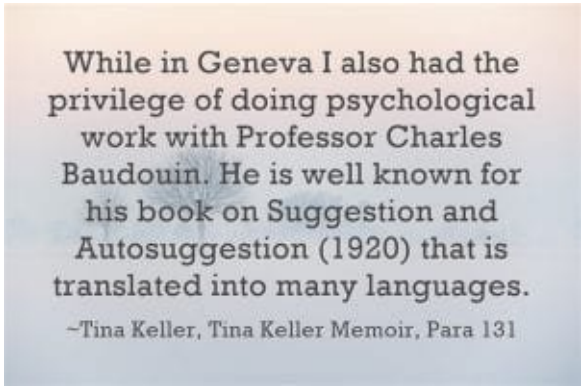
- Tina Keller, Tina Keller Memoir, Page 30

In former centuries many marriage partners lived in such associations where each person was part of a functioning whole.

Personal relationship was much less important than the functioning whole which was kept stable, as each adapted to a common goal.

- Tina Keller, Tina Keller Memoir, Para 171


For several months Mrs. Jung and I together took lessons in physics; she also had come to feel the need for more education.
~Tina Keller, Tina Keller Memoir, Page 26


While in Geneva I also had the privilege of doing psychological work with Professor Charles Baudouin. He is well known for his book on Suggestion and Autosuggestion (1920) that is translated into many languages.
~Tina Keller, Tina Keller Memoir, Para 131

Seeing the pairs of opposites as relative and not as moral absolutes was a revelation.
~Tina Keller, Tina Keller Memoir, Para 266

He [Jung] was in favor of "lay" analysts and there were at the time a number of therapists who had no academic training.

- Tina Keller, Tina Keller Memoir, Page 26

I am deeply shocked that her [Toni Wolff] name and intimate participation is not mentioned in the autobiography of Jung.

It is my conviction today that he, as well as Toni and Jung's wife, Emma, would wish that Toni be included when Jung's lifework is remembered.

- ~Tina Keller, Tina Keller Memoir, Page 28

I have described before how Dr. Jung taught me to write "from the unconscious" and how this training became through the years a guiding compass which I could no more miss.

I therefore owe to his teaching very efficient techniques for dealing with my difficulties.

- Tina Keller, Tina Keller Memoir, Para 266

When I first heard C. G. Jung speak, there was an echo in me. He seemed to have discovered things I needed to hear although I could not have said why I was so fascinated.

- Tina Keller, Tina Keller Memoir, Para 134

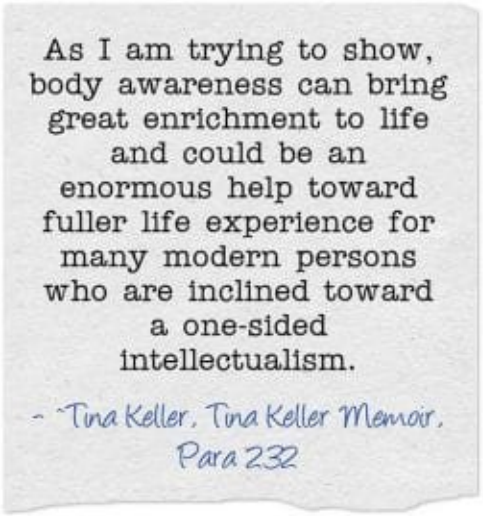
In the tower Dr. Jung tried to leave civilization behind. He wore clothes he had used in Africa; he worked with his hands and lived in a special atmosphere which is described in his autobiography.

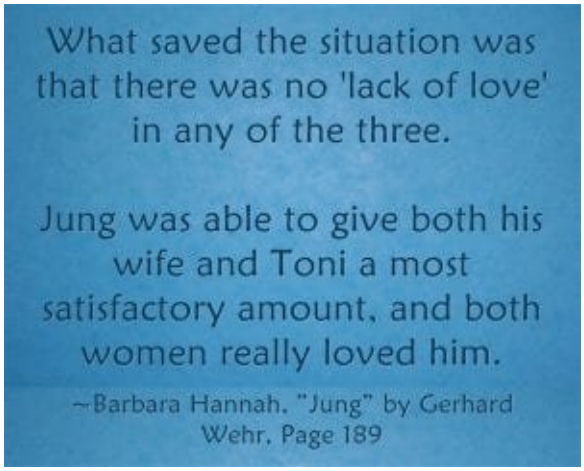
~Tina Keller, Tina Keller Memoir, Page 31

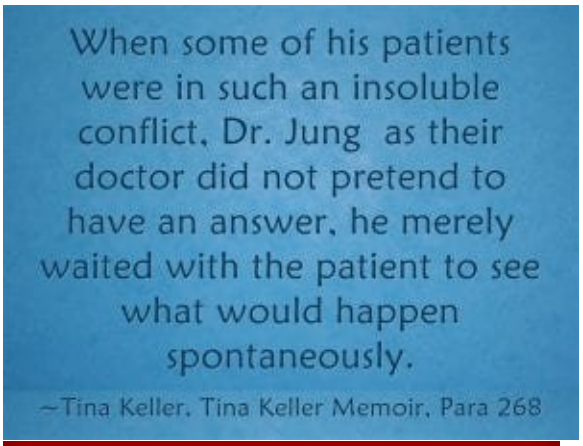
It seems to me now that only as I learned to live in my body did the psychological development also become real and alive.

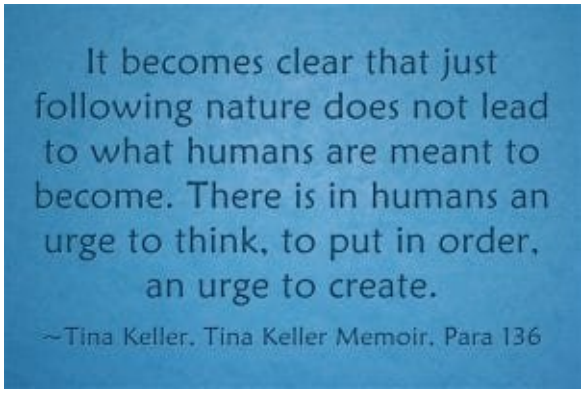
All I had intellectually understood had to be assimilated as I learned to live in my body.

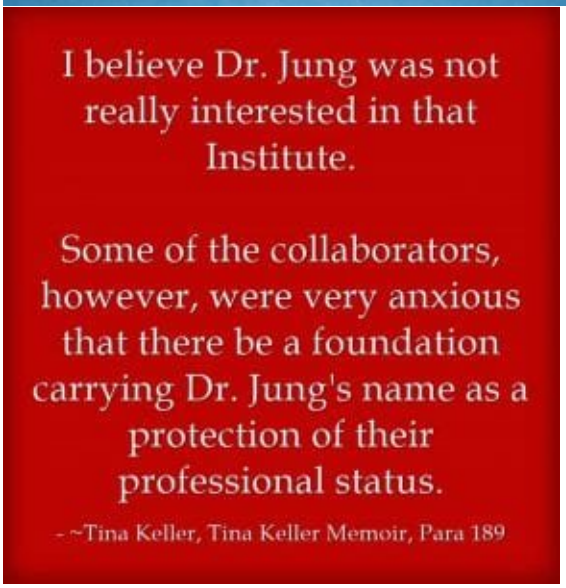
~Tina Keller, Tina Keller Memoir, Para 224

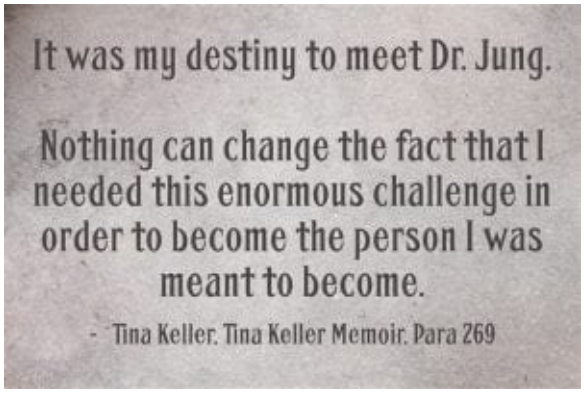

As I am trying to show, body awareness can bring great enrichment to life and could be an enormous help toward fuller life experience for many modern persons who are inclined toward a one-sided intellectualism.
- Tina Keller, Tina Keller Memoir, Para 232


What saved the situation was that there was no 'lack of love' in any of the three.
Jung was able to give both his wife and Toni a most satisfactory amount, and both women really loved him.
~Barbara Hannah, "Jung" by Gerhard Wehr, Page 189


When some of his patients were in such an insoluble conflict, Dr. Jung as their doctor did not pretend to have an answer, he merely waited with the patient to see what would happen spontaneously.
~Tina Keller, Tina Keller Memoir, Para 268


It becomes clear that just following nature does not lead to what humans are meant to become. There is in humans an urge to think, to put in order, an urge to create.
~Tina Keller, Tina Keller Memoir, Para 136


I believe Dr. Jung was not really interested in that Institute.
Some of the collaborators, however, were very anxious that there be a foundation carrying Dr. Jung's name as a protection of their professional status.
- ~Tina Keller, Tina Keller Memoir, Para 189


It was my destiny to meet Dr. Jung.
Nothing can change the fact that I needed this enormous challenge in order to become the person I was meant to become.
- Tina Keller, Tina Keller Memoir, Para 269

Results of psychotherapy are often quite unpredictable.

Each person is different and so is the effect of the interaction of an individual with a therapist.

~Tina Keller, Tina Keller Memoir, Para 124

Unless we feel ourselves to be part of an organic whole, our concern for individual development has a tendency to become self-centered.

We need both a feeling of solidarity as well as the feeling of self-value. They must complement each other.

- ~Tina Keller, Tina Keller Memoir, Para 140

I went to Zurich to see Toni Wolff who as always was willing to help.
But the sessions with her were empty; her words did not reach me and my grief was beyond words.

~Tina Keller, Tina Keller Memoir, Para 178

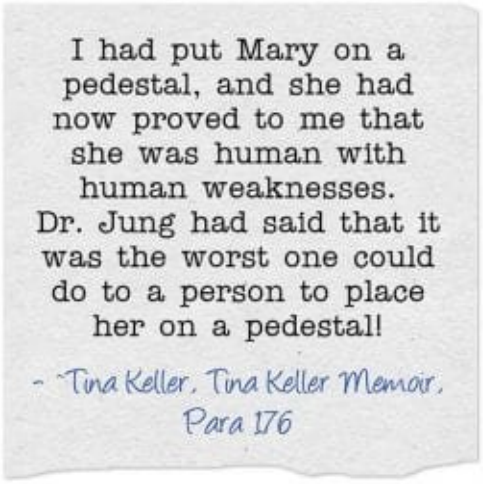
As I left Toni Wolff after the last of those fruitless interviews, she intuitively mentioned "the great Mother."

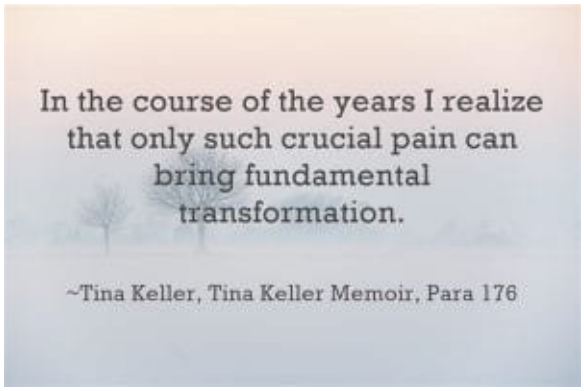
"You seem to have come to the problem of the 'great Mother,"' she said... Yet once again her intuition had led her in the right direction.

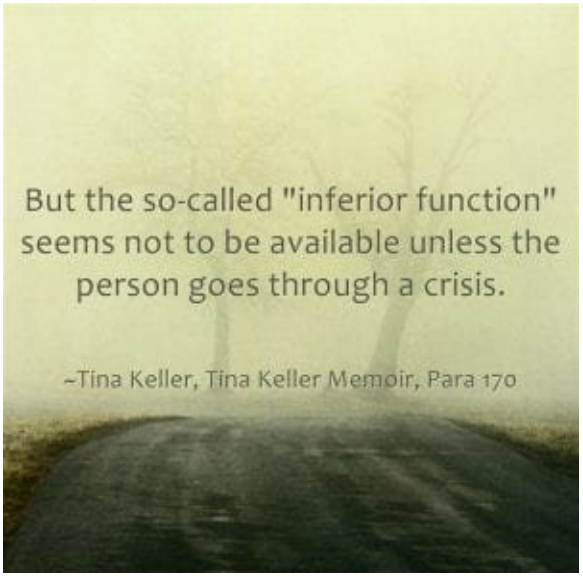
- ~Tina Keller, Tina Keller Memoir, Para 179

I had to experience that even the best intentions of Toni Wolff could not reach me. Only so was I open to the Earthmother's healing. You may say the Earthmother is an imagination, and yet it was a very real experience.

- ~Tina Keller, Tina Keller Memoir, Para 187


I had put Mary on a pedestal, and she had now proved to me that she was human with human weaknesses. Dr. Jung had said that it was the worst one could do to a person to place her on a pedestal!
- Tina Keller, Tina Keller Memoir, Para 176


In the course of the years I realize that only such crucial pain can bring fundamental transformation.
~Tina Keller, Tina Keller Memoir, Para 176


But the so-called "inferior function" seems not to be available unless the person goes through a crisis.
~Tina Keller, Tina Keller Memoir, Para 170

When anger came it was like a cleansing wind. There was nothing to regret or restore. I had to realize that I had done my best.
- ~Tina Keller, Tina Keller Memoir, Para 185

1. https://www.amazon.com/Memoir-Tina-Keller-Jenny-Confrontation-Psychology/dp/188267085X/ref=sr_1_1?ie=UTF8&qid=1541670405&sr=8-1&keywords=tina+keller+memoirs+swa

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Carl Jung: I was enchanted by this sight-it was a picture of something utterly alien and outside my experience, (2020-11-08 04:53)

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[1]Jung’s Last Years

Twenty-five years later, when Jung wass in Central Africa, he was reminded of those experiments by a typical chain of associations.

On the train journey from Mombassa to Nairobi, he beheld a brownish-black figure who stood motionless on a steep red cliff, leaning on a long spear and looking down at the train.

“I was enchanted by this sight-it was a picture of something utterly alien and outside my experience, but on the other hand a most intense sentiment du deja-vu.

I had the feeling that I had already experienced this moment and had always known this world which was separated from me only by distance in time. . . .

The feeling-tone of this curious experience accompanied me throughout my whole journey through savage Africa.

I can recall only one other such recognition of the immemorially known.

That was when I first observed a parapsychological phenomenon together with my former chief, Professor Eugen Bleuler.

Beforehand I had imagined that I would be dumbfounded if I were to see so fantastic a thing.

But when it happened, I was not surprised at all; I felt it was perfectly natural, something I could take for granted because I had long since been acquainted with it.” Aniela Jaffe, Jung’s Last Years, Page 10

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Carl Jung: One could describe these movements . . . as levitation... (2020-11-08 04:59)

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[1]Jung’s Last Years

In 1961, the year of his death, looking back on the phenomena he had observed, Jung wrote in a letter:

“I have seen objects moving that were not directly touched, and moreover under absolutely satisfactory scientific conditions.

One could describe these movements . . . as levitation, if one assumes that the objects moved by themselves.

But this does not seem to be the case, because all the bodies that apparently moved by themselves moved as though lifted, shaken, or thrown by someone’s hand.

In this series of experiments I, together with other observers, saw a hand and felt its pressure-apparently the hand that caused all the other phenomena of this kind.

The phenomena have nothing to do with the "will," since they occurred only when the medium was in a trance and precisely not in control of his will.

The phenomena seem to fall into the category of poltergeist manifestations.” Aniela Jaffe, Jung’s Last Years, Page 11.

1. http://ThisisaGodyouknewnothingabout.WecallhimAbraxas.HeisevenmoreindefinitethanGodandthedevil.Nothingstandsopposedtohimbuttheineff

Carl Jung: But what is outside time is, according to our understanding, outside change. **(2020-11-08 05:05)**

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[1]Jung’s Last Years

In a letter of May 1960, he wrote that in so far as the psyche is capable of telepathic and precognitive perceptions it exists, at least in part, in a "continuum outside time and space," hence the possibility authentic postmortal phenomenon.

The comparative rarity of such phenomena suggests at all events that the forms of existence inside and outside time are so sharply divided that crossing this boundary presents the greatest difficulties.

But this does not exclude the possibility that there is an existence outside time which runs parallel with existence inside time.

Yes, we ourselves may simultaneously exist in both worlds, and occasionally we do have intimations of a twofold existence.

But what is outside time is, according to our understanding, outside change.

It possesses relative eternity. Aniela Jaffe, Jung’s Last Years, Page 14

1. http://ThisisaGodyouknewnothingabout.WecallhimAbraxas.HeisevenmoreindefinitethanGodandthedevil.Nothingstandsopposedtohimbuttheineff

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Books by Sonu Shamdasani [Jungian] (2020-11-08 10:11)

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Books by Sonu Shamdasani [Jungian]

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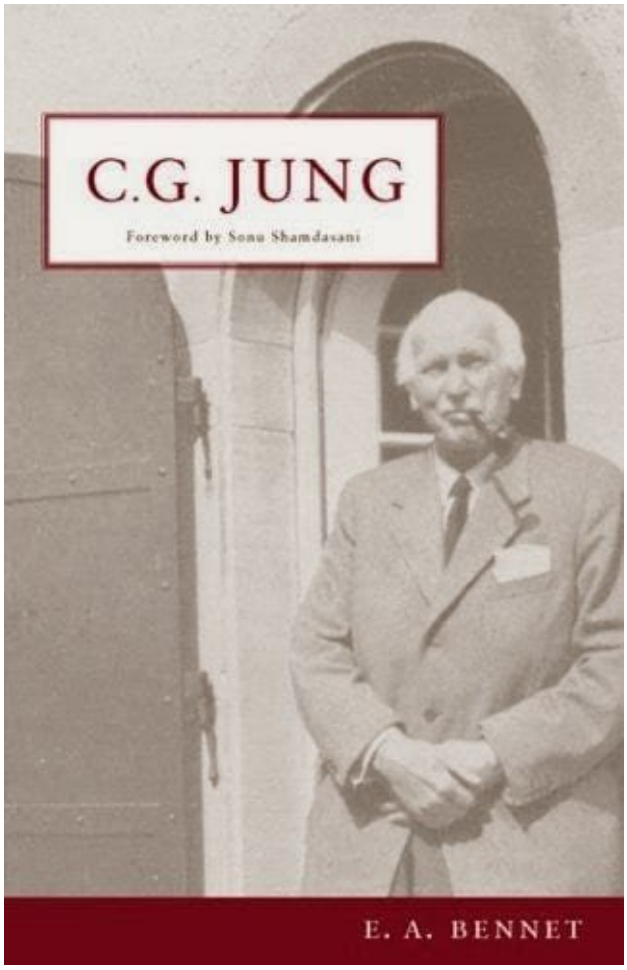

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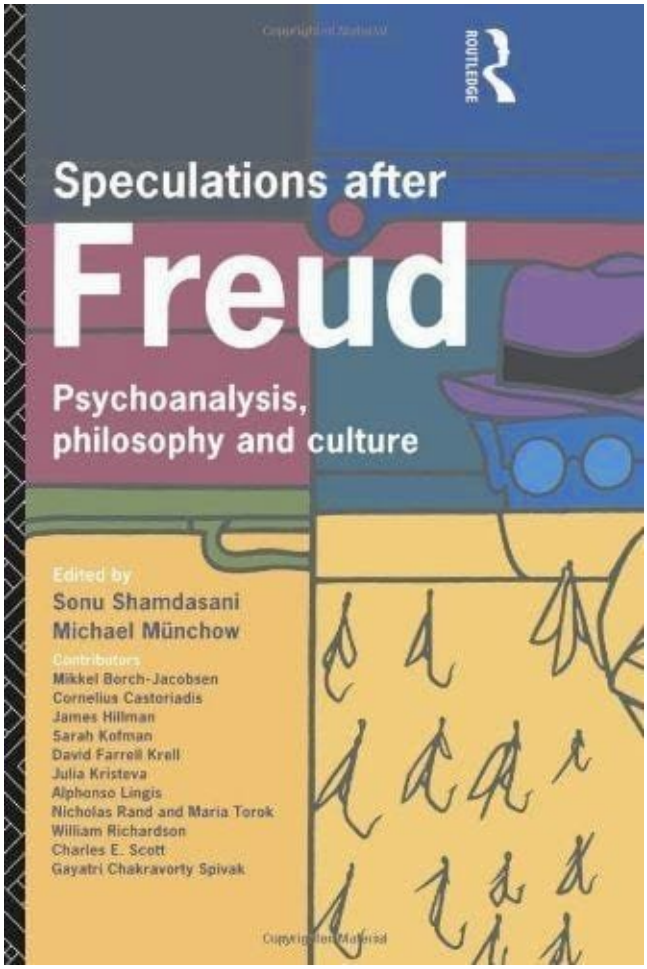

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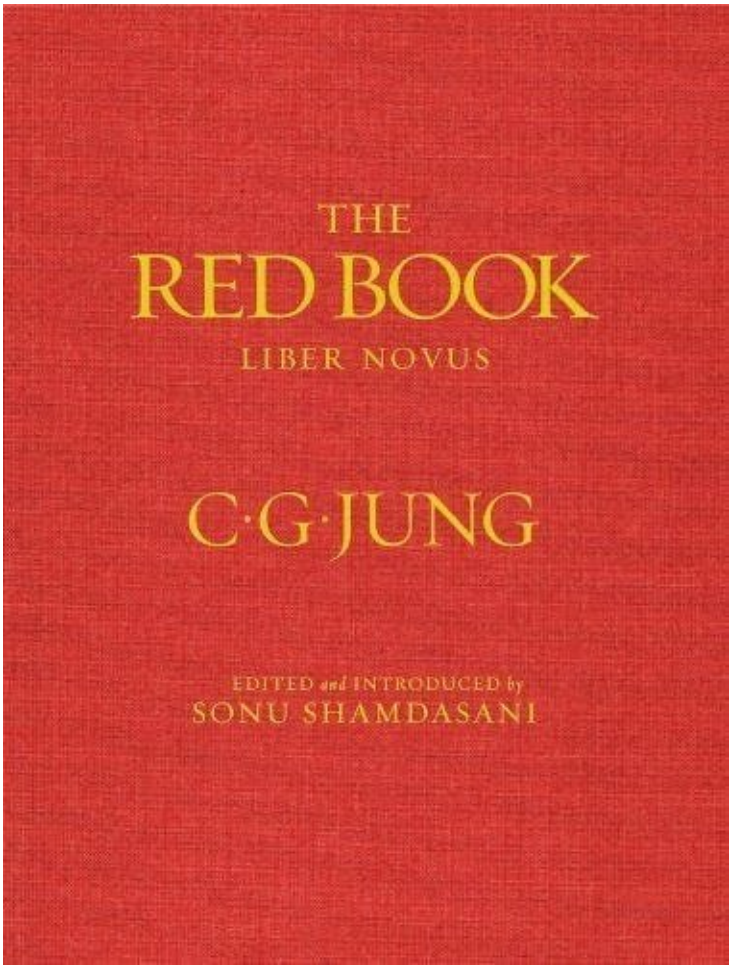

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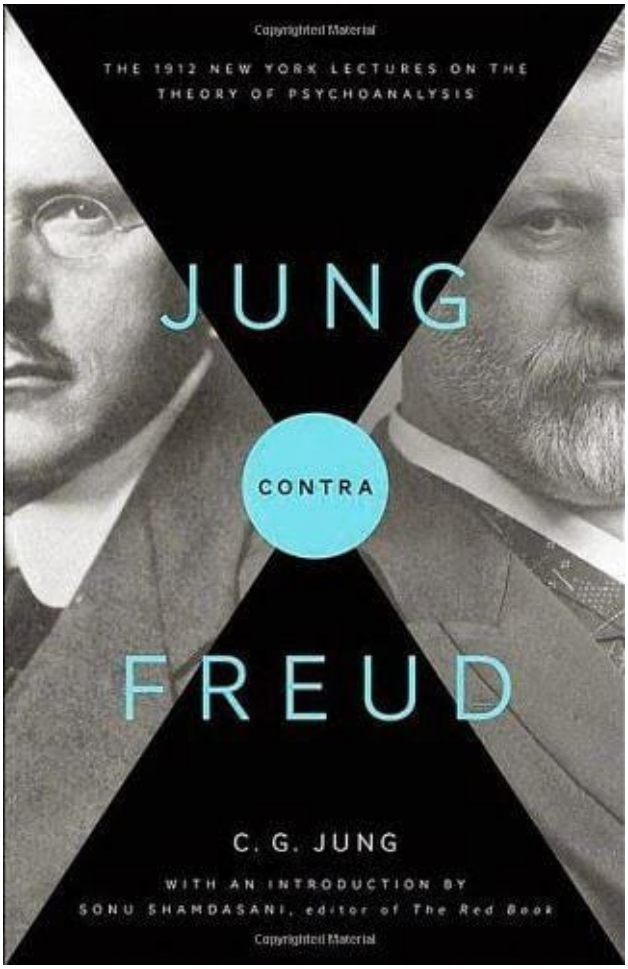

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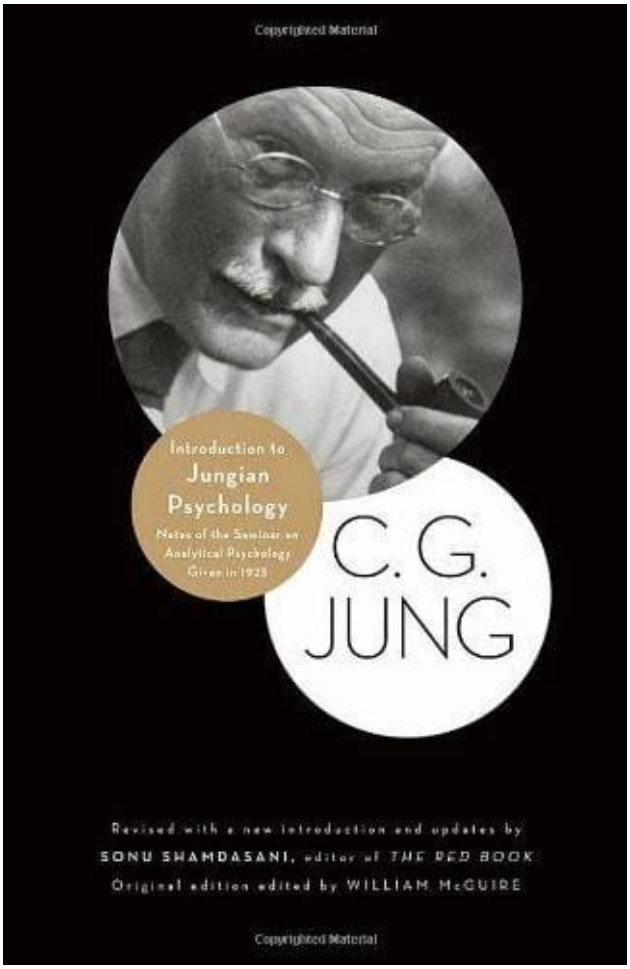

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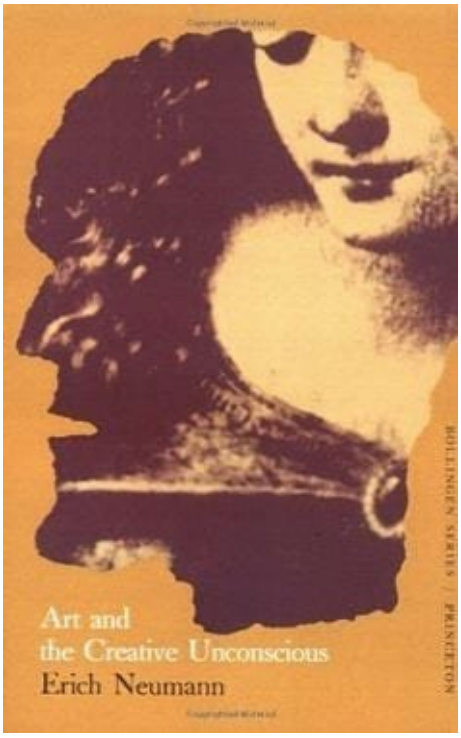
[11] 

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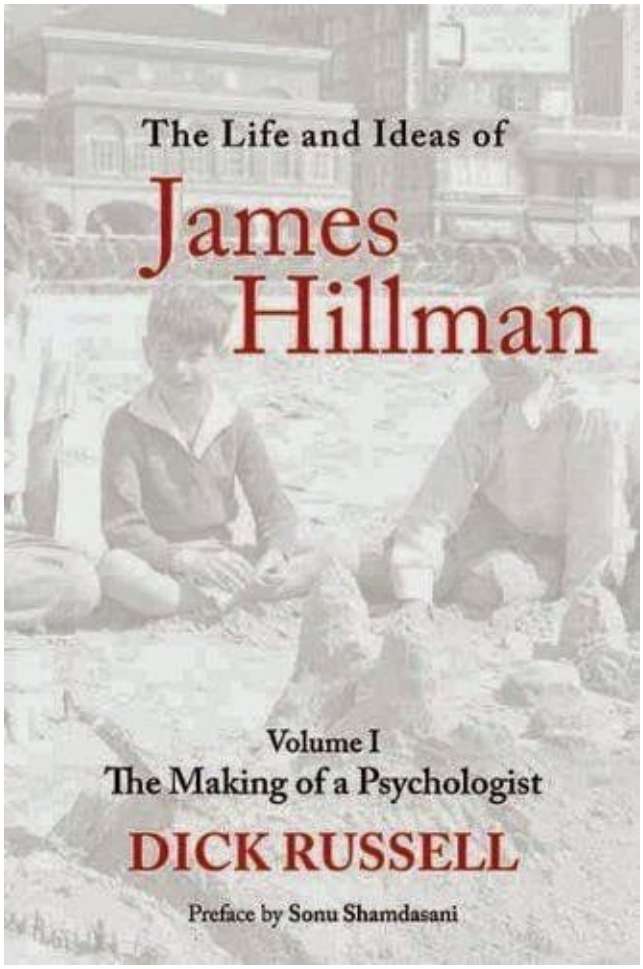

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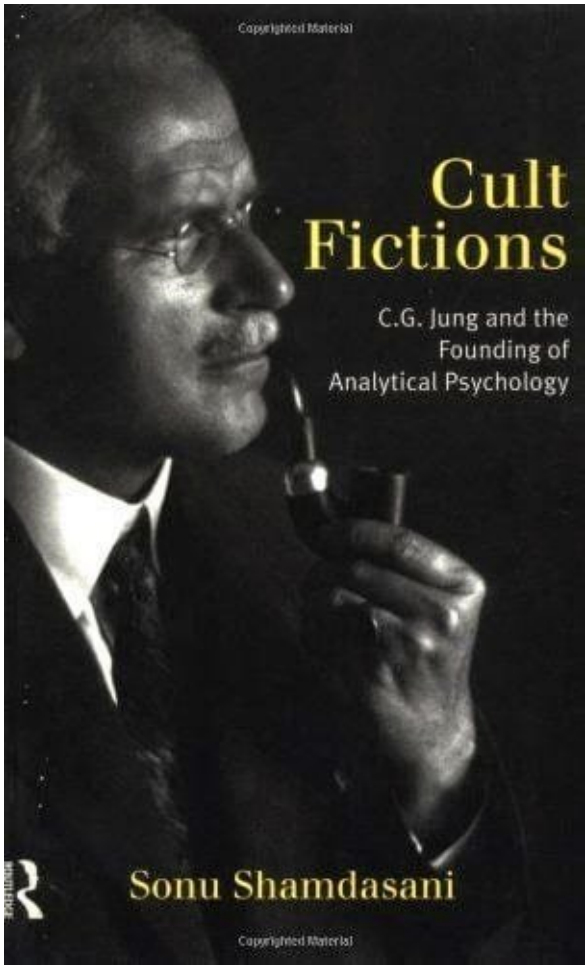
[15] 

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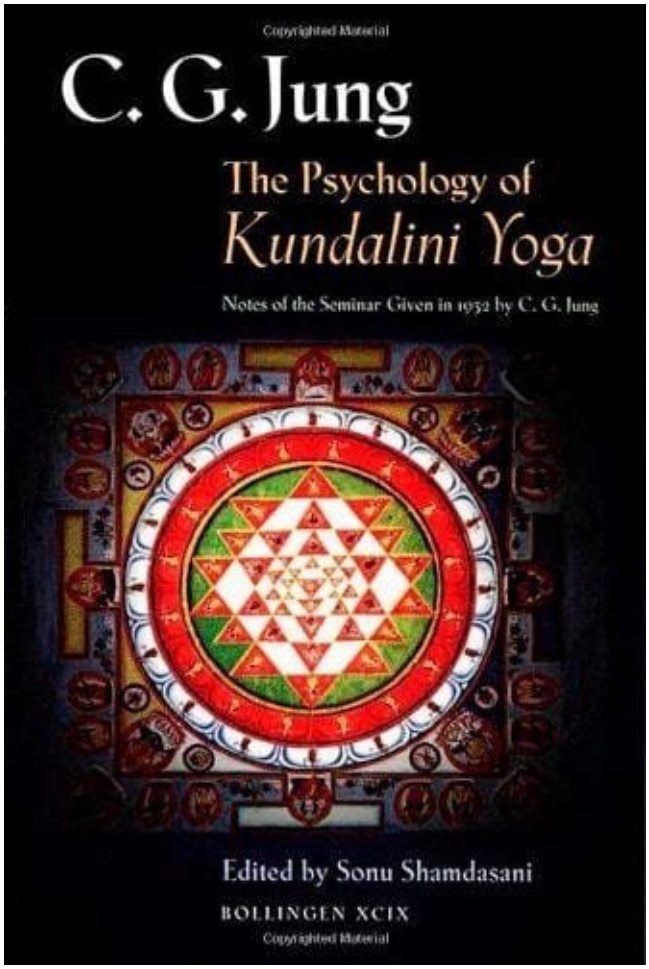

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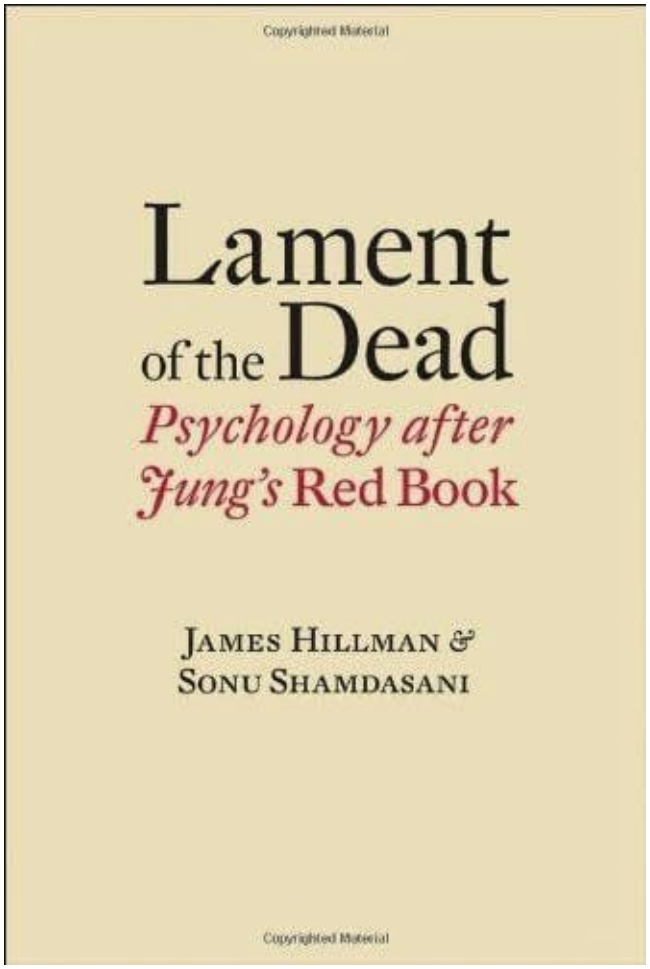

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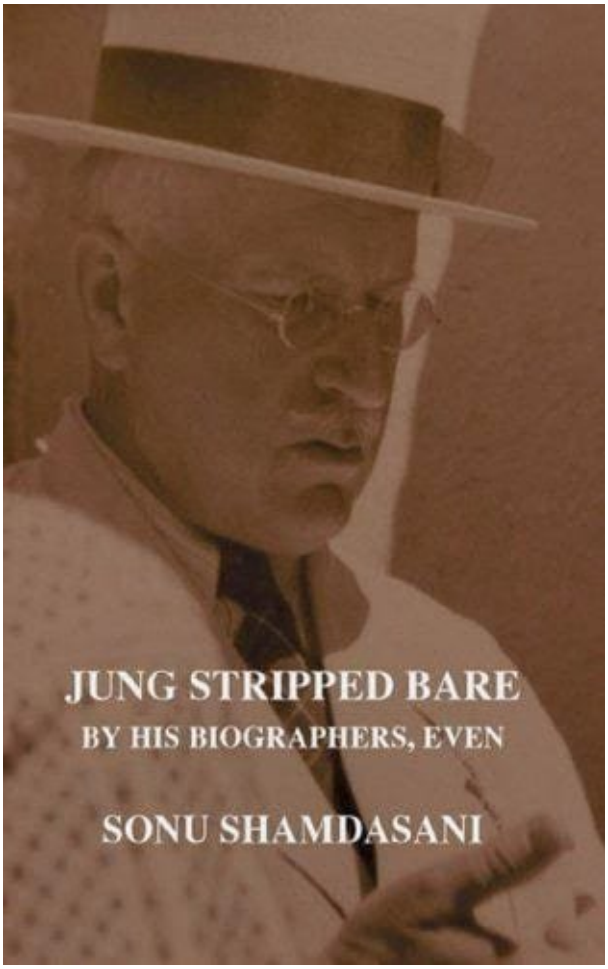

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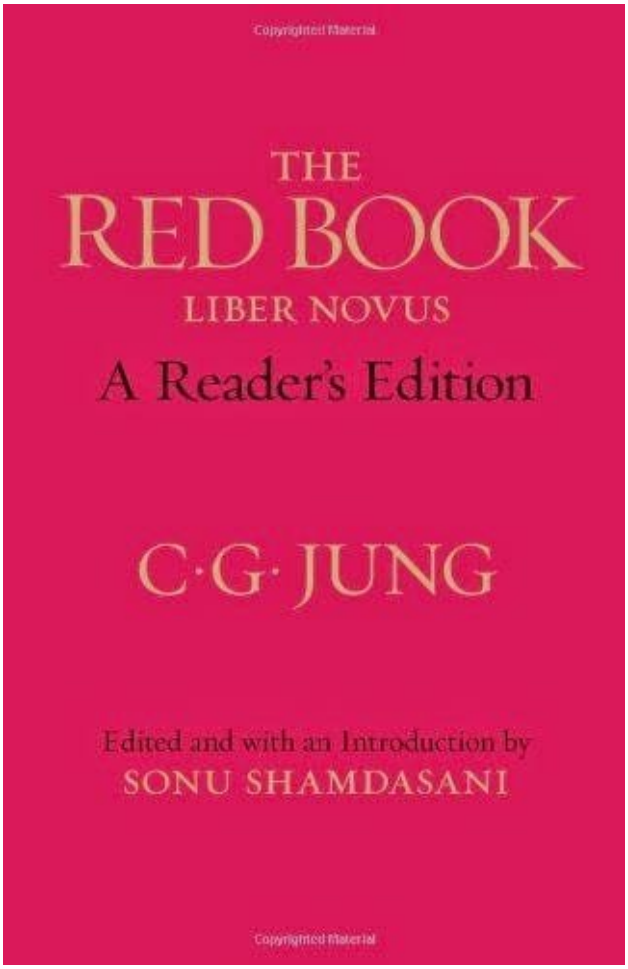

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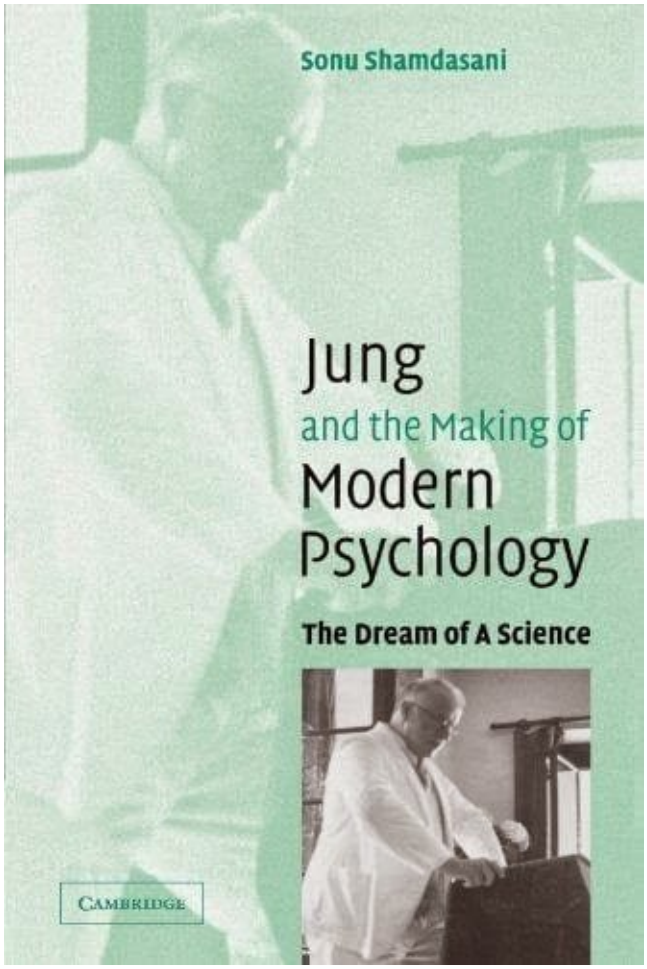

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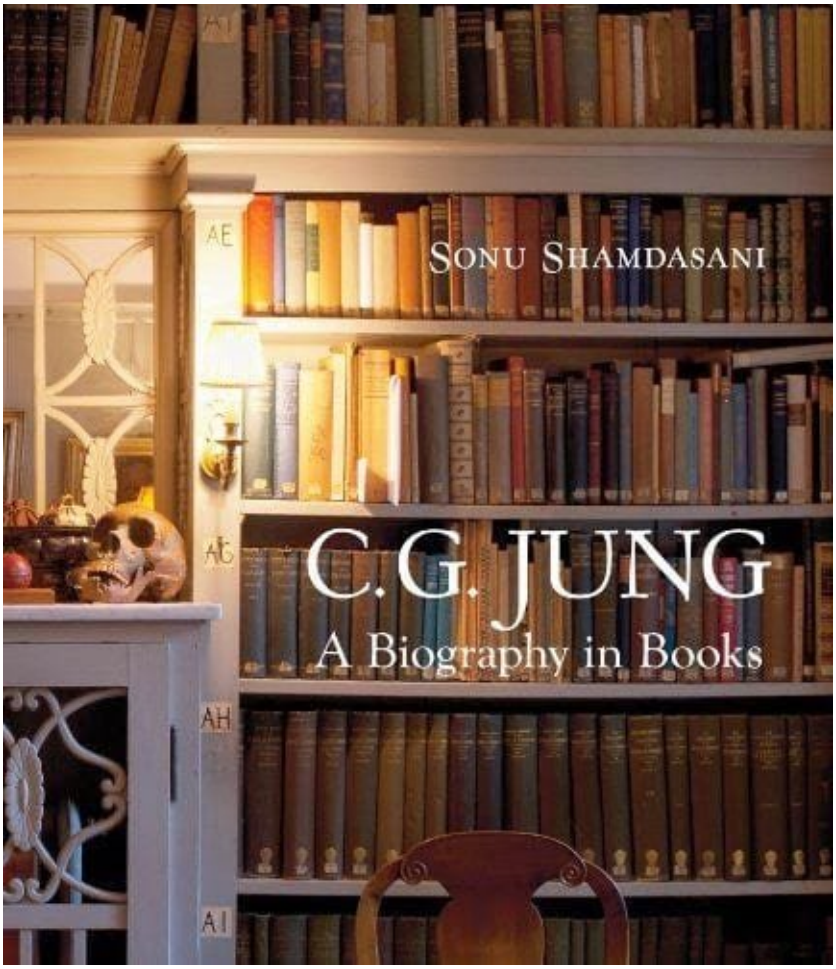

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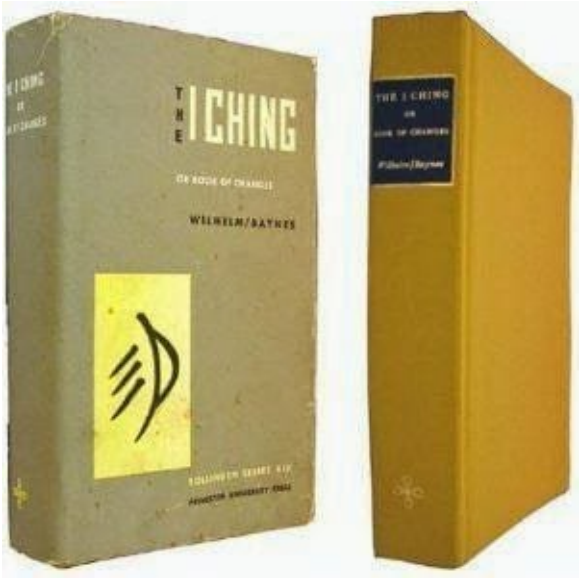
[1] 

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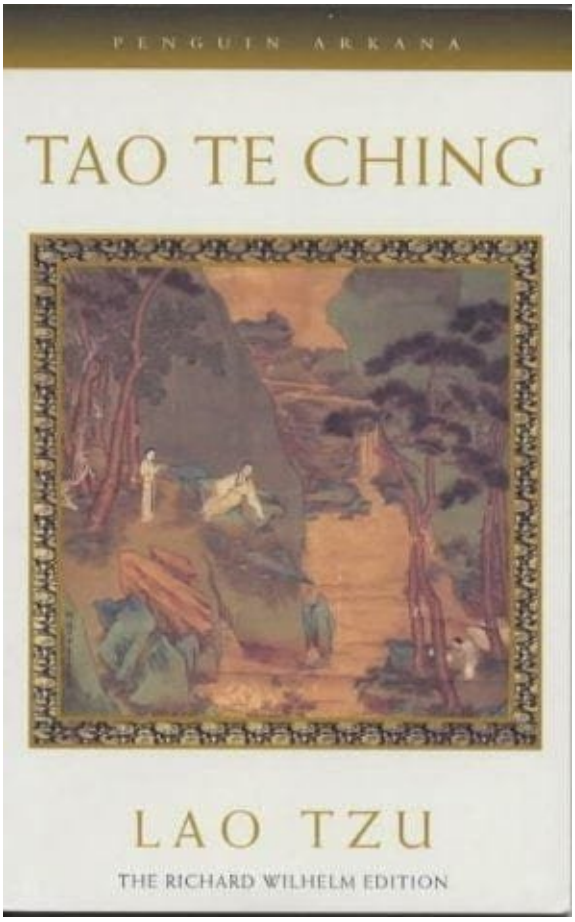
[3] 

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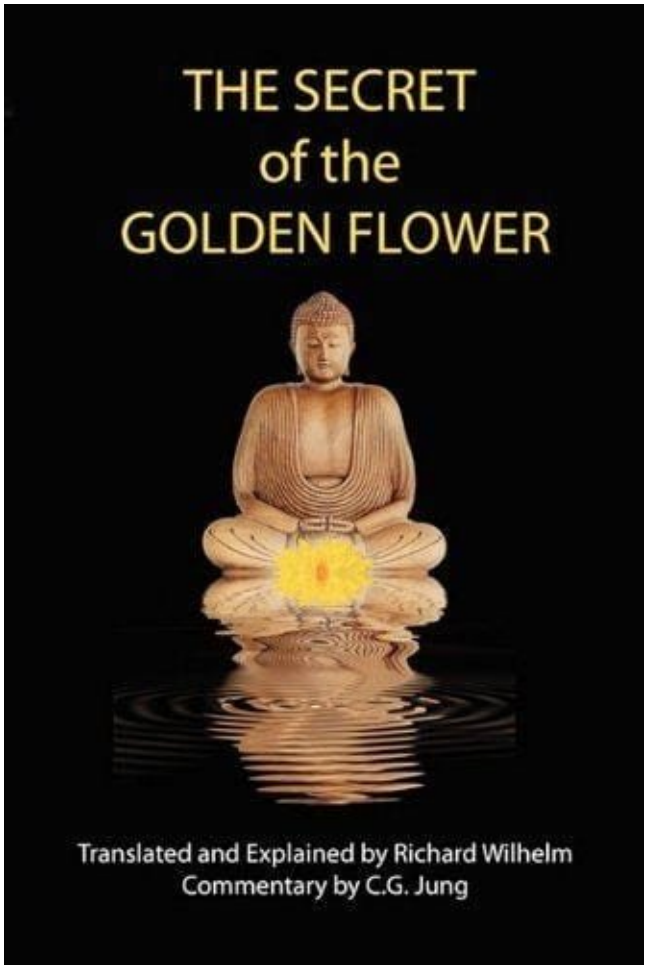

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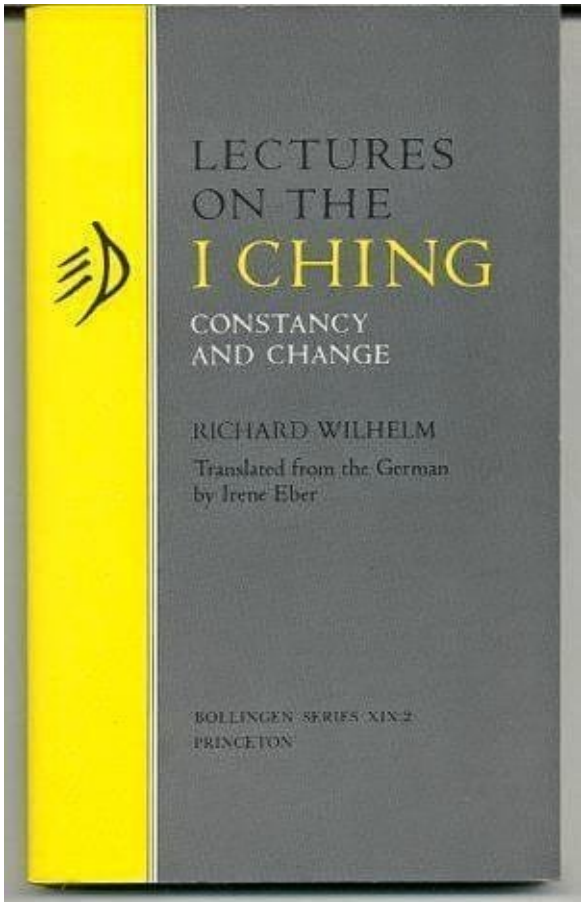
[7] 

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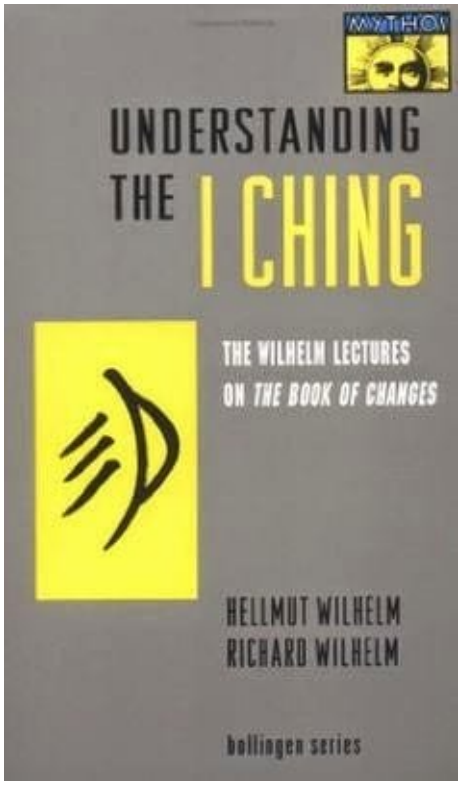
[9] 

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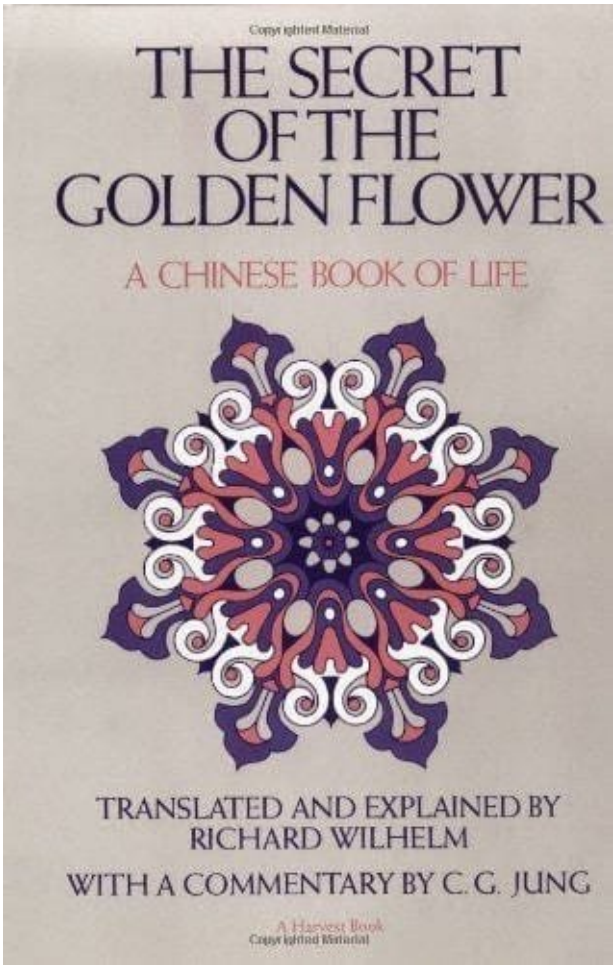
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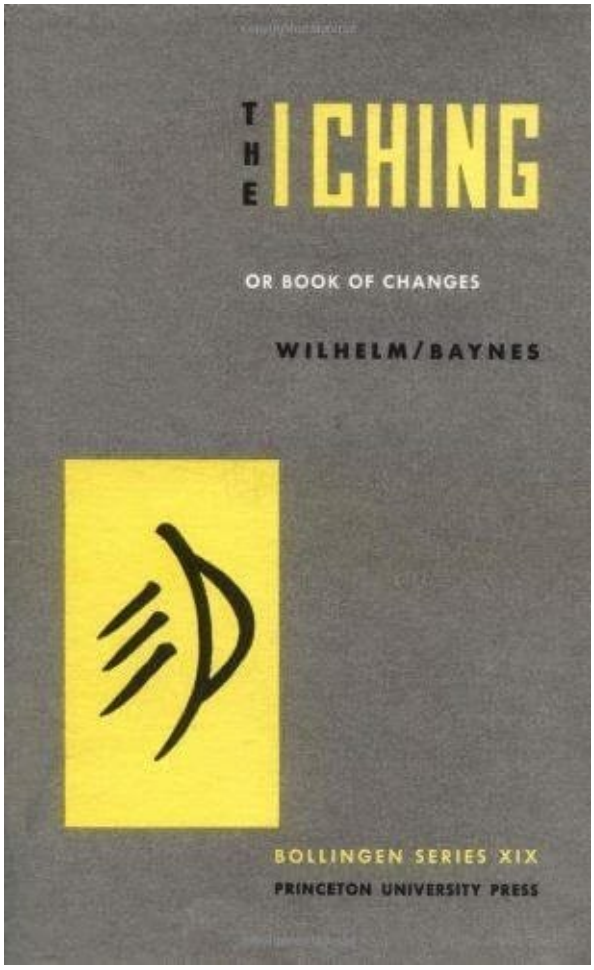
[13] 

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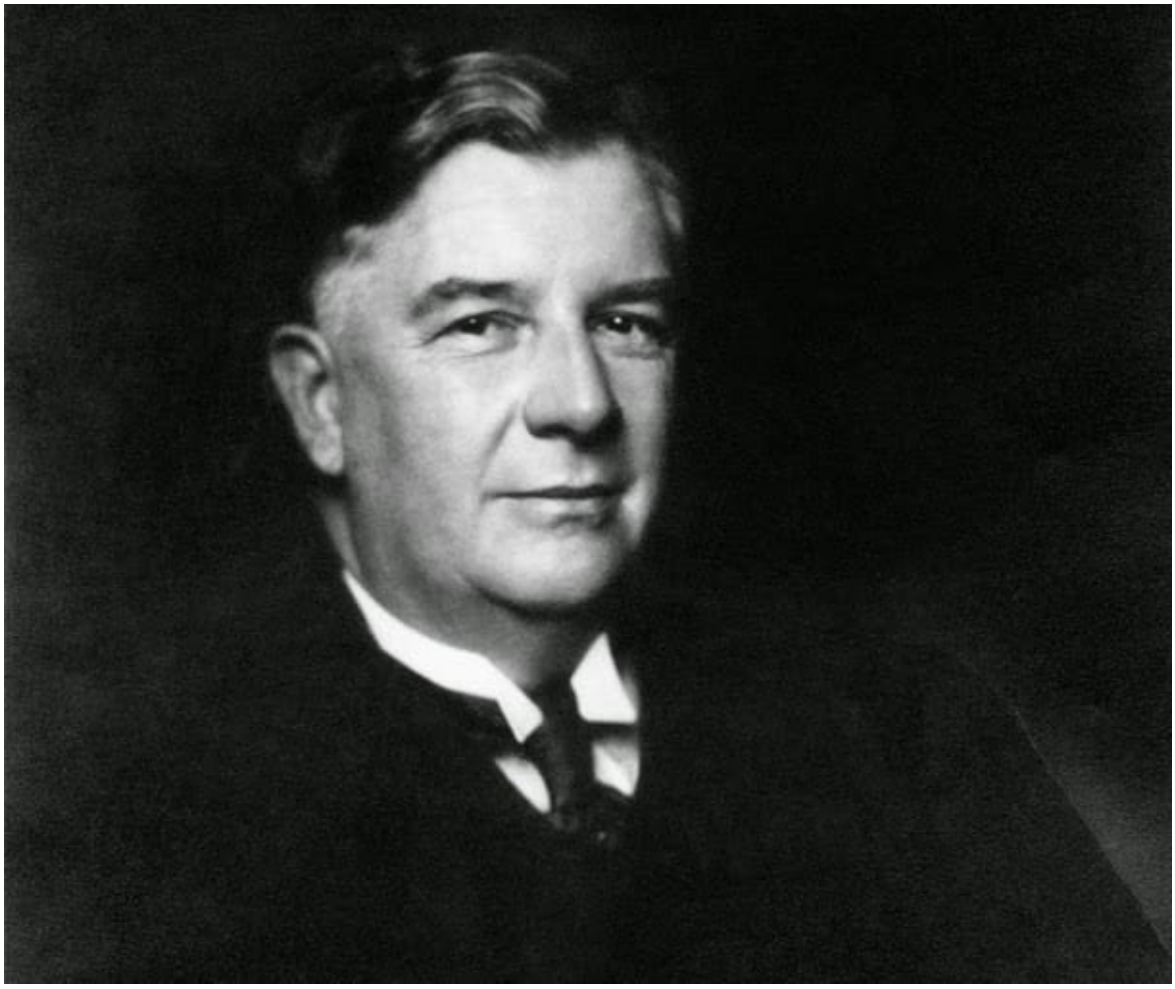

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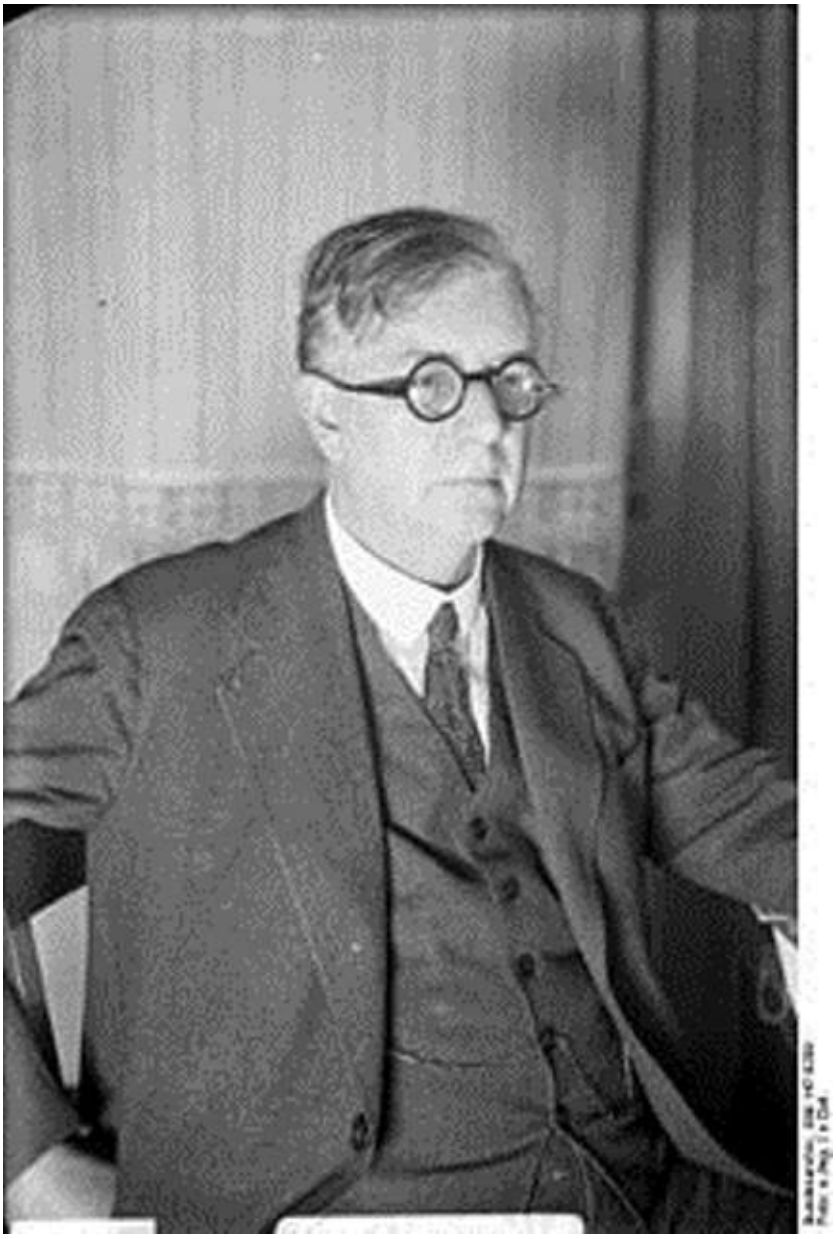

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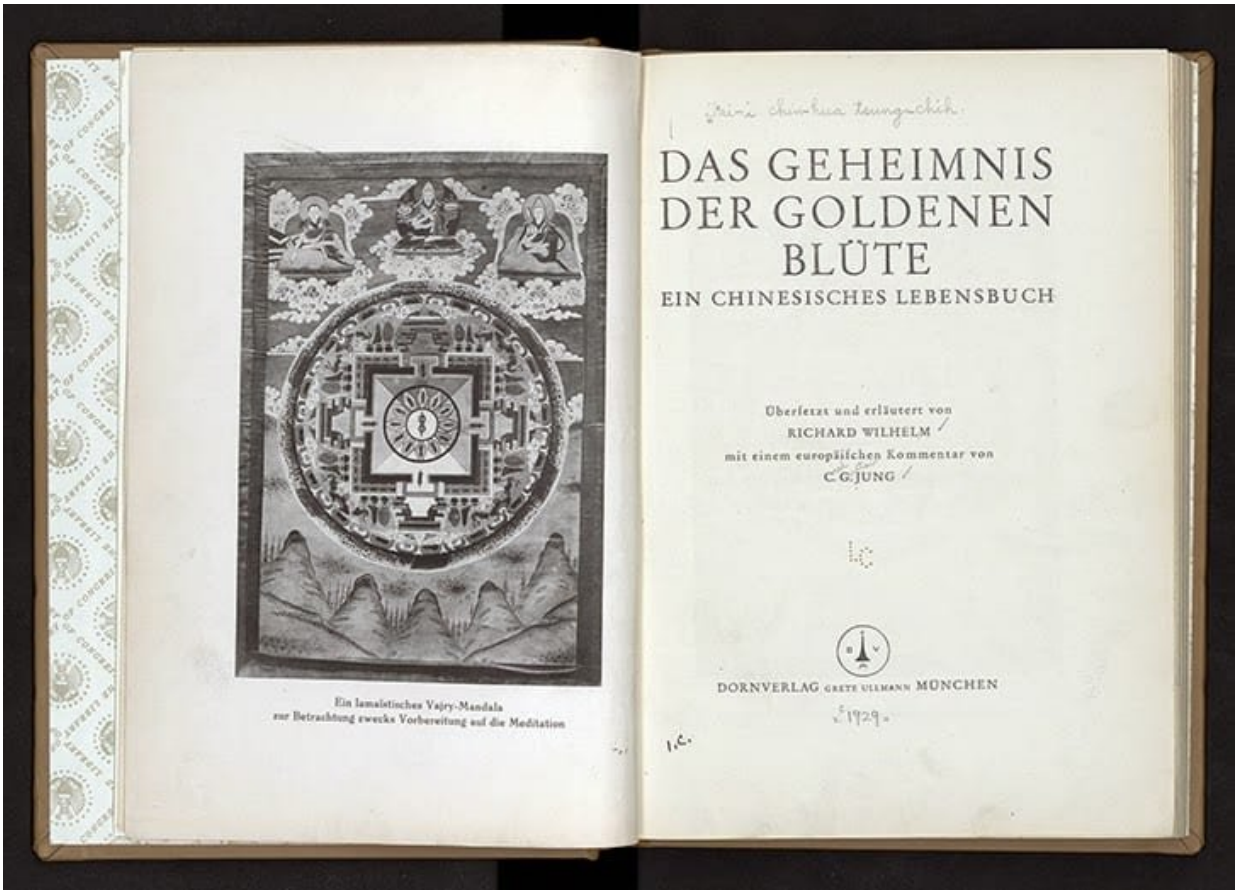

Ein lamaistisches Vajry-Mandala
zur Betrachtung zwecks Vorbereitung auf die Meditation

Pai-i chin-hua tsung-chih

DAS GEHEIMNIS DER GOLDENEN BLÜTE

EIN CHINESISCHES LEBENSBUCH

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mit einem europäischen Kommentar von
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A sun that is endowed with human feeling and man’s limited consciousness.
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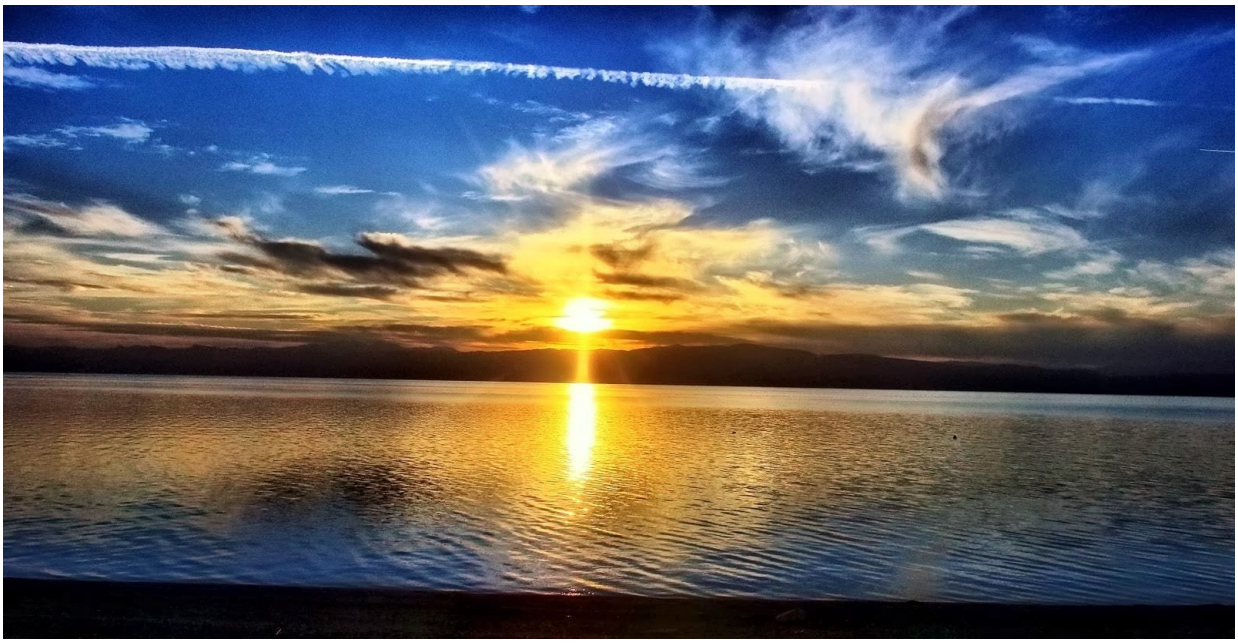

[2]Structure and Dynamics of the Psyche

Take for comparison the daily course of the sun - but a sun that is endowed with human feeling and man’s limited consciousness.

In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament.

In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal.

In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance.

At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. Carl Jung, "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778.

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2. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=28OXDMEIDICGM&dchild=1&keywords=jung+volume+8&qid=1604915877&spre

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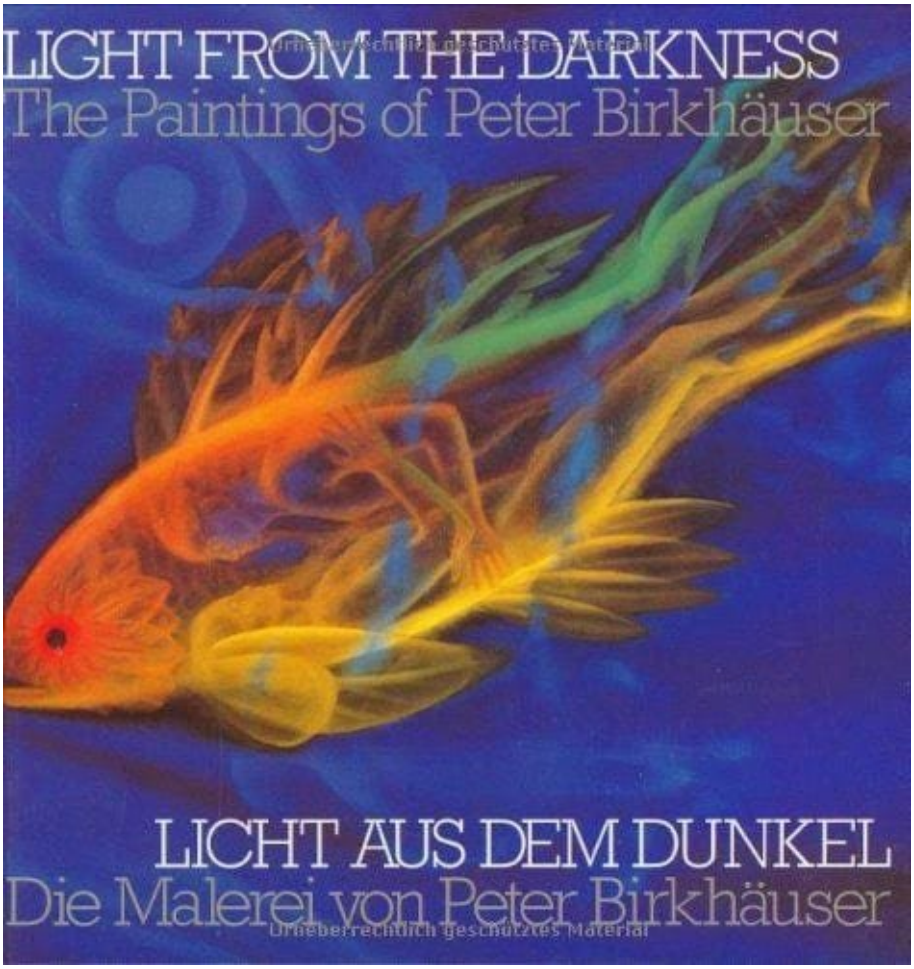

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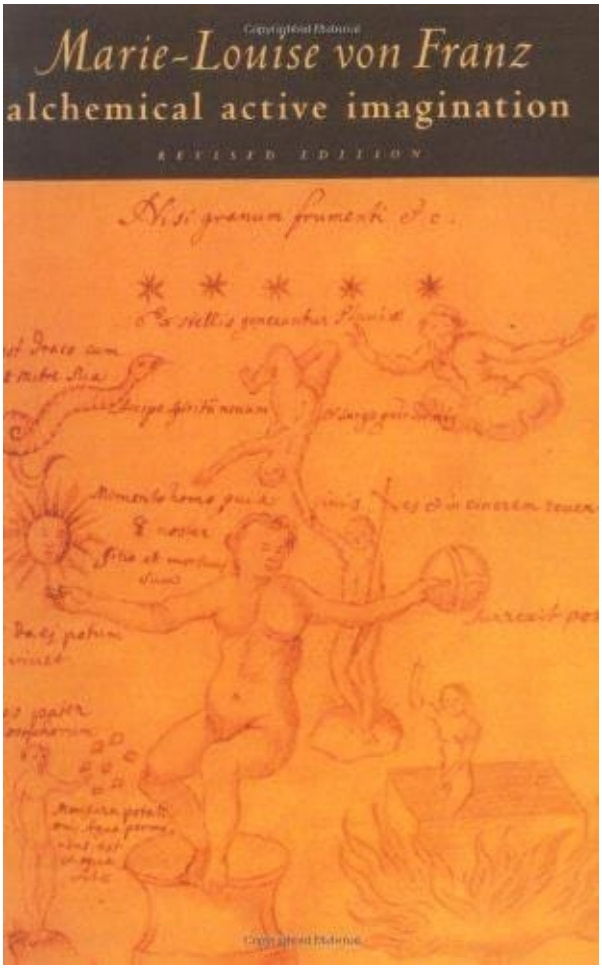
[3] 

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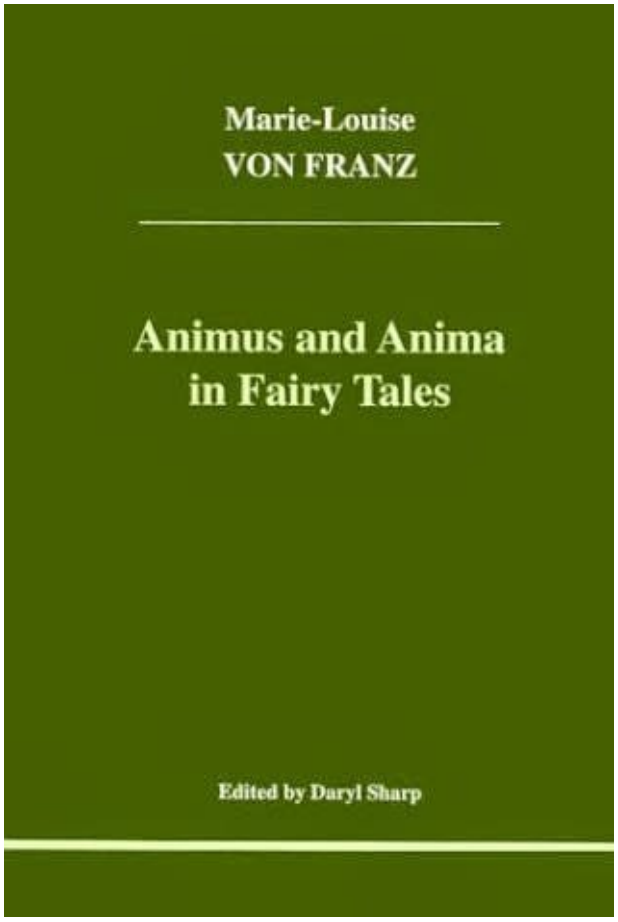

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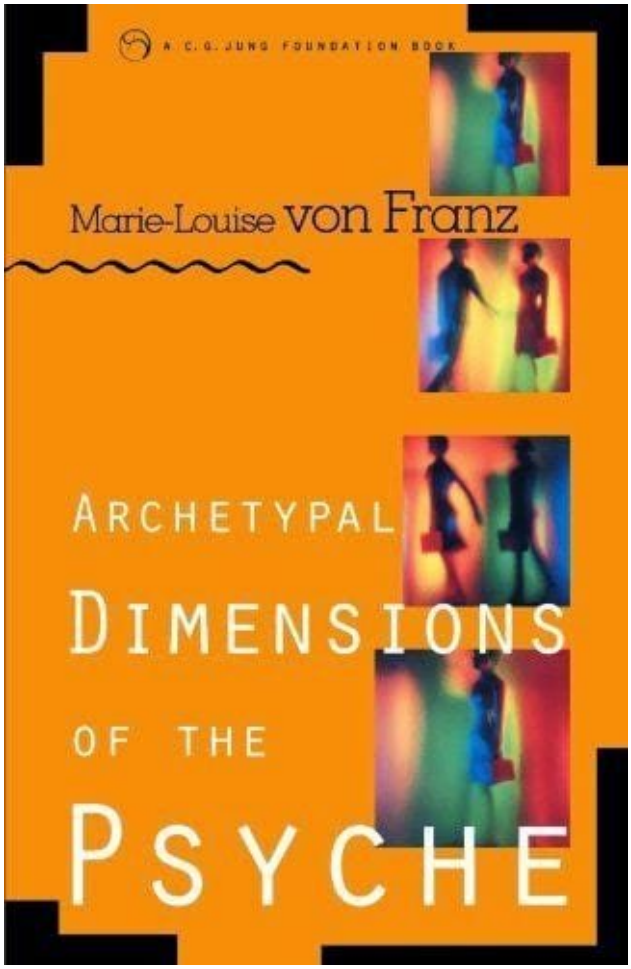

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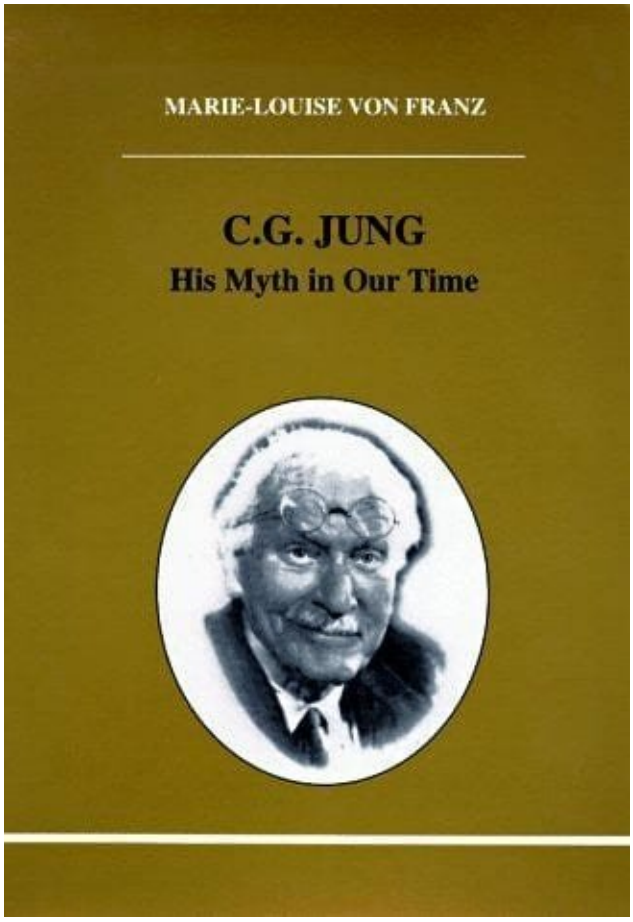

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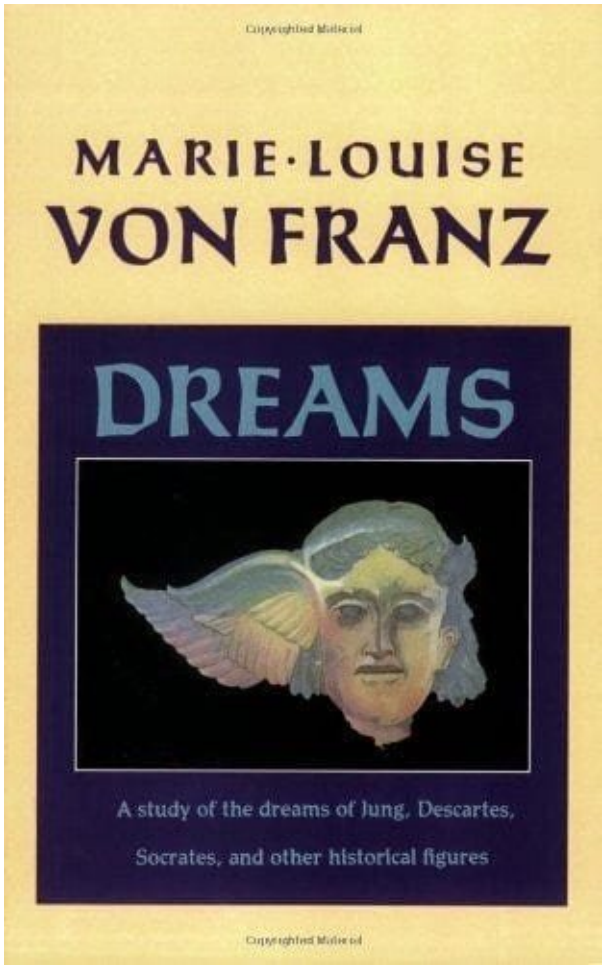

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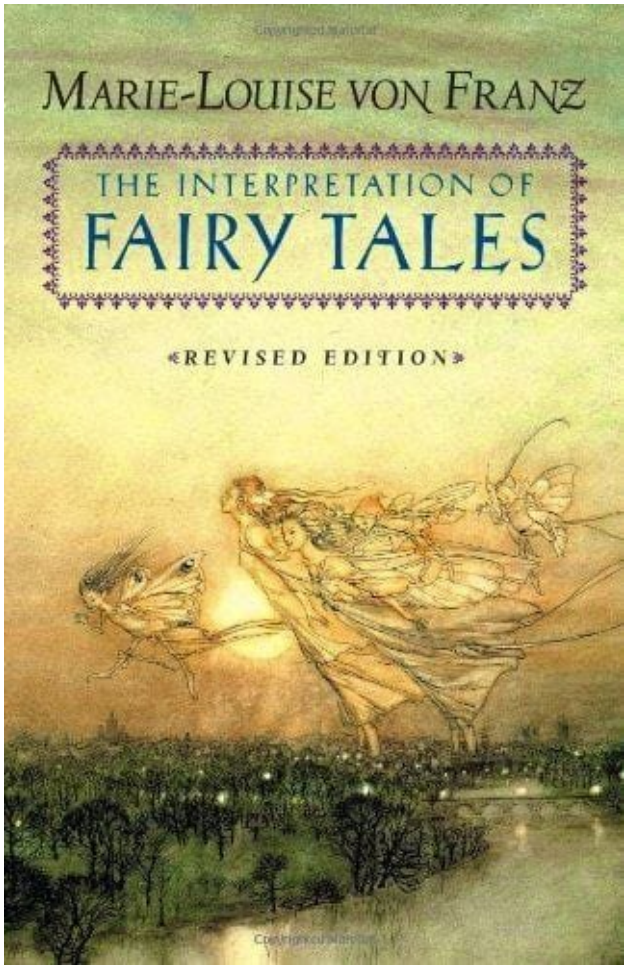

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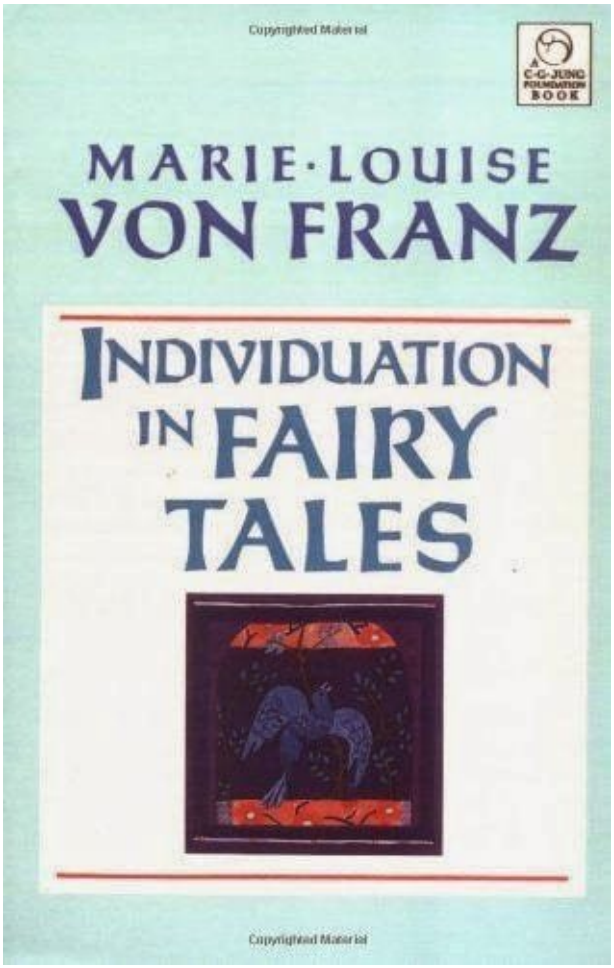

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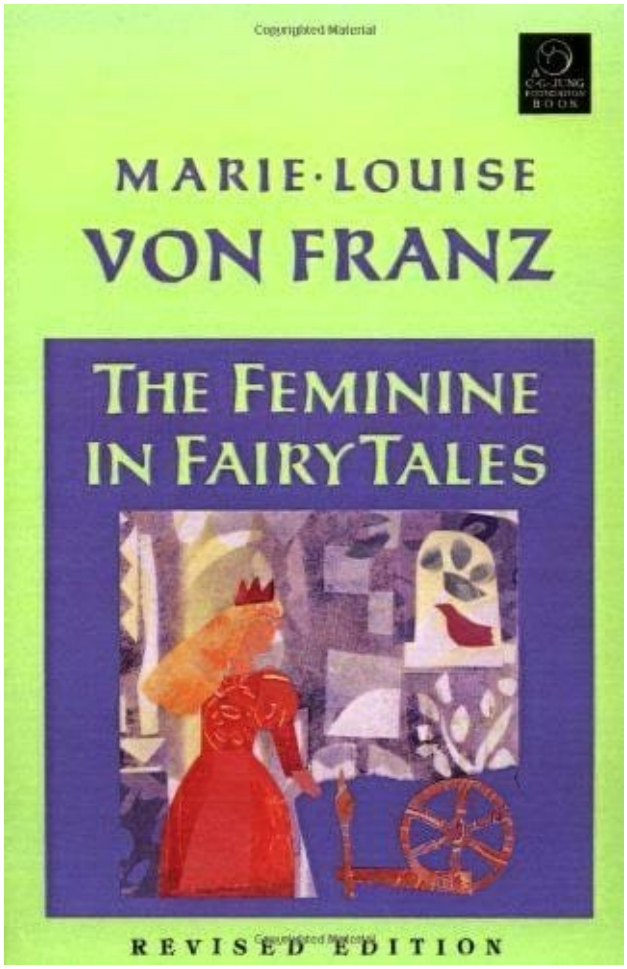

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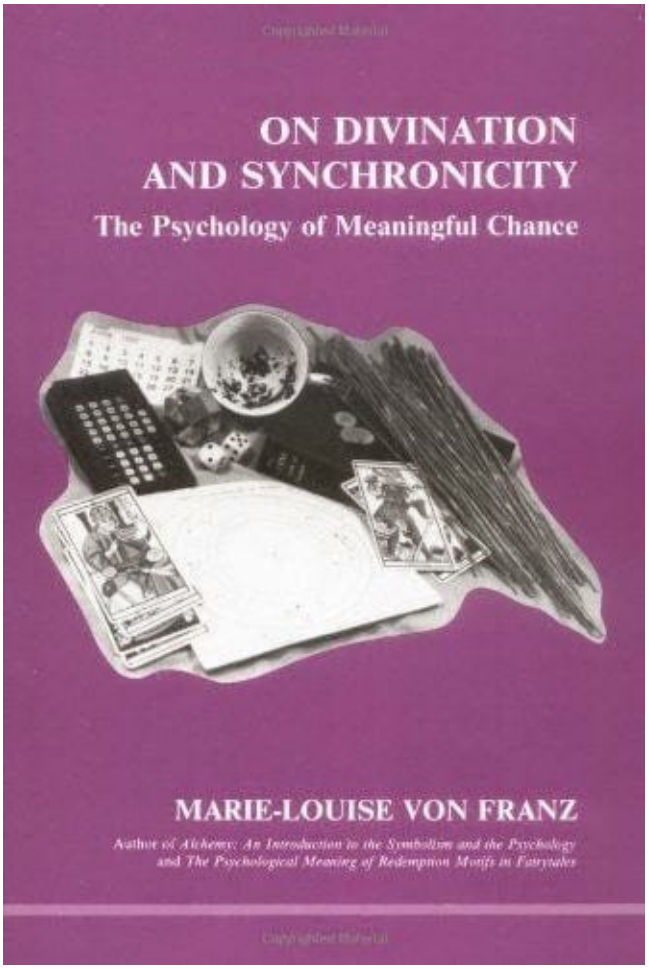
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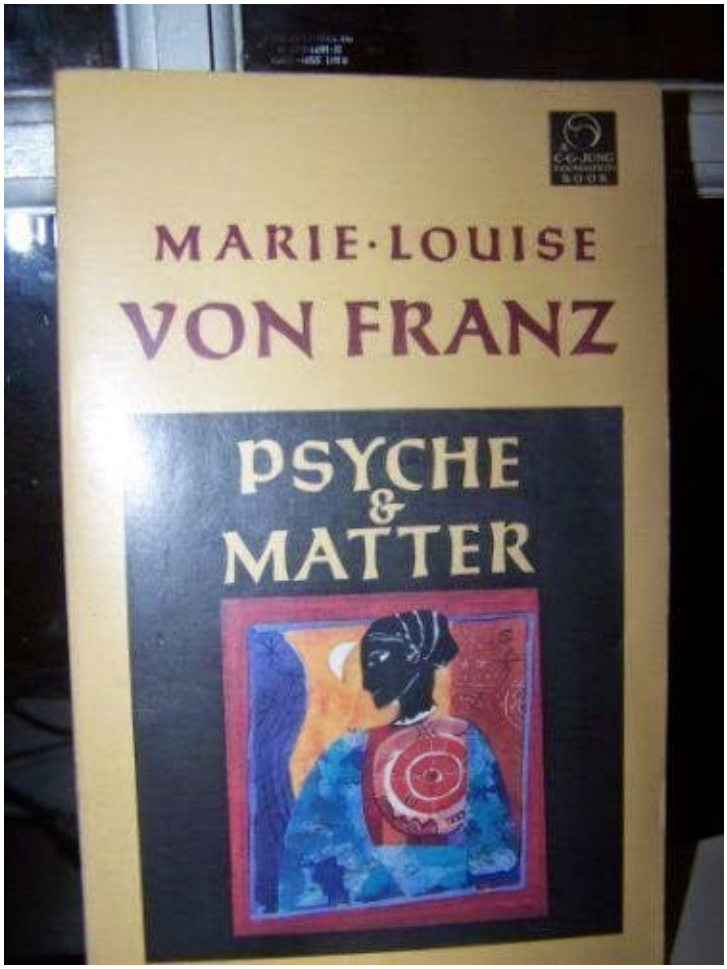

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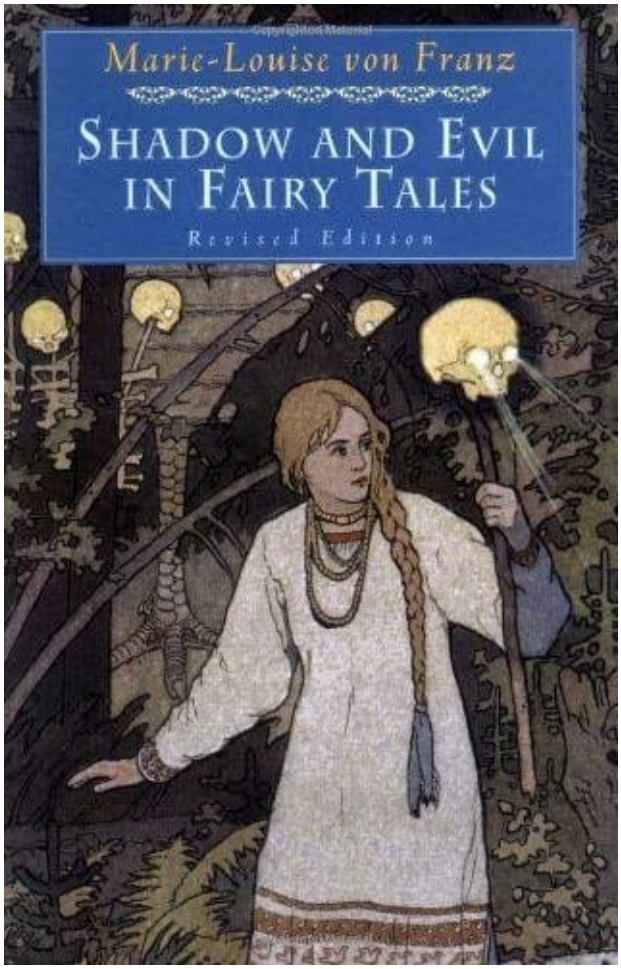

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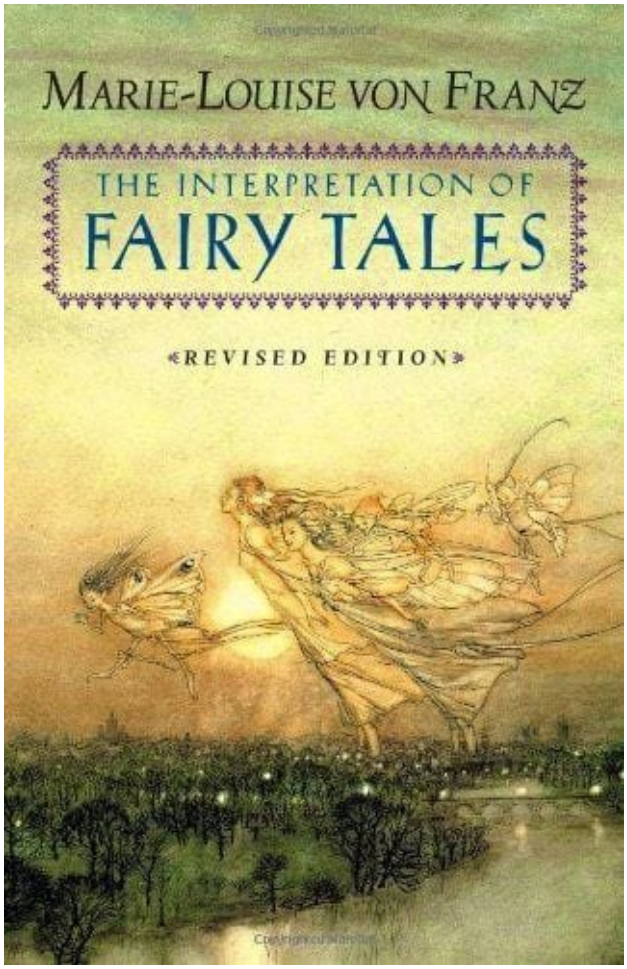

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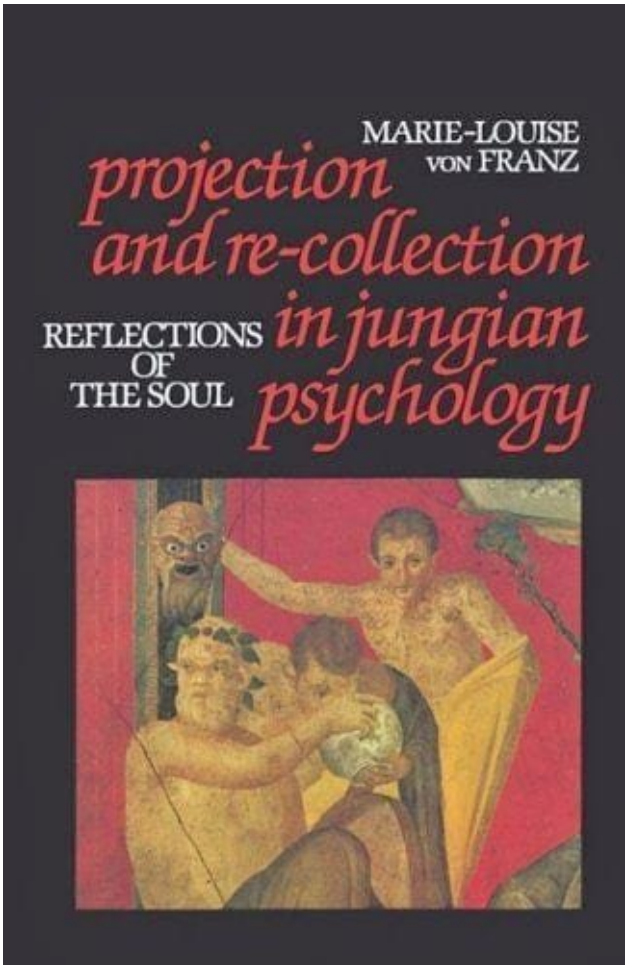

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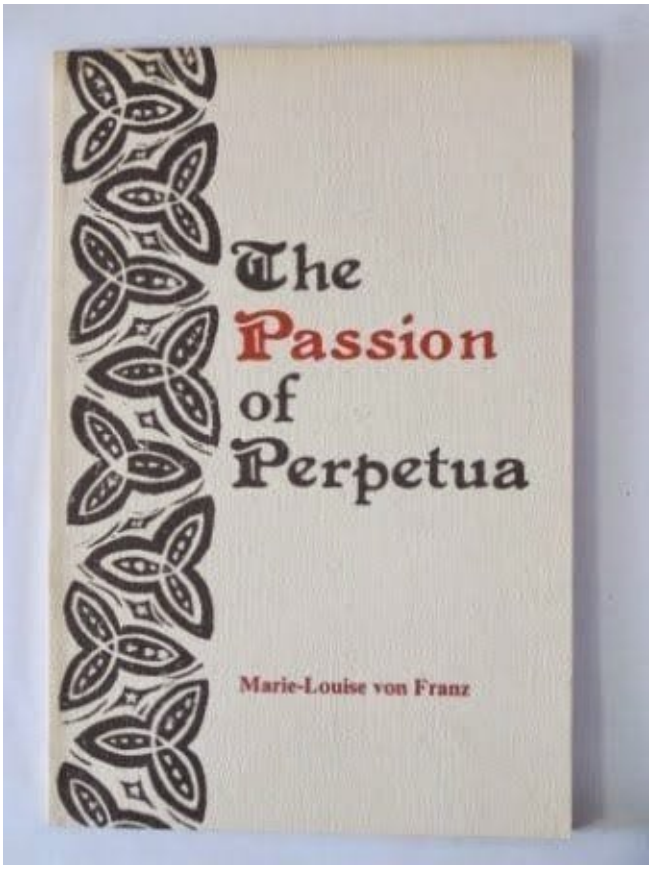

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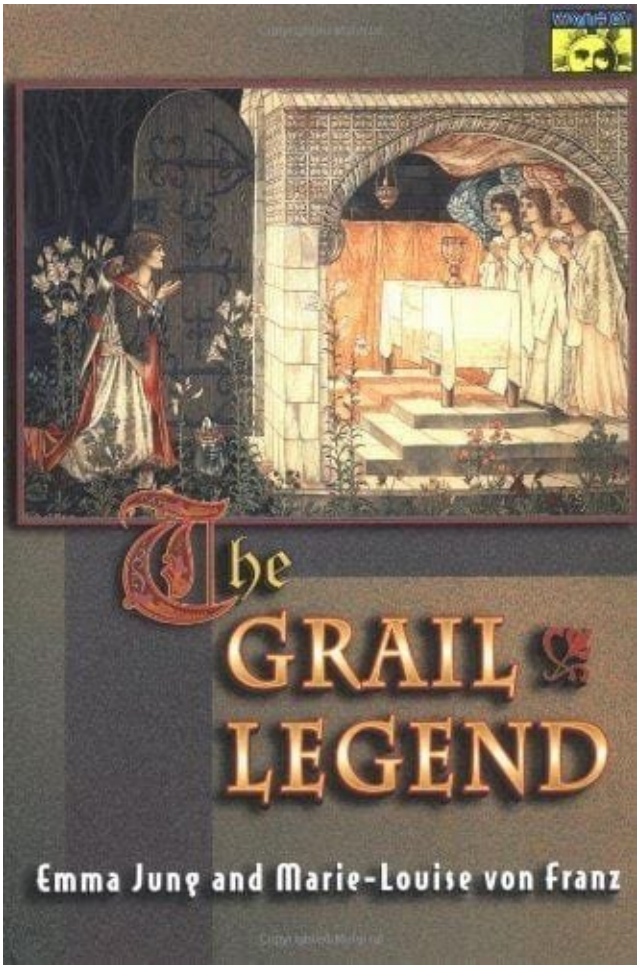

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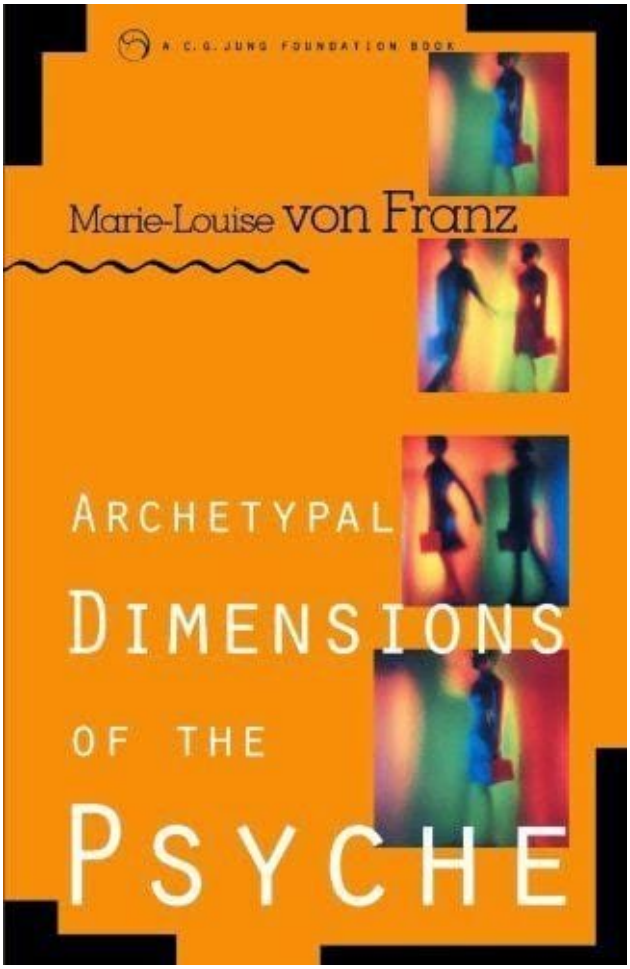

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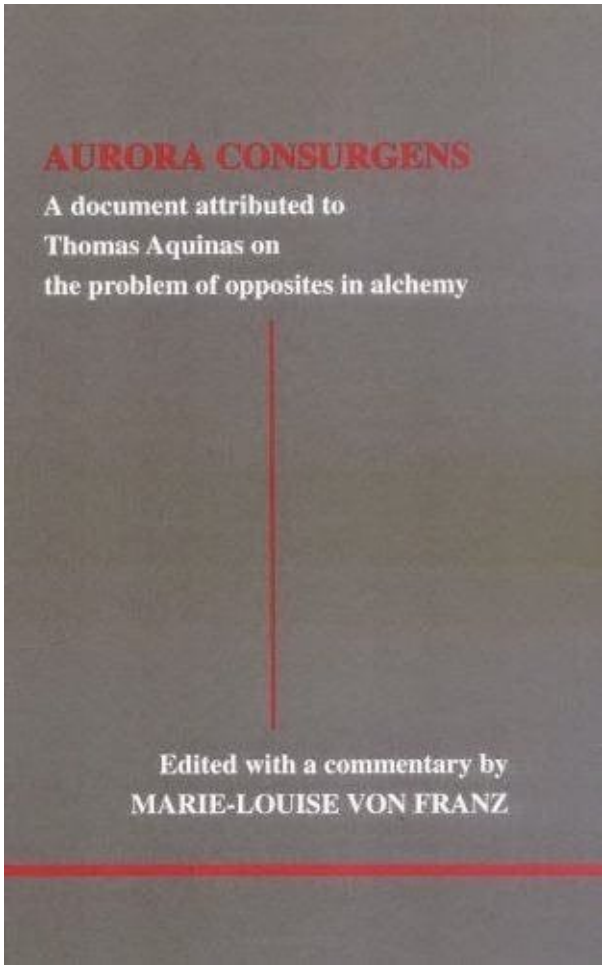

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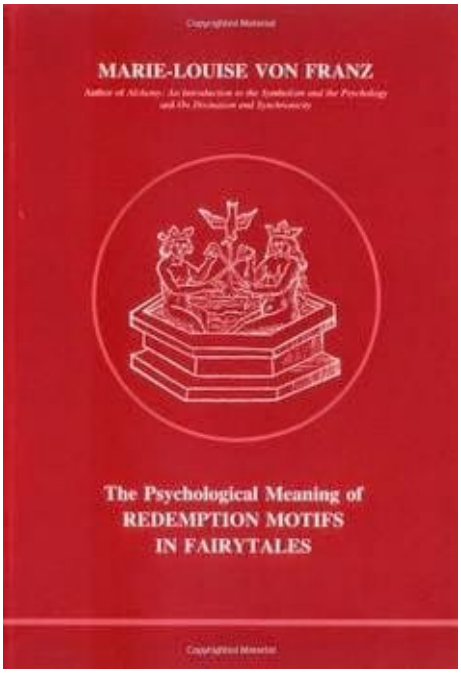
[37] 

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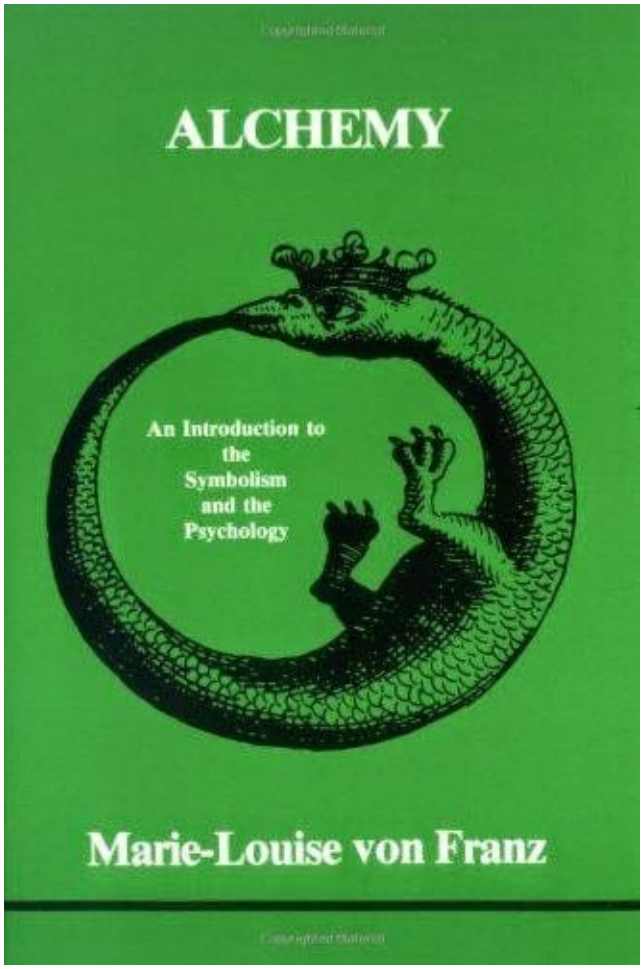

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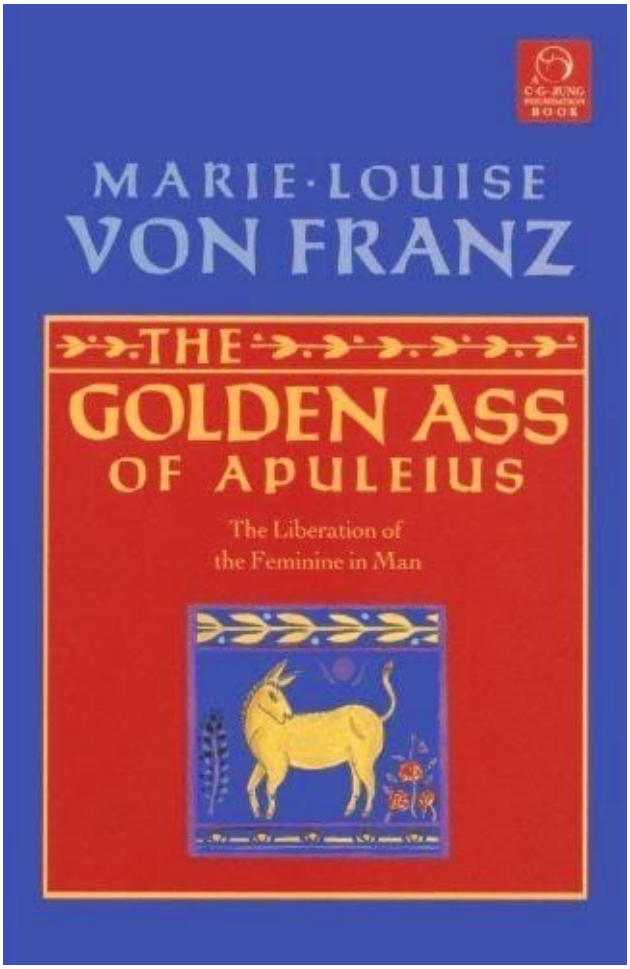

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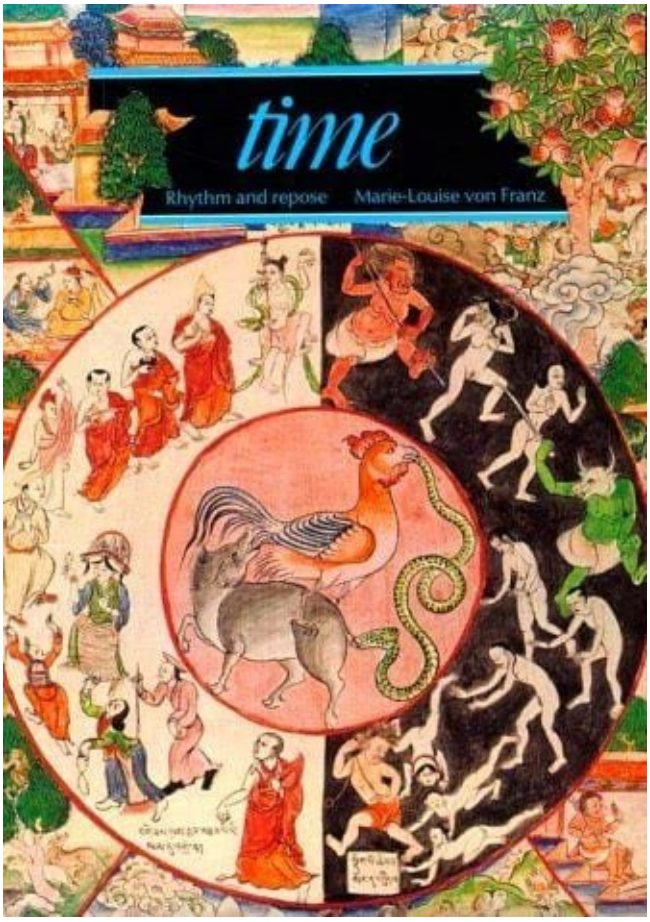

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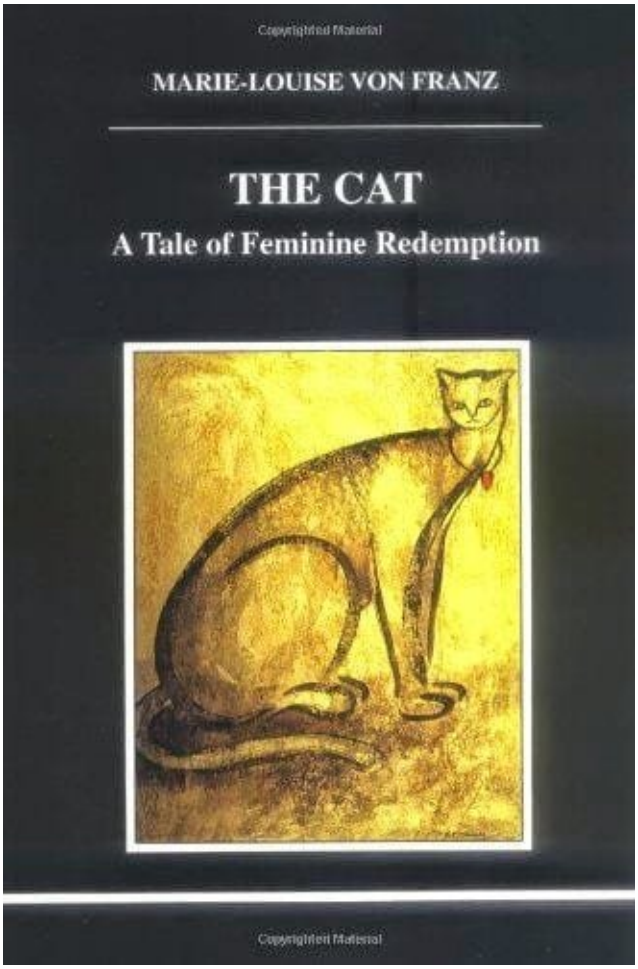

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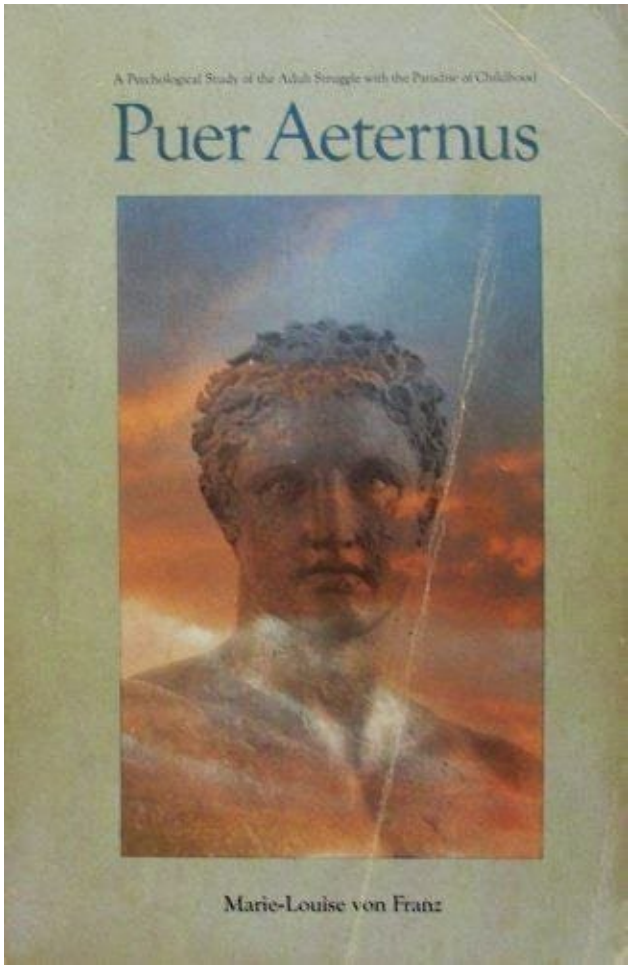

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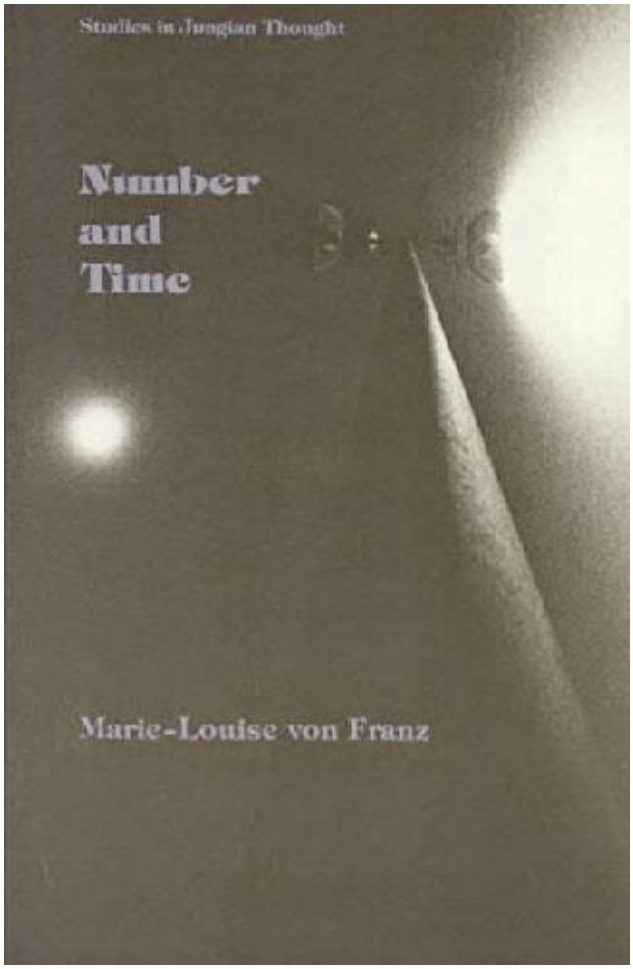

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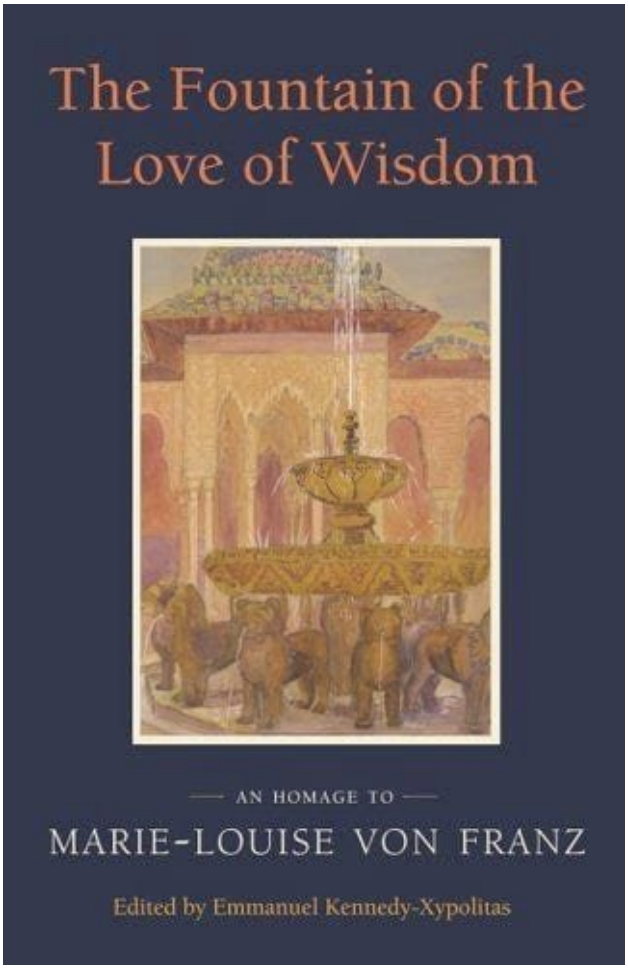

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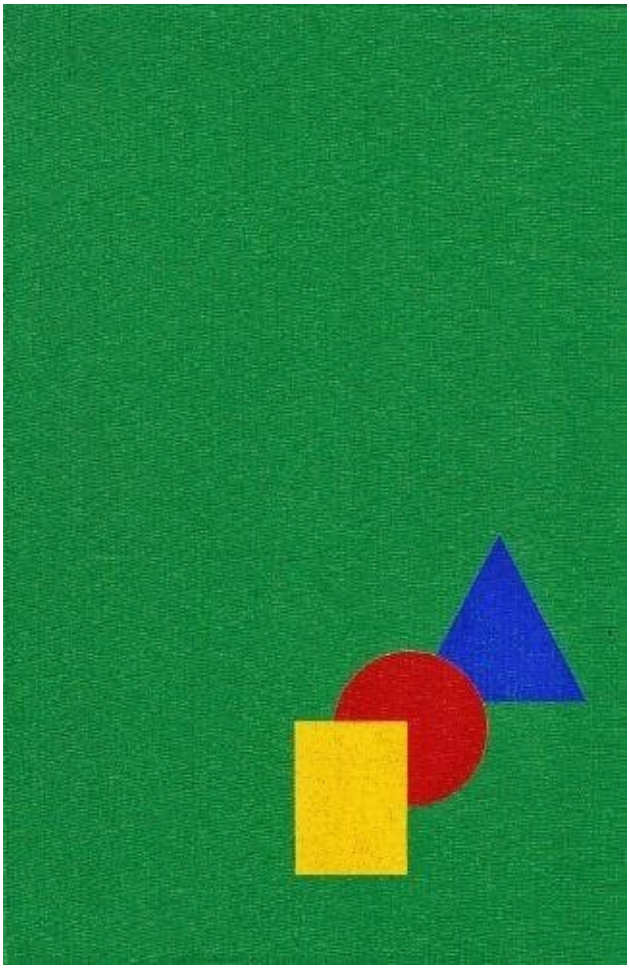

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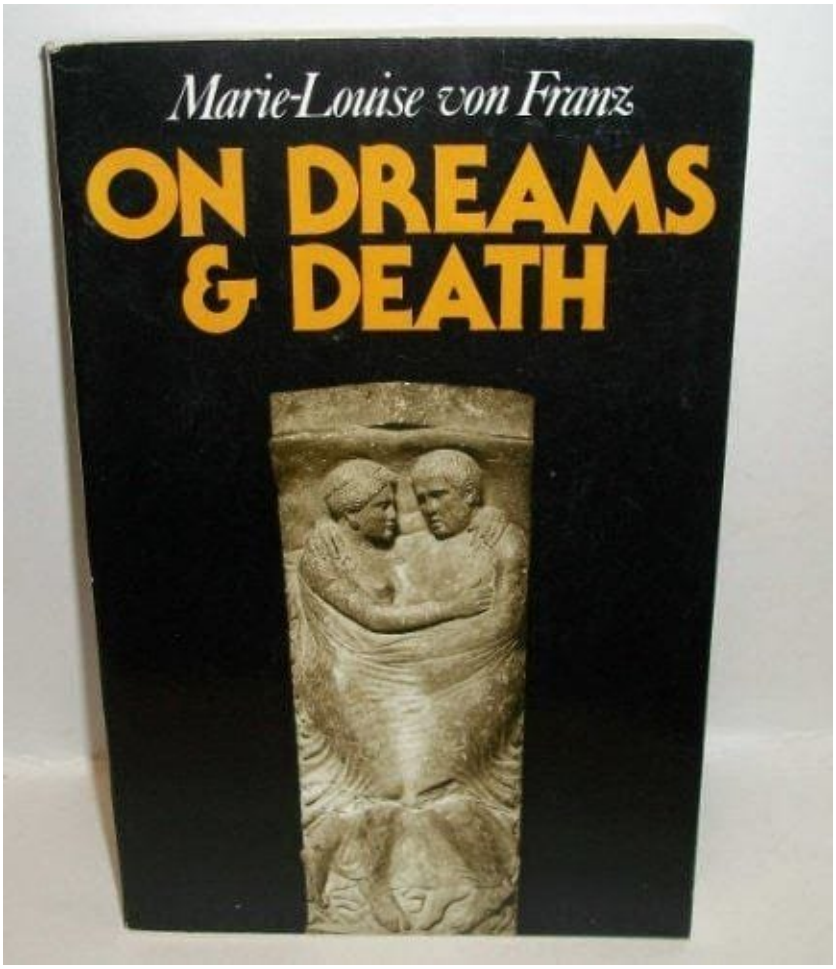

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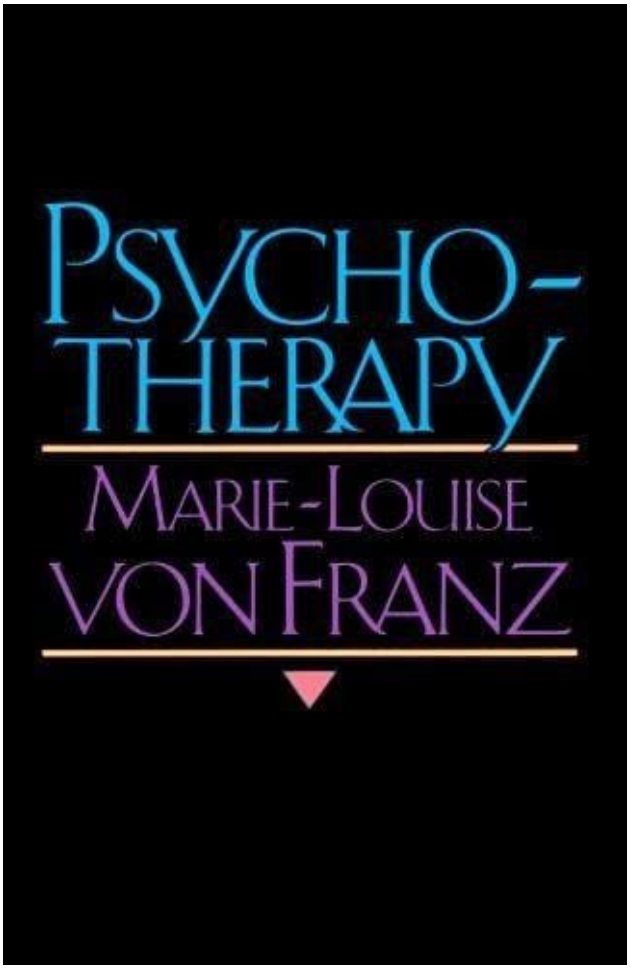

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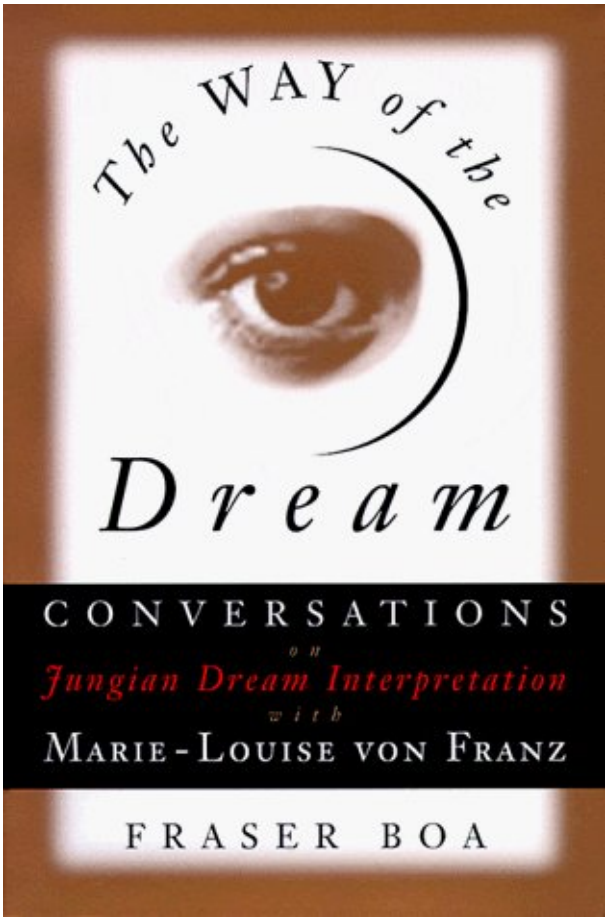

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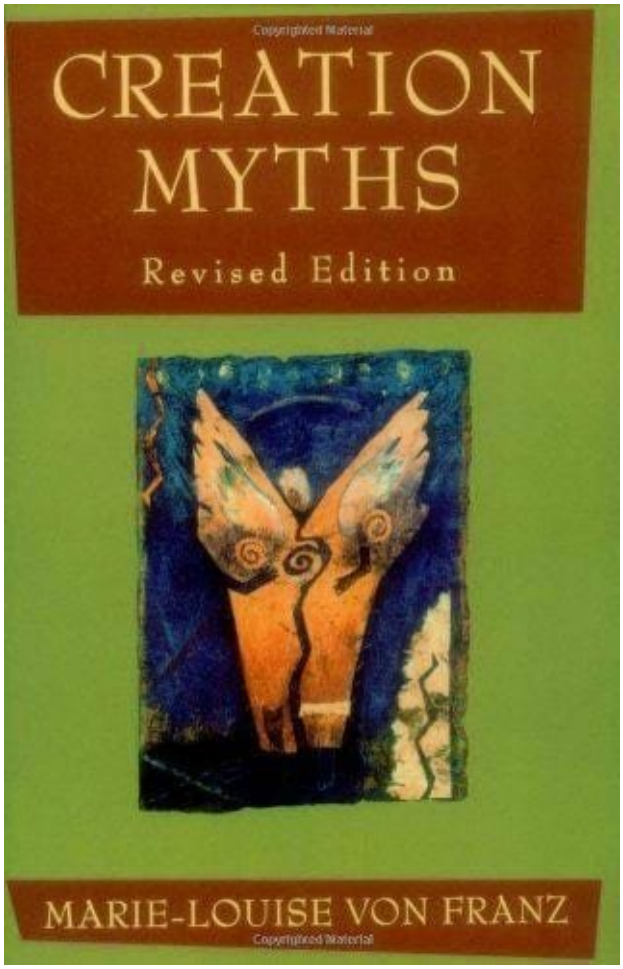

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Essay On Wotan By Dr. Carl Jung (2020-11-09 04:28)

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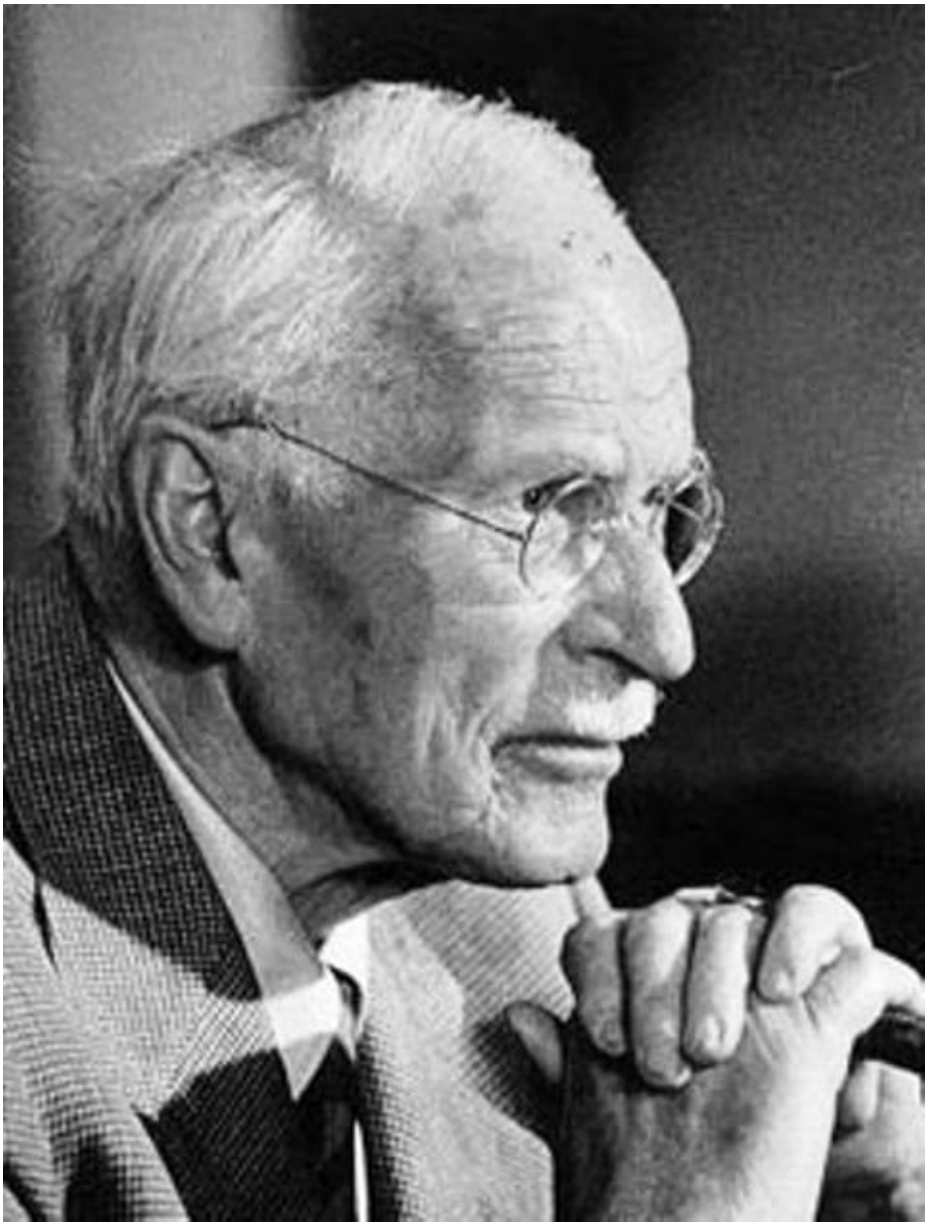

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Essay On Wotan By Dr. Carl Jung

Preface to: Essays on Contemporary Events

Medical psychotherapy, for practical reasons, has to deal with the whole of the psyche. Therefore, it is bound to come to terms with all those factors, biological as well as social and mental, which have a vital influence on psychic life.

We are living in times of great disruption: political passions are aflame, internal upheavals have brought nations to the brink of chaos, and the very foundations of our Weltanschauung are shattered. This critical state of things has such a tremendous influence on the psychic life of the individual that the doctor must follow its effects with more than usual attention. the storm of events does not sweep down upon him only from the great world outside; he feels the violence of its impact even in the quiet of his consulting-room and in the privacy of the medical consultation. As he has a responsibility towards his patients, he cannot afford to withdraw to the peaceful island of undisturbed scientific work, but must constantly descend into the arena of world events, in order to join in the battle of conflicting passions and opinions. Were he to remain aloof from the tumult, the calamity of his time would reach him only from afar, and his patients' suffering would find neither ear nor understanding. He would be at a loss to know how to talk to him, and to help him out of his isolation. For this reason the psychologist cannot avoid coming to grips with contemporary history, even his very soul shrinks from the political uproar, the lying propaganda, and the jarring speeches of the demagogues. We need not mention his duties as a citizen, which confront him with a similar task. As a physician, he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naive of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation. Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is natural enough that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the first World War. My statements have evidently led to all manner of misunderstandings, which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue. The reader will thus be in a position to get a clear picture of the facts for himself.

"In Germany Shall diverse sects arise,
Coming very near to happy paganism.

The heart captivated and small receivings
Shall open the gate to pay the true tithe."]

When we look back to the time before 1914, we find ourselves living in a world of events which would have been inconceivable before the war. We were even beginning to regard war between civilized nations as a fable, thinking that such an absurdity would become less and less possible on our rational, internationally organized world. And what came after the war was a veritable witches' sabbath. Everywhere fantastic revolutions, violent alterations of the map, reversions in politics to medieval or even antique prototypes, totalitarian states that engulf their neighbours and outdo all previous theocracies in their absolutist claims, persecutions of Christians and Jews, wholesale political murder, and finally we have witnessed a light-hearted piratical raid on a peaceful, half-civilized people.

With such goings on in the wide world it is not in the least surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless – indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitiably unintelligent as it is, and however deplorable the low spiritual level of the "scientific" reaction, it was inevitable that nineteenth-century "scientific" enlightenment should one day dawn in Russia.

But what is more than curious – indeed, piquant to a degree – is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable.

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o' the wisp through the stormy night. In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that

may perhaps be worth mentioning.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear the rustling in the primeval forest of the unconsciousness. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages. The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

Nietzsche's case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra's meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it. Truly, a strong wind is Zarathustra to all that are low; and this counsel gives he to his enemies and to all that spit and spew: "Beware of spitting against the wind."

And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.
And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

The disciple who interpreted the dream said to Zarathustra:

Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?

Are you not yourself the coffin filled with life's gay malice and angel-grimaces?

In 1863 or 1864, in his poem TO THE UNKNOWN GOD, Nietzsche had written:

I shall and will know thee, Unknown One,
Who searchest out the depths of my soul,
And blowest through my life like a storm,
Ungraspable, and yet my kinsman!
I shall and will know thee, and serve thee.

Twenty years later, in his MISTRAL SONG, he wrote:

Mistral wind, chaser of clouds,

Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
And we are not both the first-fruits
Of the same womb, forever predestined
To the same fate?

In the dithyramb known as ARIADNE'S LAMENT, Nietzsche is completely the victim of the hunter-god:

Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled! horrible one!
Thou huntsman behind the cloud.
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie.
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown – God!

This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on an experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche. As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he cam face to face with a huntsman whose "features were wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast" that Nietzsche lost consciousness – but woke up again in Pforta. It was a nightmare. It is significant that in his dream Nietzsche, who in reality intended to go to Eisleben, Luther's town, discussed with the huntsman the question of going instead to "Teutschenthal" (Valley of the Germans). No one with ears can misunderstand the shrill whistling of the storm-god in the nocturnal wood.

Was it really only the classical philologist in Nietzsche that led to the god being called Dionysus instead of Wotan – or was it perhaps due to his fateful meeting with Wagner?

In his REICH OHNE RAUM, which was first published in 1919, Bruno Goetz saw the secret of coming events in Germany in the form of a very strange vision. I have never forgotten this little book, for it struck me at the time as a forecast of the German weather. It anticipates the conflict between the realm of ideas and life, between Wotan's dual nature as a god of storm and a god of secret musings. Wotan disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter. When the Holy Father at Rome could only impotently lament before God the fate of the grex segregatus, the one-eyed old hunter, on the edge of the German forest, laughed and saddled Sleipnir.

We are always convinced that the modern world is a reasonable world, basing our opinion on economic, political, and psychological factors. But if we may forget for a moment that we are living in the year of Our Lord 1936, and, laying aside our well-meaning, all-too-human reasonableness, may burden God or the gods with the responsibility for contemporary events instead of man, we would find Wotan quite suitable as a casual hypothesis. In fact, I venture the heretical suggestion that the unfathomable depths of Wotan's character explain more of National Socialism than all three reasonable factors put together. There is no doubt that each of these factors explains an important aspect of what is going on in Germany, but Wotan explains yet more. He is particularly enlightening in regard to a general phenomenon which is so strange to anybody not a German that it remains incomprehensible, even after the deepest reflection.

Perhaps we may sum up this general phenomenon as Ergriffenheit – a state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but, also, an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler – which has indeed actually happened – he is really the only explanation. It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings.

A mind that is still childish thinks of the gods as metaphysical entities existing in their own right, or else regards them as playful or superstitious inventions. From either point of view the parallel between Wotan redivivus and the social, political and psychic storm that is shaking Germany might have at least the value of a parable. But since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence, anything unexpected that approaches us from the dark realm is regarded either as coming from outside and, therefore, as real, or else as an hallucination and, therefore, not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.

For the sake of better understanding and to avoid prejudice, we could of course dispense with the name "Wotan" and speak instead of the furor teutonicus. But we should only be saying the same thing and not as well, for the furor in this case is a mere psychologizing of Wotan and tells us no more than that the Germans are in a state of "fury." We thus lose sight of the most peculiar feature of this whole phenomenon, namely, the dramatic aspect of the Ergreifer and the Ergriffener. The impressive thing about the German phenomenon is that one man, who is obviously "possessed," has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition.

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhauser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the

worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the Germanic race – commonly called "Aryan" – the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races – all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in PUNCH of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even idealistically that no one is alarmed. "Let the sleeping dogs lie" – we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the time of storm and stress in Germany, but we never mention it, and this enables us to feel vastly superior.

It is above all the Germans who have an opportunity, perhaps unique in history, to look into their own hearts and to learn what those perils of the soul were from which Christianity tried to rescue mankind. Germany is a land of spiritual catastrophes, where nature never makes more than a pretense of peace with the world-ruling reason. The disturber of the peace is a wind that blows into Europe from Asia’s vastness, sweeping in on a wide front from Thrace to the Baltic, scattering the nations before it like dry leaves. or inspiring thoughts that shake the world to its foundations. It is an elemental Dionysus breaking into the Apollonian order. The rouser of this tempest is named Wotan, and we can learn a good deal about him from the political confusion and spiritual upheaval he has caused throughout history. For a more exact investigation of his character, however, we must go back to the age of myths, which did not explain everything in terms of man and his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man’s earliest intuitions personified these powers. Man’s earliest intuitions personified these powers as gods, and described them in the myths with great care and circumstantiality according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man. It is only from time to time that individuals fall under the irresistible influence of this unconscious factor. When it is quiescent, one is no more aware of the archetype Wotan than of a latent epilepsy. Could the Germans who were adults in 1914 have foreseen what they would be today? Such amazing transformations are the effect of the god of wind, that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." It seizes everything in its path and overthrows everything that is not firmly rooted. When the wind blows it shakes everything that is insecure, whether without or within.

Martin Ninck has recently published a monograph which is a most welcome addition to our knowledge of Wotan's nature. The reader need not fear that this book is nothing but a scientific study written with academic aloofness from the subject. Certainly the right to scientific objectivity is fully preserved, and the material has been collected with extraordinary thoroughness and presented in unusually clear form. But, over and above all this, one feels that the author is vitally interested in it, that the chord of Wotan is vibrating in him, too. This is no criticism – on the contrary, it is one of the chief merits of the book, which without this enthusiasm might easily have degenerated into a tedious catalogue. Ninck sketches a really magnificent portrait of the German archetype Wotan. He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch- and Minne-god, the lord of the dead and of the Einherjar, the master of secret knowledge, the magician, and the god of the poets. Neither the Valkyries nor the Fylgja are forgotten, for they form part of the mythological background and fateful significance of Wotan. Ninck's inquiry into the name and its origin is particularly instructive. He shows that Wotan is not only a god of rage and frenzy who embodies the instinctual and emotion aspect of the unconscious. Its intuitive and inspiring side, also, manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances. He is a wanderer like Mercury, for instance, he rules over the dead like Pluto and Kronos, and is connected with Dionysus by his emotional frenzy, particularly in its mantic aspect. It is surprising that Ninck does not mention Hermes, the god of revelation, who as pneuma and nous is associated with the wind. He would be the connecting-link with the Christian pneuma and the miracle of Pentecost. As Poimandres (the shepherd of men), Hermes is an Ergreifer like Wotan. Ninck rightly points out that Dionysus and the other Greek gods always remained under the supreme authority of Zeus, which indicates a fundamental difference between the Greek and the Germanic temperament. Ninck assumes an inner affinity between Wotan and Kronus, and the latter's defeat may perhaps be a sign that the Wotan-archetype was once overcome and split up in prehistoric times. At all events, the Germanic god represents a totality on a very primitive level, a psychological condition in which man's will was almost identical with the god's and entirely at his mercy. But the Greeks had gods who helped man against other gods; indeed, All-Father Zeus himself is not far from the ideal of a benevolent, enlightened despot.

It was not in Wotan's nature to linger on and show signs of old age. He simply disappeared when the times turned against him, and remained invisible for more than a thousand years, working anonymously and indirectly. Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. The life of the individual as a member of society and particularly as a part of the State may be regulated like a canal, but the life of nations is a great rushing river which is utterly beyond human control, in the hands of One who has always been stronger than men. The League of Nations, which was supposed to possess supranational authority, is regarded by some as a child in need of care and protection, by others as an abortion. Thus, the life of nations rolls on unchecked, without guidance, unconscious of where it is going, like a rock crashing down the side of a hill, until it is stopped by an obstacle stronger than itself. Political events move from one impasse to the next, like a torrent caught in gullies, creeks and marshes. All human control comes to an end when the individual is caught in a

mass movement. Then, the archetypes begin to function, as happens, also, in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. But what a so-called Fuhrer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country.

The ruling archetype does not remain the same forever, as is evident from the temporal limitations that have been set to the hoped-for reign of peace, the "thousand-year Reich." The Mediterranean father-archetype of the just, order-loving, benevolent ruler had been shattered over the whole of northern Europe, as the present fate of the Christian Churches bears witness. Fascism in Italy and the civil war in Spain show that in the south as well the cataclysm has been far greater than one expected. Even the Catholic Church can no longer afford trials of strength.

The nationalist God has attacked Christianity on a broad front. In Russia, he is called technology and science, in Italy, Duce, and in Germany, "German Faith," "German Christianity," or the State. The "German Christians" are a contradiction in terms and would do better to join Hauer's "German Faith Movement." These are decent and well-meaning people who honestly admit their Ergriffenheit and try to come to terms with this new and undeniable fact. They go to an enormous amount of trouble to make it look less alarming by dressing it up in a conciliatory historical garb and giving us consoling glimpses of great figures such as Meister Eckhart, who was, also, a German and, also, ergriffen. In this way the awkward question of who the Ergreifer is is circumvented. He was always "God." But the more Hauer restricts the world-wide sphere of Indo-European culture to the "Nordic" in general and to the Edda in particular, and the more "German" this faith becomes as a manifestation of Ergriffenheit, the more painfully evident it is that the "German" god is the god of the Germans.

One cannot read Hauer's book without emotion, if one regards it as the tragic and really heroic effort of a conscientious scholar who, without knowing how it happened to him, was violently summoned by the inaudible voice of the Ergreifer and is now trying with all his might, and with all his knowledge and ability, to build a bridge between the dark forces of life and the shining world of historical ideas. But what do all the beauties of the past from totally different levels of culture mean to the man of today, when confronted with a living and unfathomable tribal god such as he has never experienced before? They are sucked like dry leaves into the roaring whirlwind, and the rhythmic alliterations of the Edda became inextricably mixed up with Christian mystical texts, German poetry and the wisdom of the Upanishads. Hauer himself is ergriffen by the depths of meaning in the primal words lying at the root of the Germanic languages, to an extent that he certainly never knew before. Hauer the Indologist is not to blame for this, nor yet the Edda; it is rather the fault of kairos – the present moment in time – whose name on closer investigation turns out to be Wotan. I would, therefore, advise the German Faith Movement to throw aside their scruples. Intelligent people who will not confuse them with the crude Wotan-worshippers whose faith is a mere pretense. There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not the Christian God. This is a tragic experience and no disgrace. It has always been terrible to fall into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them, also, as victims.

If we apply are admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but, also, his ecstatic and mantic qualities – a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan's reawakening is a stepping back into the past; the stream was damned up and has broken into its old channel. But the Obstruction will not last forever; it is rather a reculer pour mieux sauter, and the water will over leap the obstacle. Then, at last, we shall know what Wotan is saying when he "murmurs with Mimir's head."

Fast move the sons of Mim, and fate
Is heard in the note of the Gjallarhorn;
Loud blows Heimdall, the horn is aloft,
In fear quake all who on Hel-roads are.
Yggdrasill shakes and shivers on high
The ancient limbs, and the giant is loose;
Wotan murmurs with Mimir's head
But the kinsman of Surt shall slay him soon.

How fare the gods? how fare the elves?
All Jotunheim groans, the gods are at council;
Loud roar the dwarfs by the doors of stone,
The masters of the rocks: would you know yet more?

Now Garm howls loud before Gnipahellir;
The fetters will burst, and the wolf run free;
Much I do know, and more can see
Of the fate of the gods, the mighty in fight.

From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.

O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.

http://allfatherwotan.org/essayonwotan.html

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/acb4b-jung.jpg
2. http://allfatherwotan.org/essayonwotan.html

Carl Jung: The animus is in this respect rather difficult to deal with because it is a plurality. **(2020-11-09 04:30)**

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[1]

C.G. Jung, Visions Seminars V.1
One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.

[2]Visions Seminar

The animus is in this respect rather difficult to deal with because it is a plurality.

One can compare the animus, as I have said, to a group of people, a court, or a limited company, or an organization; while the anima is very definitely one person and therefore more clearly to be
seen.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place.

That is, she is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious.

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head.

That is indeed a very wrong idea.

You should think of the collective unconscious in a very primitive way, then you are about right, at all events much nearer to the facts than when you think of it in psychological terms.

You should think of it in the terms of primitive man, as the ghost land, all the invisible dead people amongst us.

Or a good idea of the collective unconscious is that it is a sort of unknown or unconscious reality, the unknown in everything and in everybody.

For instance, the unknown and invisible nature of this chair.

Of course, any person of ordinary mind would deny emphatically that there was anything unknown in this chair.

If they don't know what is in the chair they simply tear it open and see that there is hair or some other kind of stuffing in it, and the wood can be examined to see whether there is anything inside
that, and they know about the maple tree from which it is made, so everything is perfectly normal.

Yet they entirely forget that they have not penetrated the secret of cellulose, nor the secret of the atoms of which the chair is composed.

There is an absolutely cosmic secret, an existing thing in the chair, and you see that forms the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/02d3d-22banimus.jpg

2. https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_2?crid=VGWJUDBZ3Q7Y&dchild=1&keywords=jung+visions+seminar&qid=160492408

Carl Jung: You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do. (2020-11-09 04:30)

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[1]

[2]Letters Volume I

To Hugh Crichton-Miller

My dear Crichton-Miller, 28 June 1939

I have seen the list of the English delegates which Dr. Strauss has sent to our secretary.

I was surprised not to find one single name known to me.

I should think that more representative men would be preferable.

I expect you are coming to the meeting.

Your presence is all-important, because the English delegation does not impress me as being in any way au courant with the delicate situation in the International Society.

I am afraid that under the circumstances certain prejudices might decide instead of common sense.

Therefore I think your presence, not only as a vice-president but also as a representative of higher reason, will be indispensable.

You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do.

On account of this there ought to be somebody on the board who is "above board."

Fortunately enough the Dutch have invited us to Holland for the next Congress.

In this way we have gained at least 2 years of indecision over against Germany.

It is also imperative that there is a person of authority present at this meeting of delegates, because I shall propose new elections.

This is partially due to the fact that I want to withdraw as an international president and partially to the fact that it will be necessary to take the wind out of the sails of the opposition to which I am no persona grata but rather a persona suspecta.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 271-272

http://munksroll.rcplondon.ac.uk/Biography/Details/1071

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/ddf87-182bcrighton.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=33PCBYO1W3YAU&dchild=1&keywords=jung+letters+volume+1&qid=1604916096&sprefix=jun

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Carl Jung: The dynamic principle of fantasy is play...Quotations (2020-11-09 04:30)

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[1]

[2]Psychological Types

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. Carl Jung, Evans Conversations, Page 22.

That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless. Carl Jung, Evans Conversations, Page 22.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality. Carl Jung, Evans Conversations, Page 22.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW 5, Pages xxiv-xxv

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individualas much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, inother words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/990ca-12bmuppet.jpg
2. https://www.amazon.com/Psychological-Types-Collected-Works-Bollingen/dp/0691018138/ref=sr_1_1?dchild=1&keywords=jung+volume+6&qid=1604923994&sr=8-1

All opposites are of God..... (2020-11-09 04:33)

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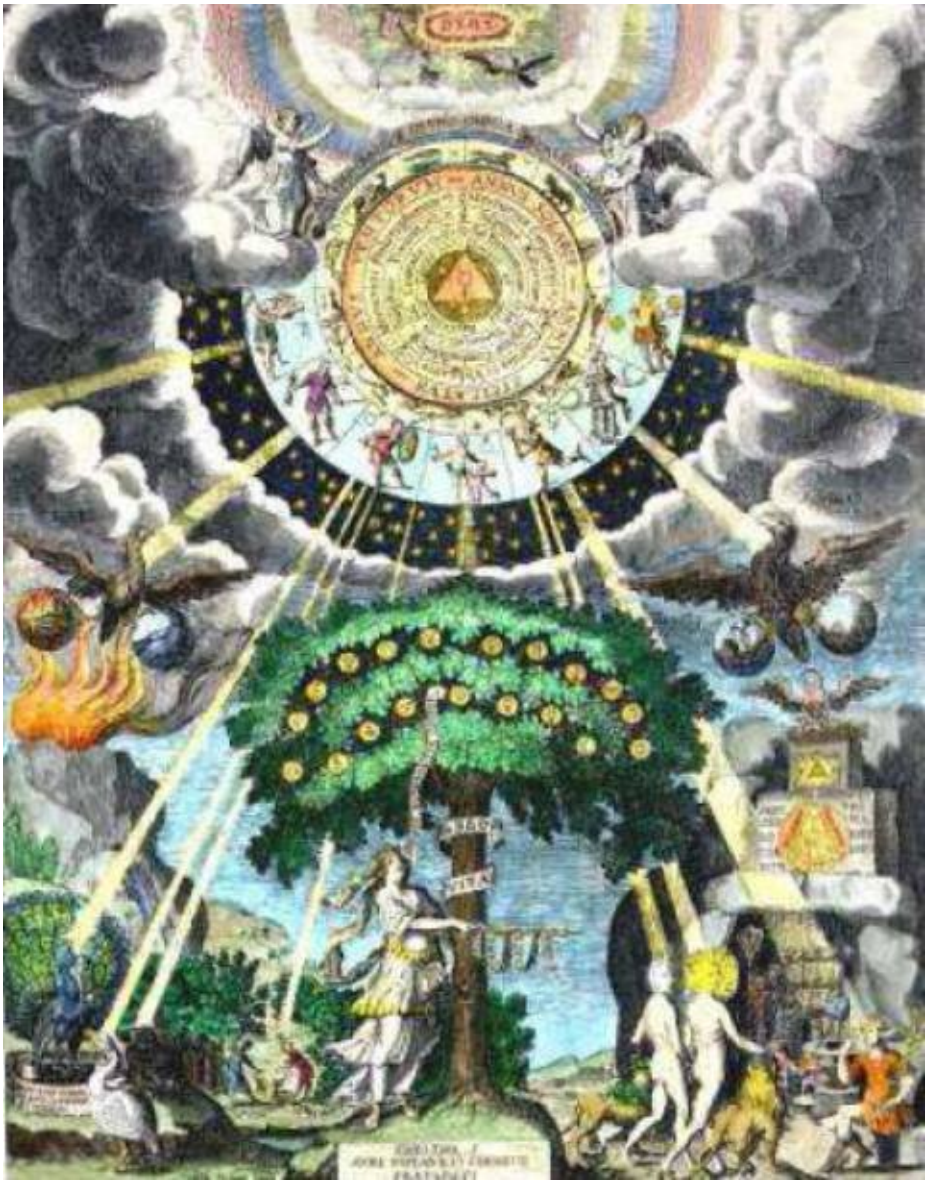

[2]Commemoration of the Death of C.G. Jung

Commemoration of the Death of Carl Gustav Jung

June 6

Color: White
The Mass may be a Requiem, in which case the color is Black.
THE COLLECT

Remember him O Lord in Thy Kingdom, Thy servant Carl Gustav Jung, a knower of the things that are and a true healer of the souls of men. We praise and thank Thee for this light-bearer, we thank Thee for having given him the power and wisdom to descend into the underworld and to be reborn in Thee, thus being enabled to proclaim thy truth that makes men free. Grant that we, following his most noble example, may with him in length enter into Thine ineffable splendor and attain to the elixir of life, the stone of the philosophers and the supreme good. Amen.
THE LESSON

The Lesson is taken from the writings of Carl Gustav Jung:
Our aim is to create a wider personality whose center of gravity does not necessarily coincide with the ego, but which, on the contrary, may even thwart the ego-tendencies. Like a magnet, the new center attracts to itself that which is proper to it, the 'signs of the Father,' namely everything that pertains to the original and unalterable character of the individual ground-plan. The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics.

Man's consciousness was created to the end that it may recognize its descent from a higher unity; pay due and careful regard to this source; execute its commands intelligently and responsibly; and thereby afford the psyche as a whole the optimum degree of life and development. I am addressing myself to those many people for whom the light has gone out, the mystery has faded, and God is dead. To gain an understanding of religious matters, … that is left us today as the psychological approach.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He has become a vessel filled with God and with Divine conflict.
THE GOSPEL

The Gospel is taken from the Gospel of Truth of the Jung Codex:
The Gospel of Truth, the joy of those who have received from the Father of Truth the grace to know him through the power of the Logos who has come from the Pleroma, which is in the thought and mind of the Father, and who is named redeemer because he is the messenger who was destined to come for the redemption of those who knew not the Father. As we have come to manifestation in the world while we have put on the Christ and we are borne by Him until we sink down. That is our death in this life. We are drawn up to heaven as rays by the sun, with nothing to hinder us. That is the spiritual resurrection which devours the physical and fleshly resurrection.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/e9822-gnostics.jpg
2. http://CommemorationoftheDeathofCarlGustavJung/

Joseph Campbell: The idea is to find your own pathway to bliss. (2020-11-09 04:35)

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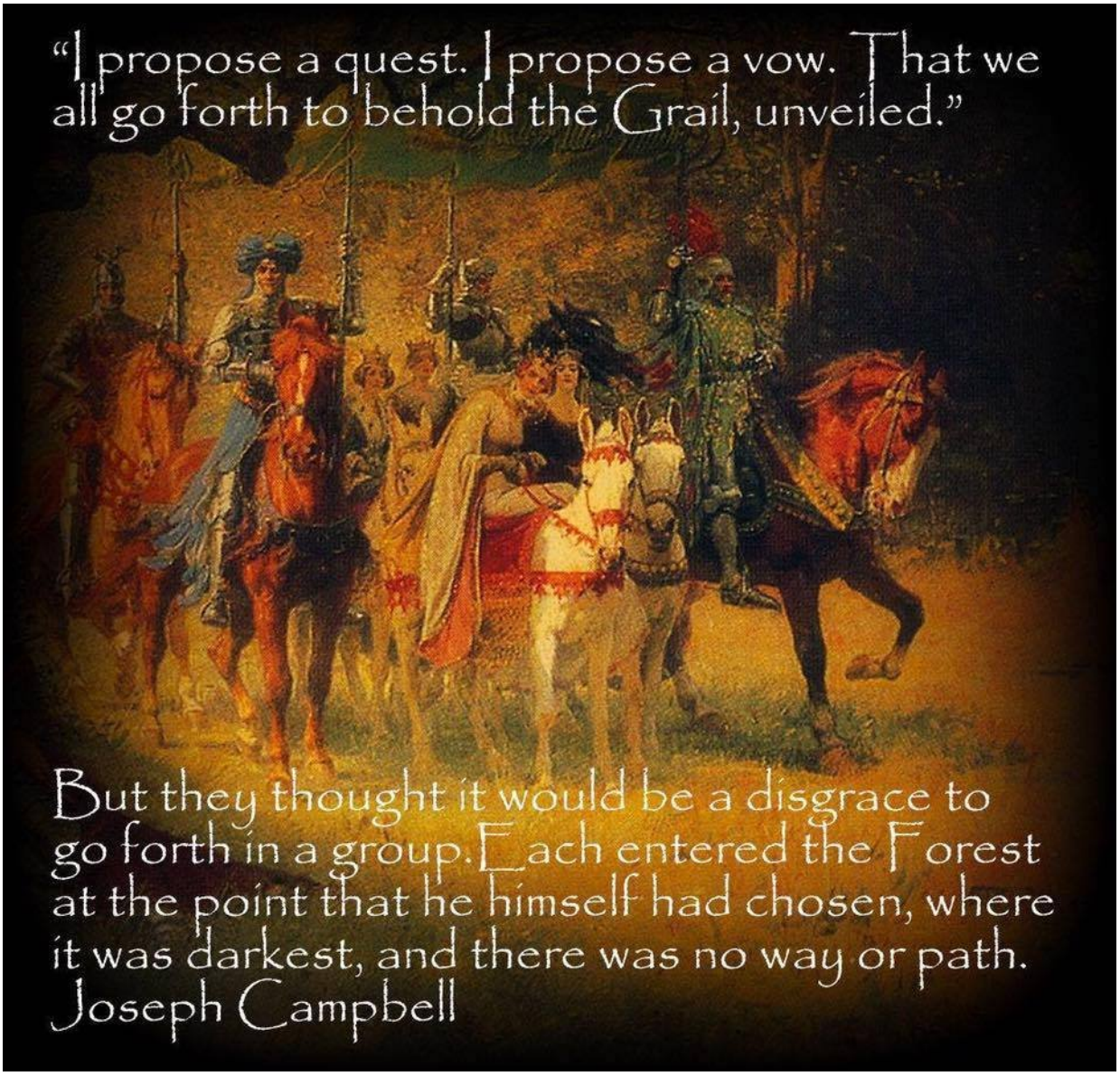
"I propose a quest. I propose a vow. That we all go forth to behold the Grail, unveiled."
But they thought it would be a disgrace to go forth in a group. Each entered the Forest at the point that he himself had chosen, where it was darkest, and there was no way or path.
Joseph Campbell

[2]Joseph Campbell Pathway to Bliss

Finally, Gawain, Arthur's nephew, stood up and said, "I propose a vow to this company, that we all go in quest of that Grail to behold it unveiled."

Now we come to the text that interested me.

The text reads, "They thought it would be a disgrace to go forth in a group. Each entered the Forest Adventurous at that point which he himself had chosen, where it was darkest and there was no path."

You enter the forest at the darkest point, where there is no path.

Where there’s a way or a path, it is someone else’s path; each human being is a unique phenomenon.

The idea is to find your own pathway to bliss.

Joseph Campbell, Pathways to Bliss, pp.xxv-xxvi

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/400ad-1grail.jpg
2. https://www.amazon.com/Pathways-Bliss-Mythology-Personal-Transformation/dp/1577314719/ref=sr_1_1?crid=4Q2I7DHKP4RO&dchild=1&keywords=joseph+campbell+pathways+to

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Esther Harding Books [Jungian] (2020-11-09 04:37)

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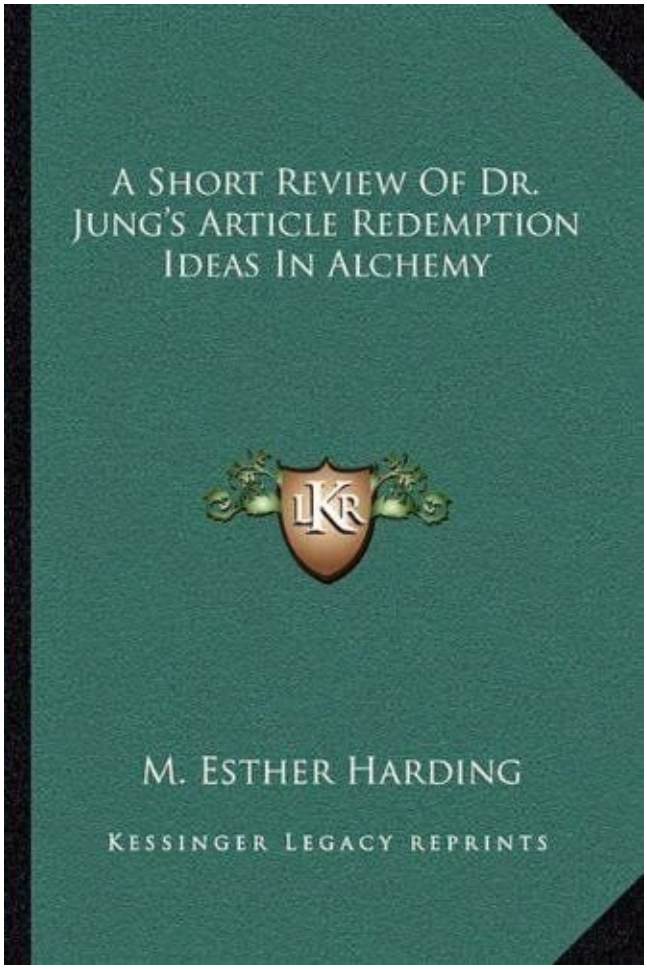

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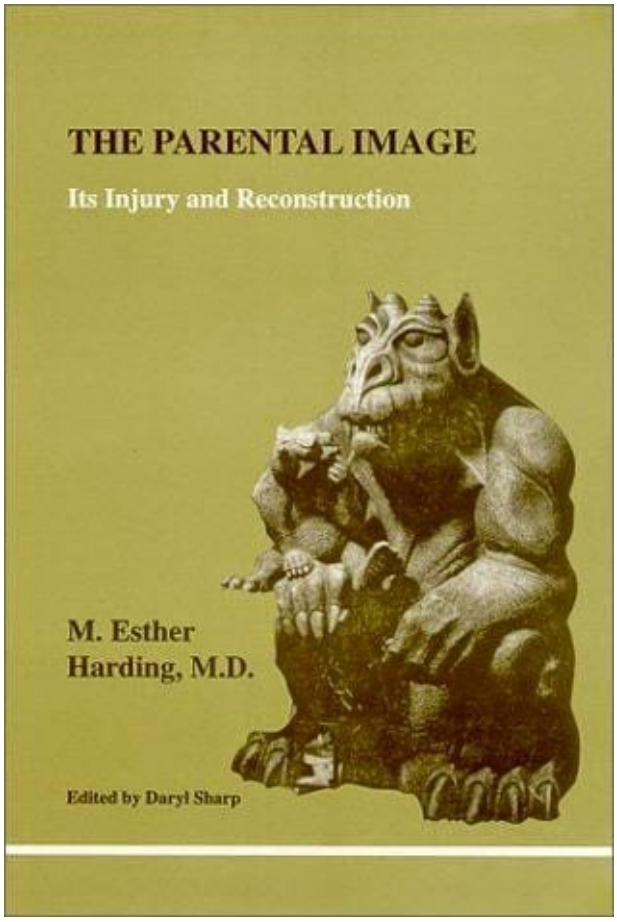

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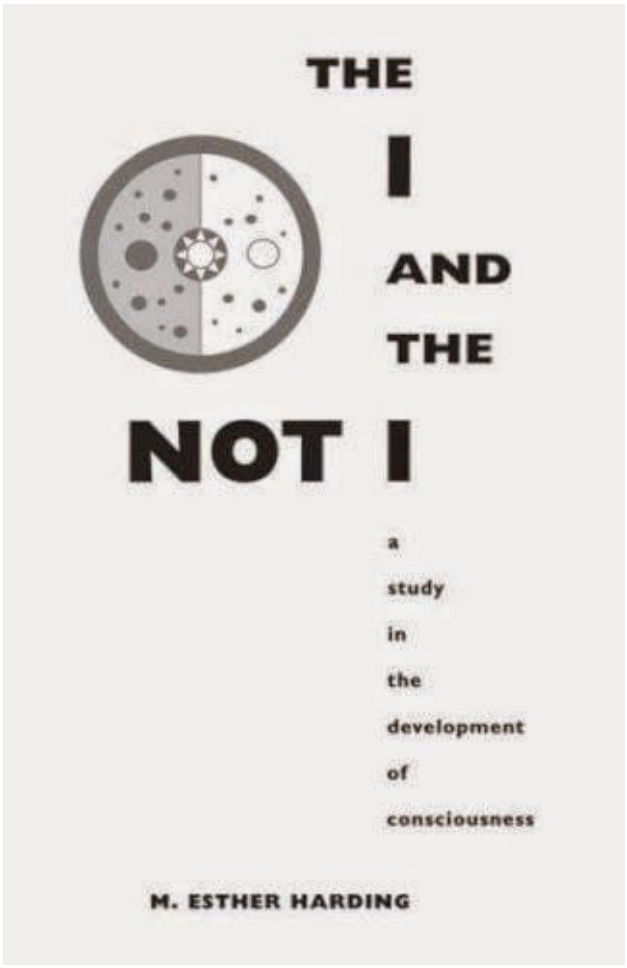

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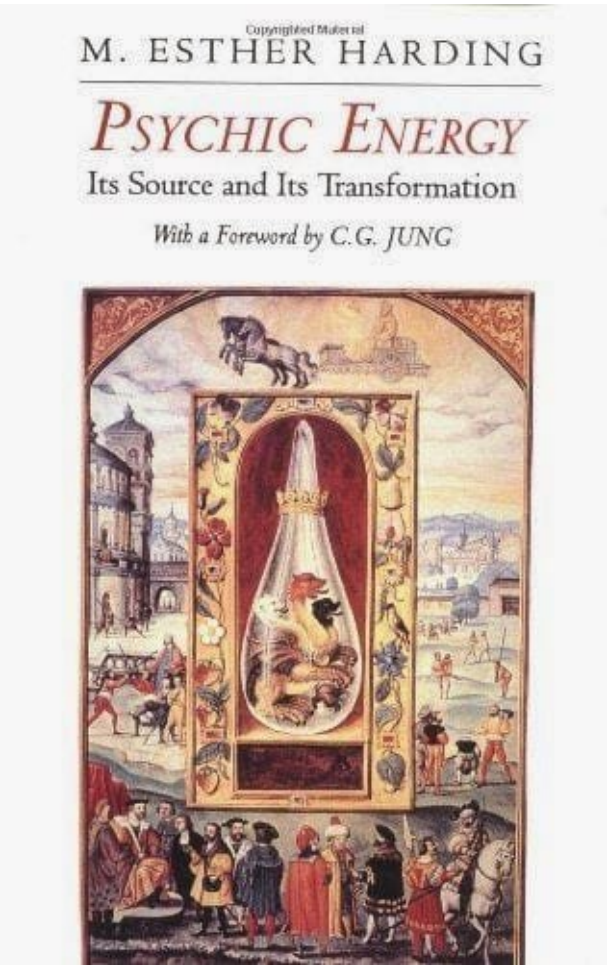

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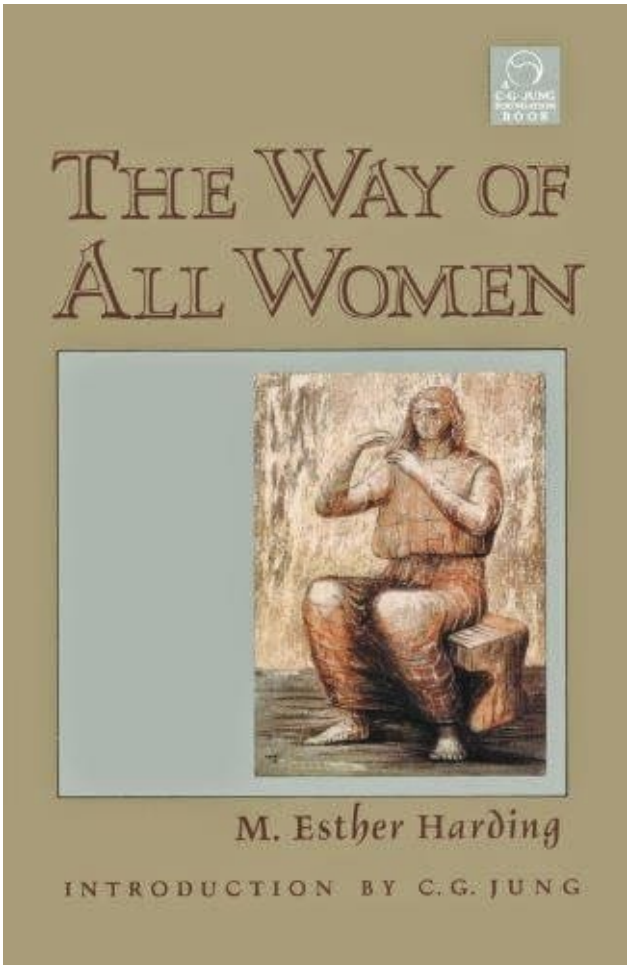

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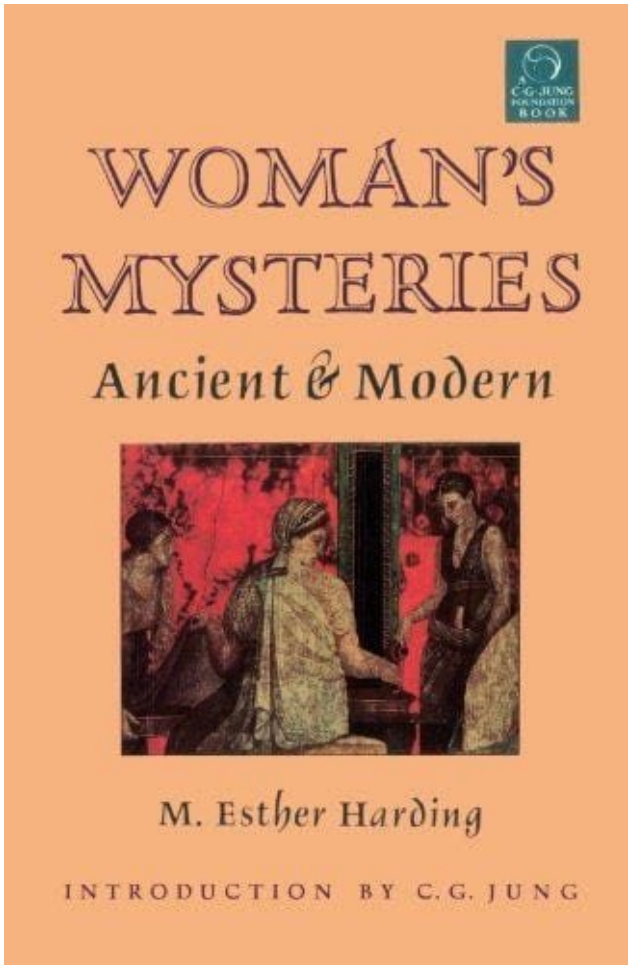

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14. http://www.amazon.com/dp/1570626294/ref=cm_sw_r_pi_dp_7nsyub18QRWRD

15. http://carljungdepthpsychology.blogspot.com/2014/11/esther-harding-books-jungian.html

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Carl Jung Books (2020-11-09 04:41)

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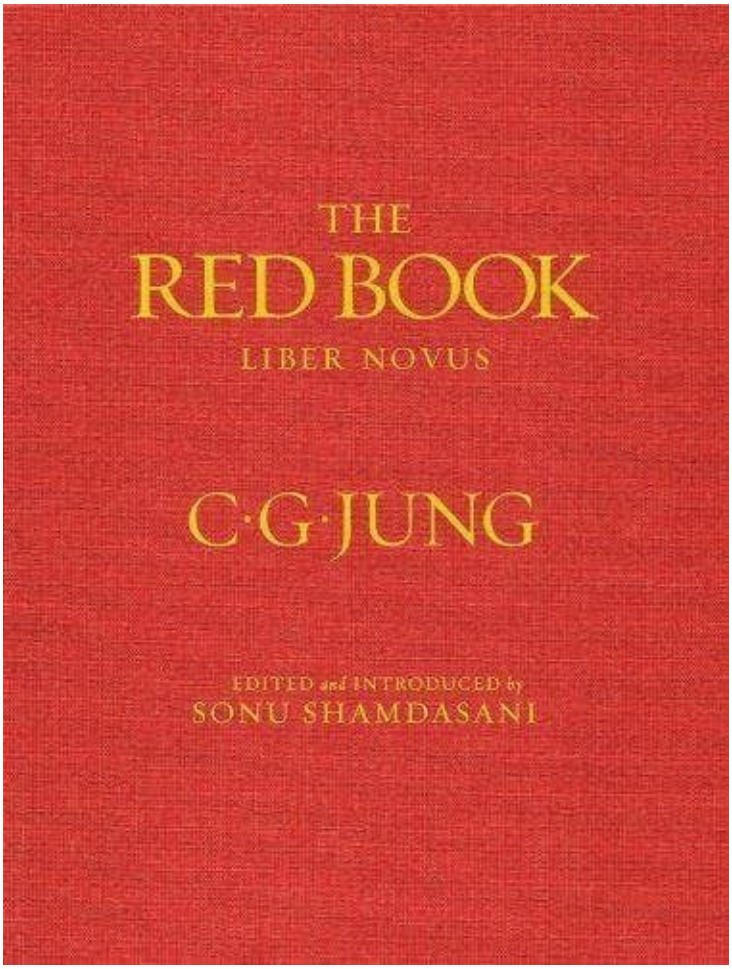

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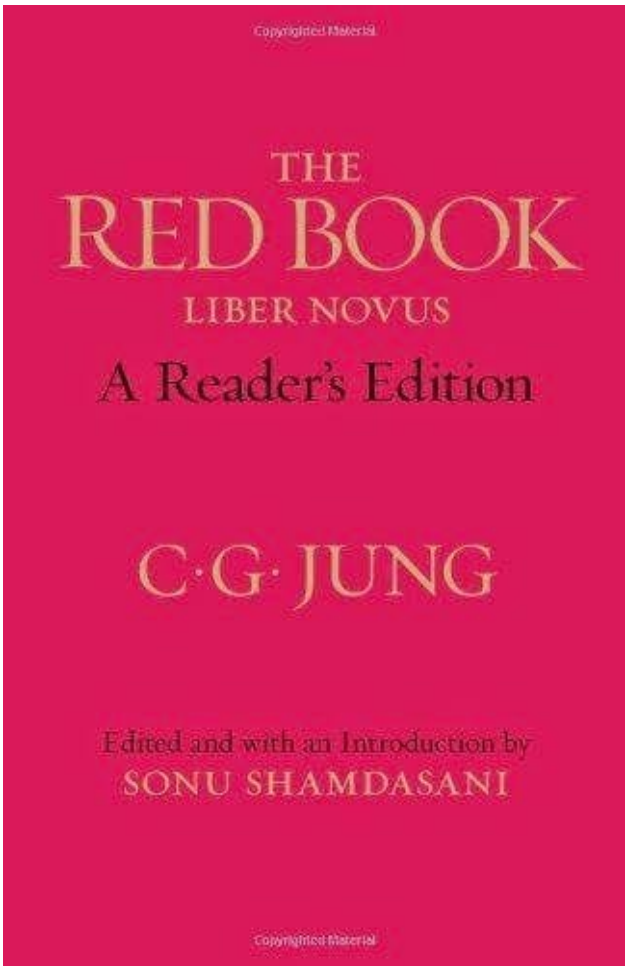

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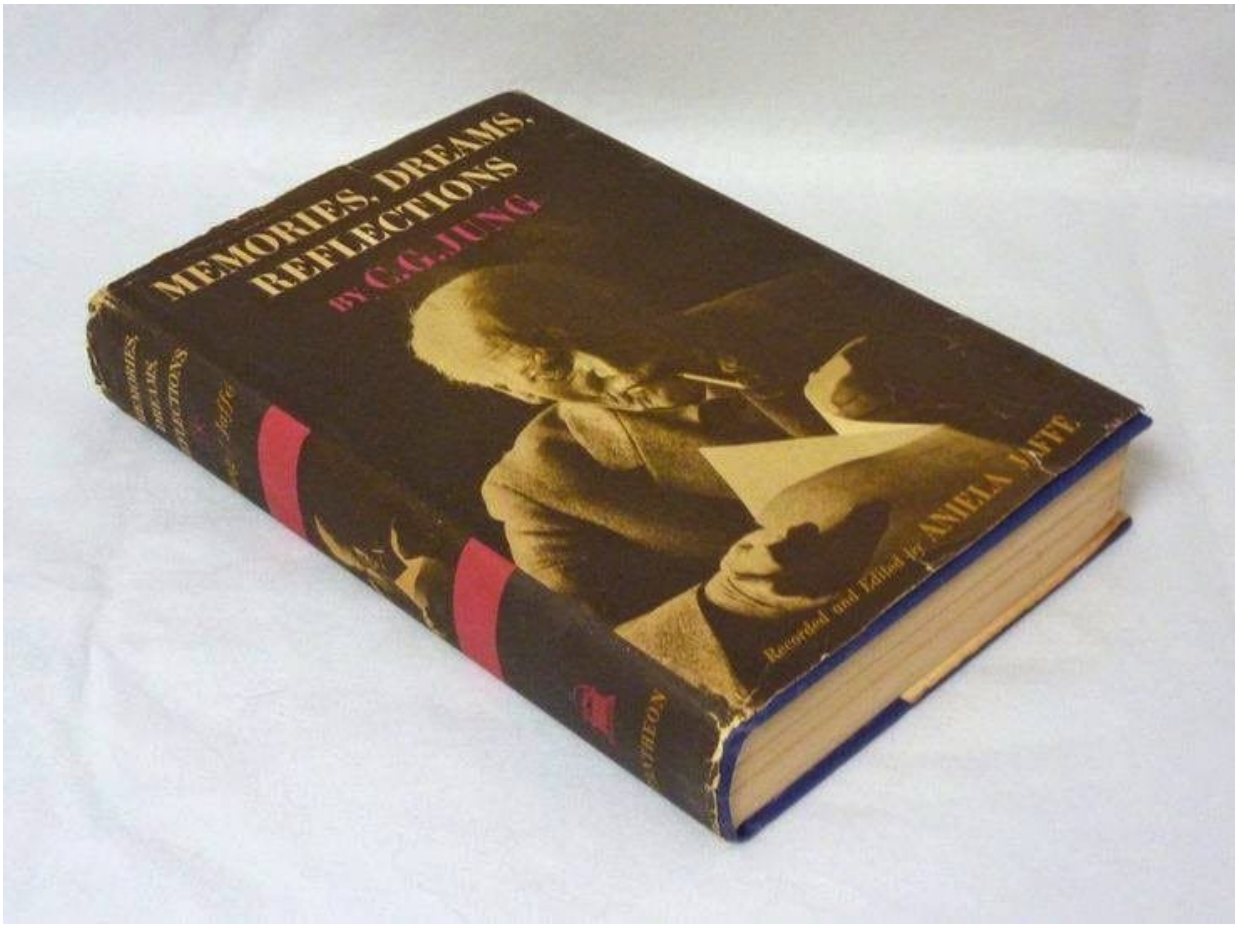

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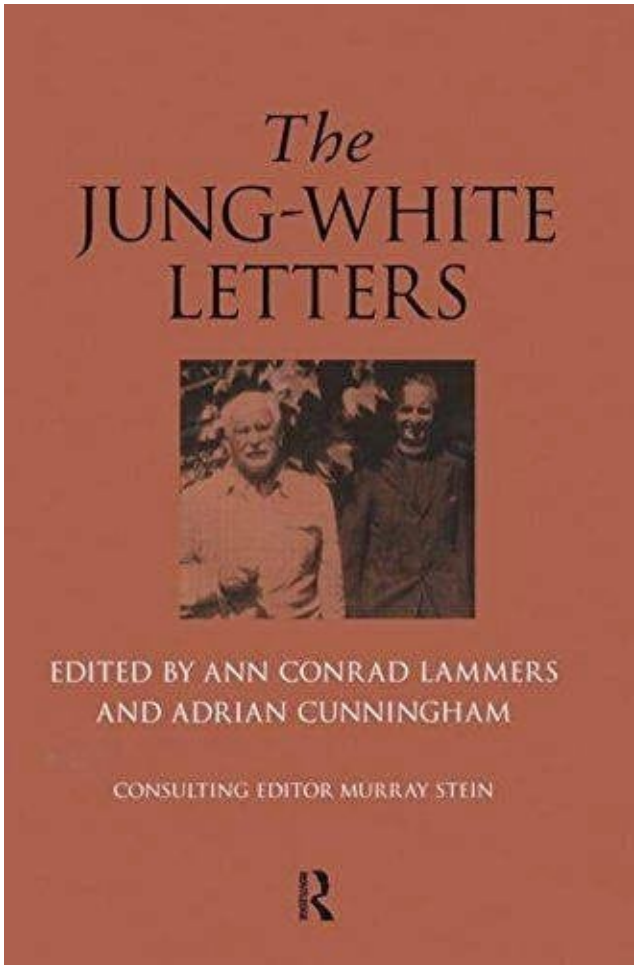

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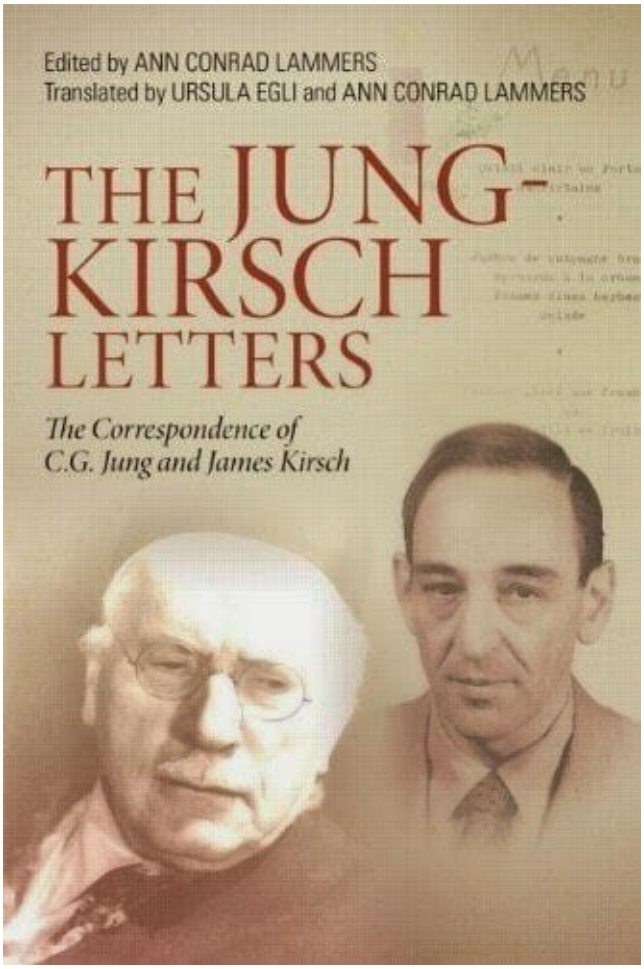
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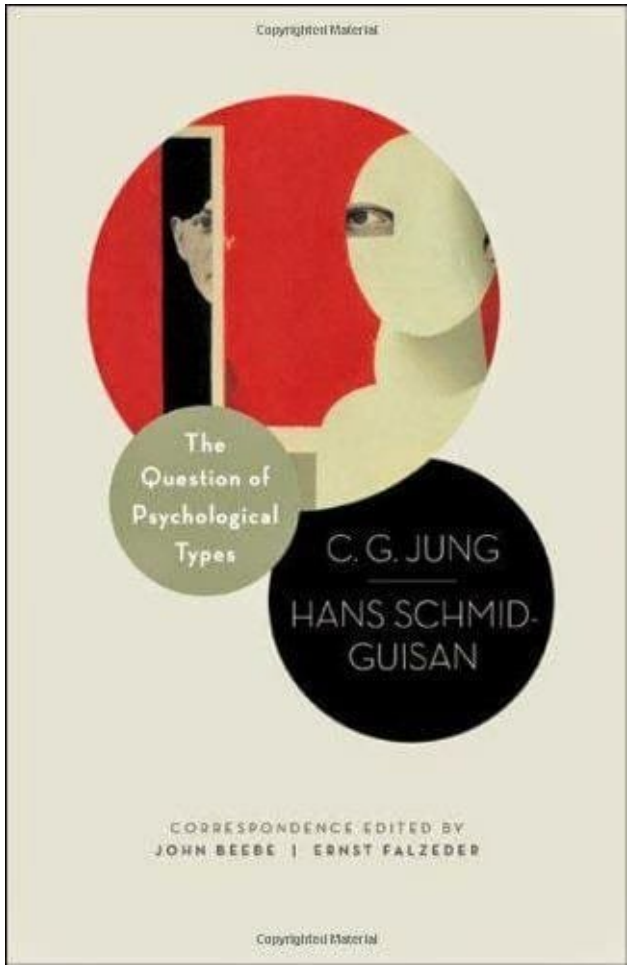

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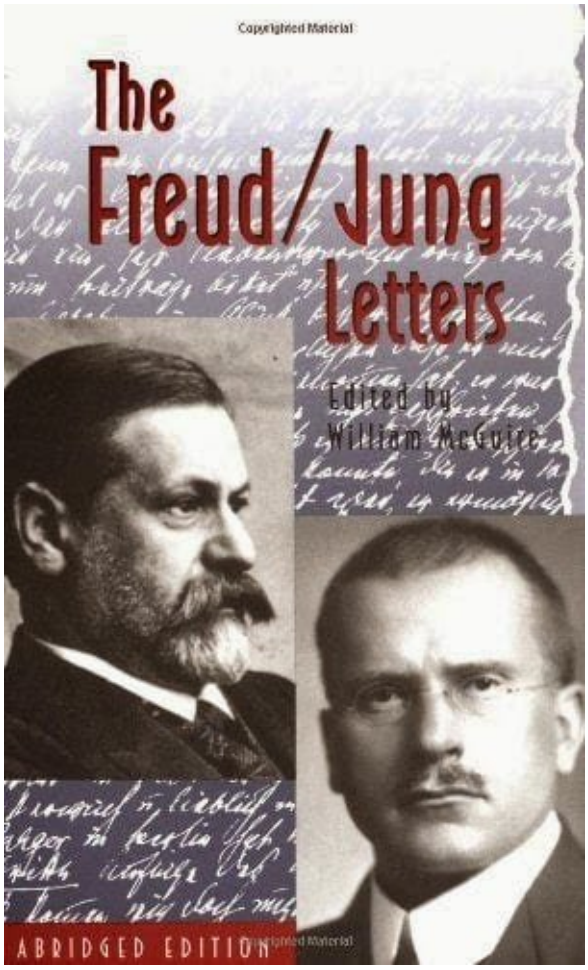
[13] 

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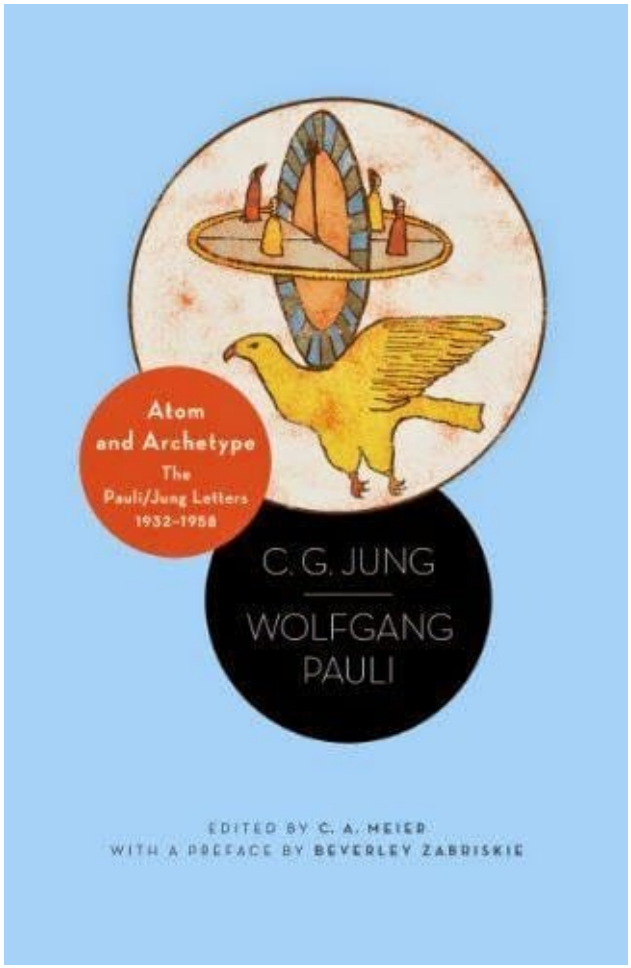

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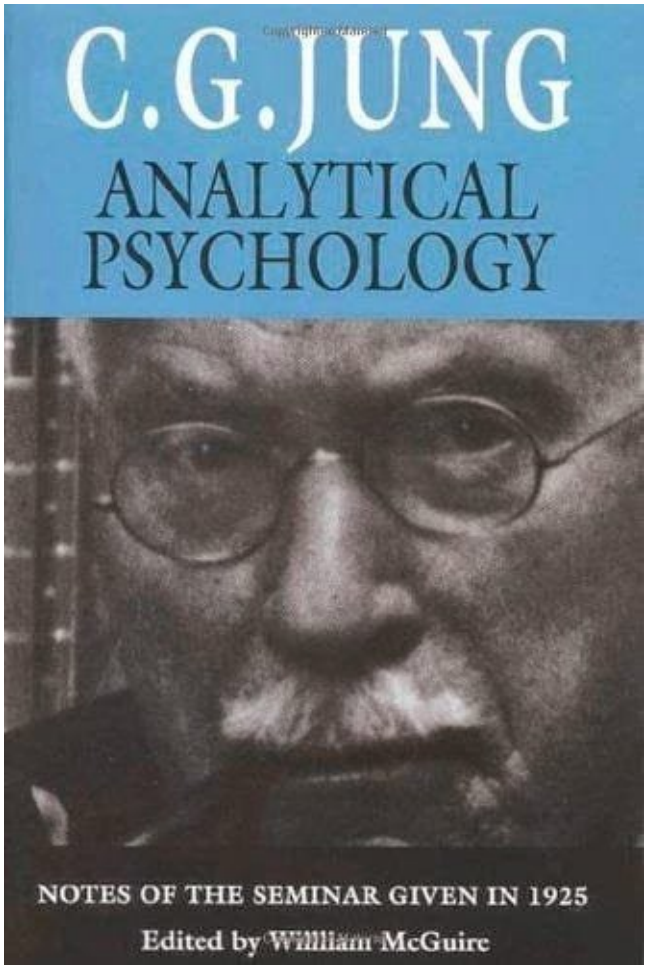

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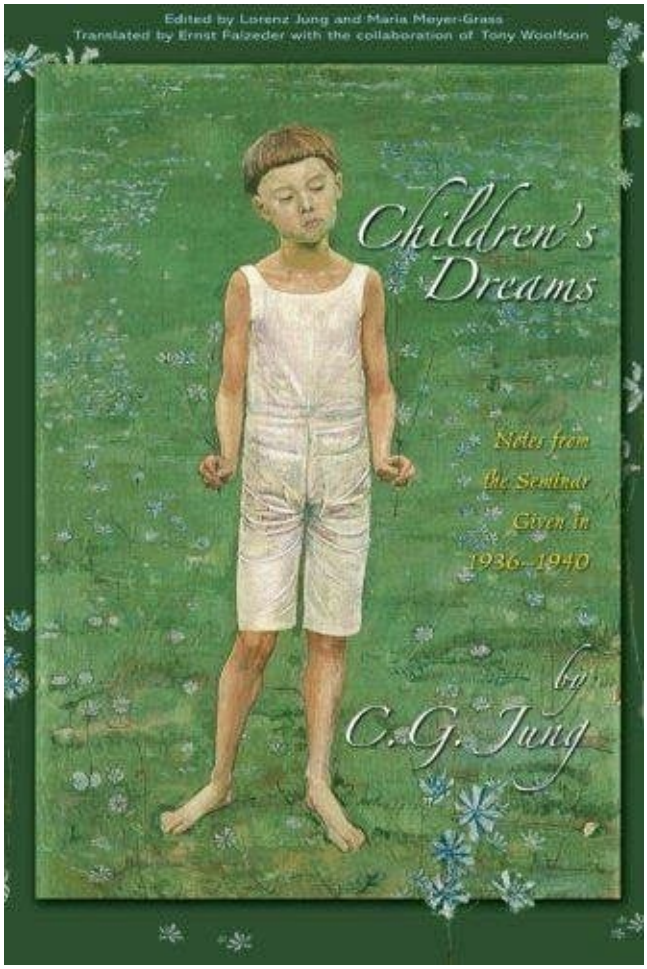
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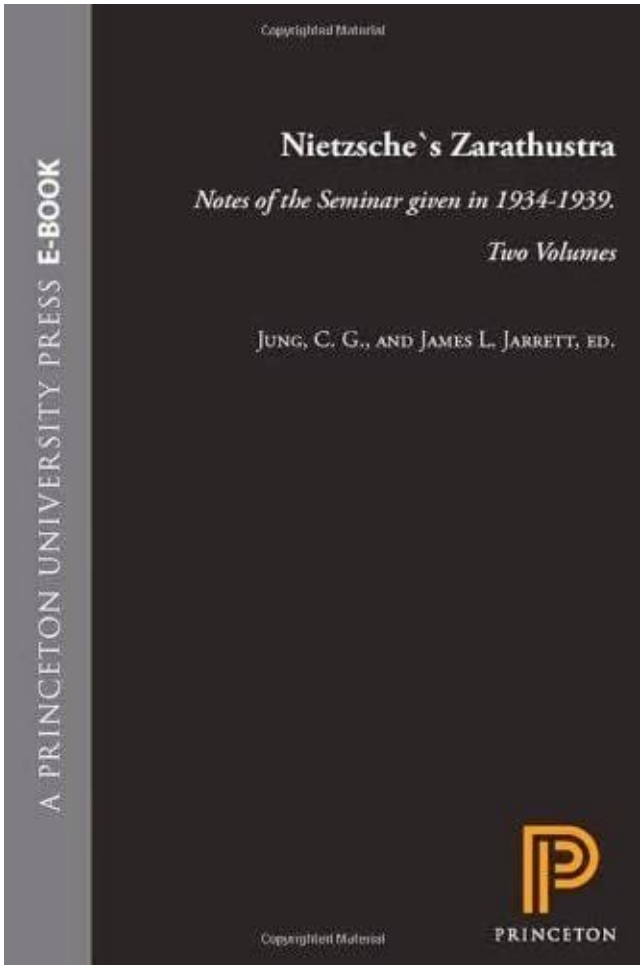

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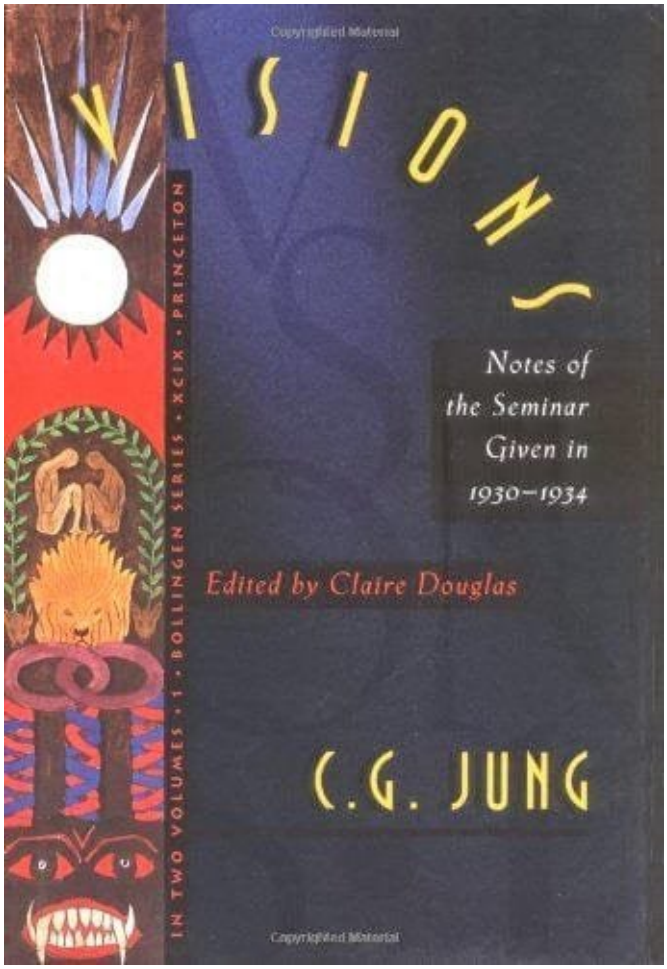
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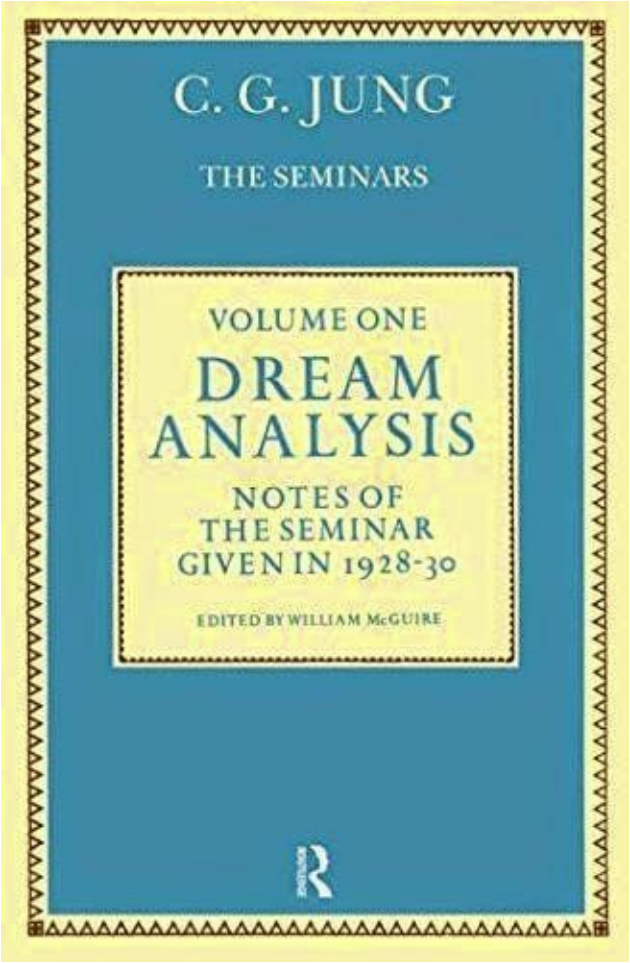

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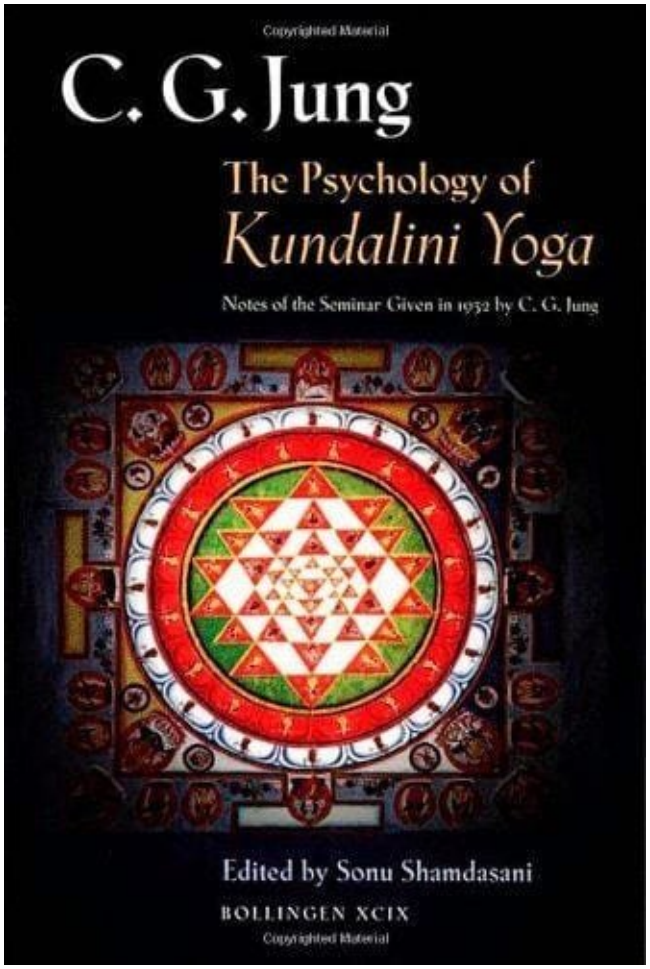

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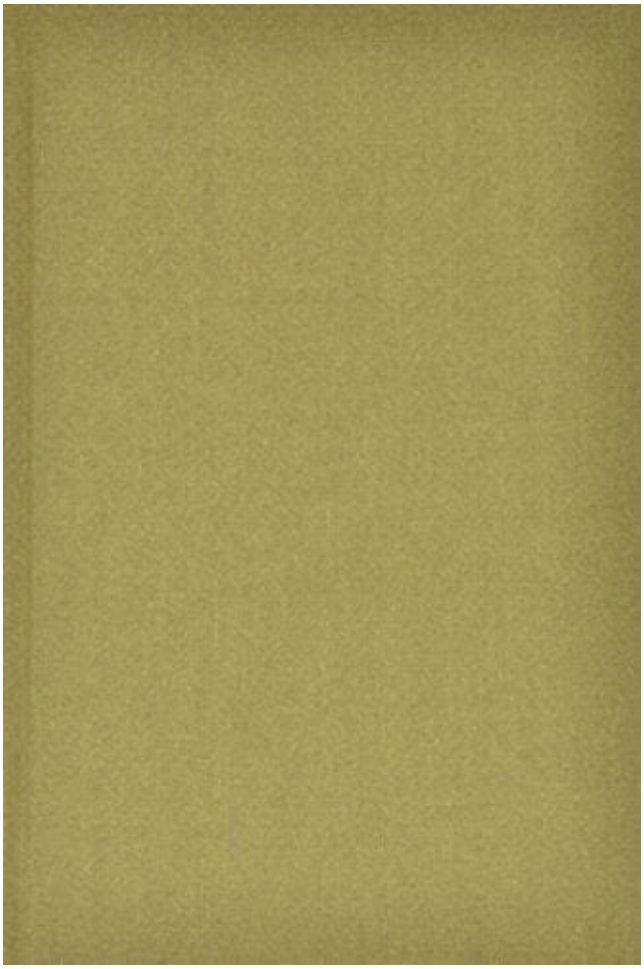

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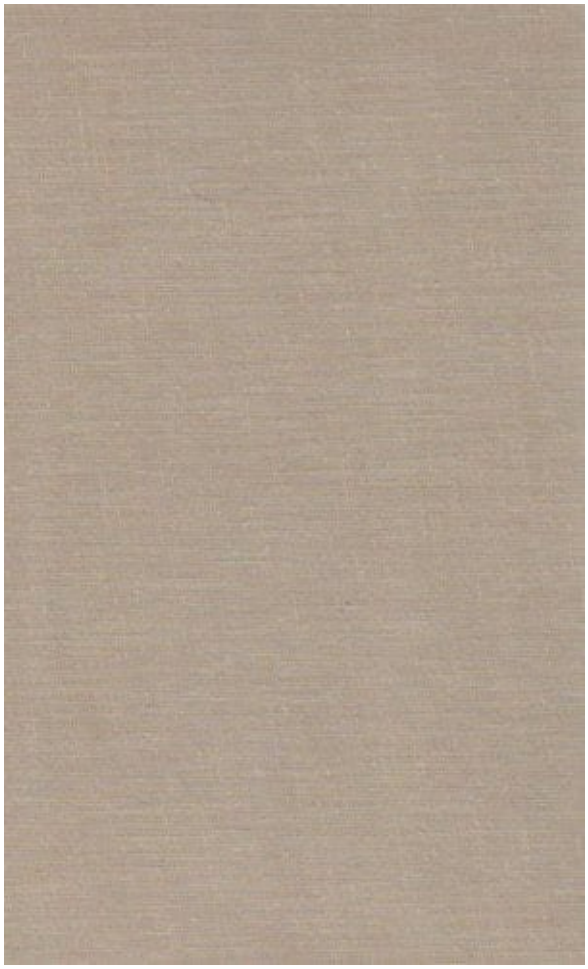
[34] 

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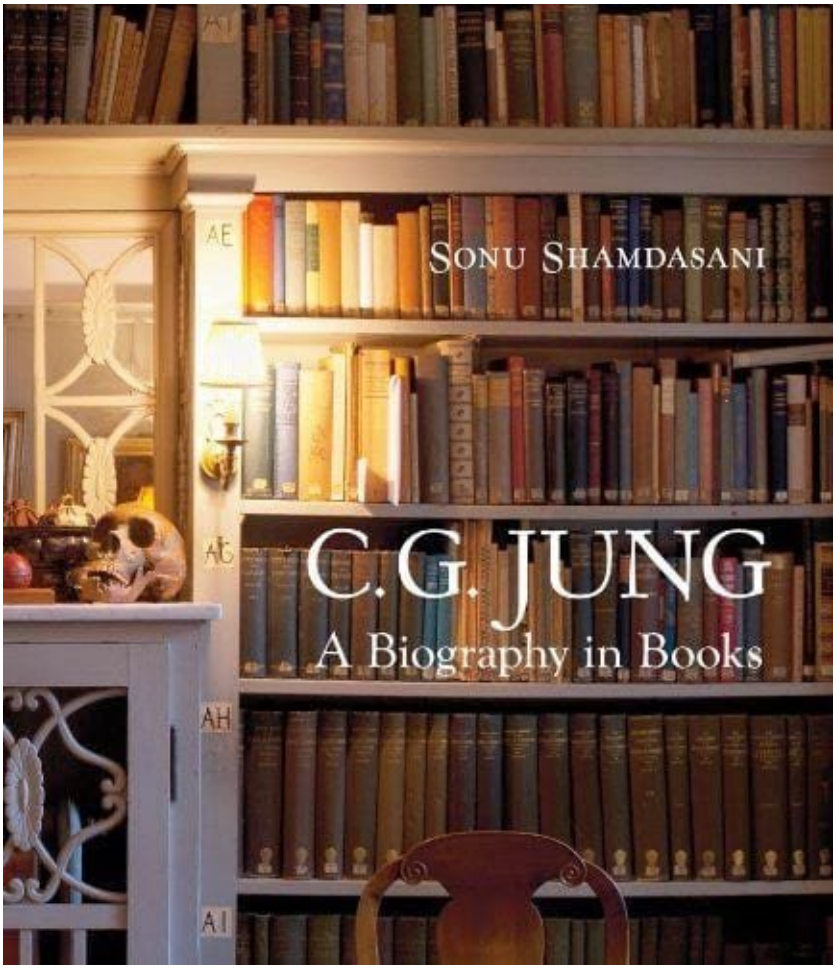

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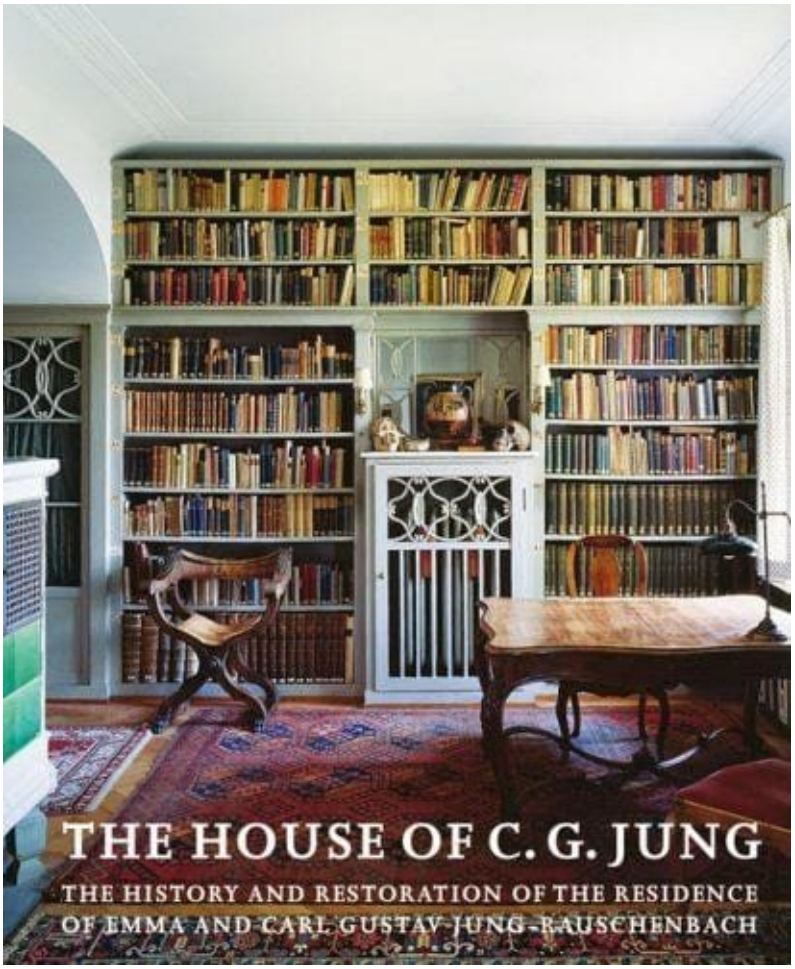

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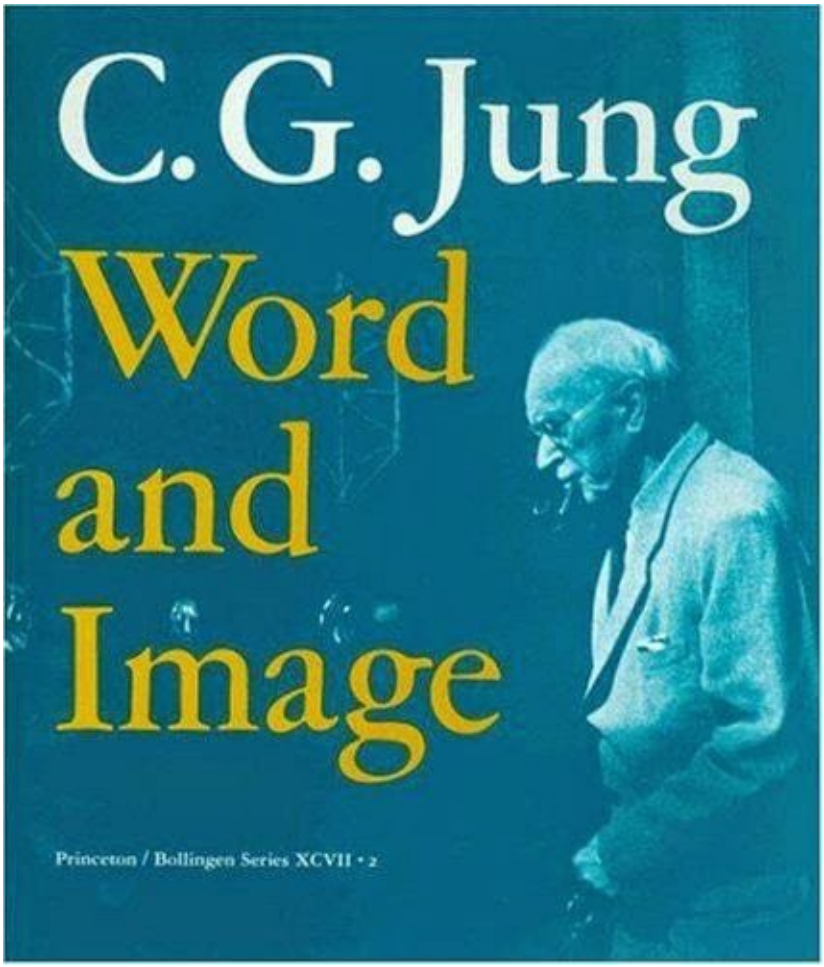

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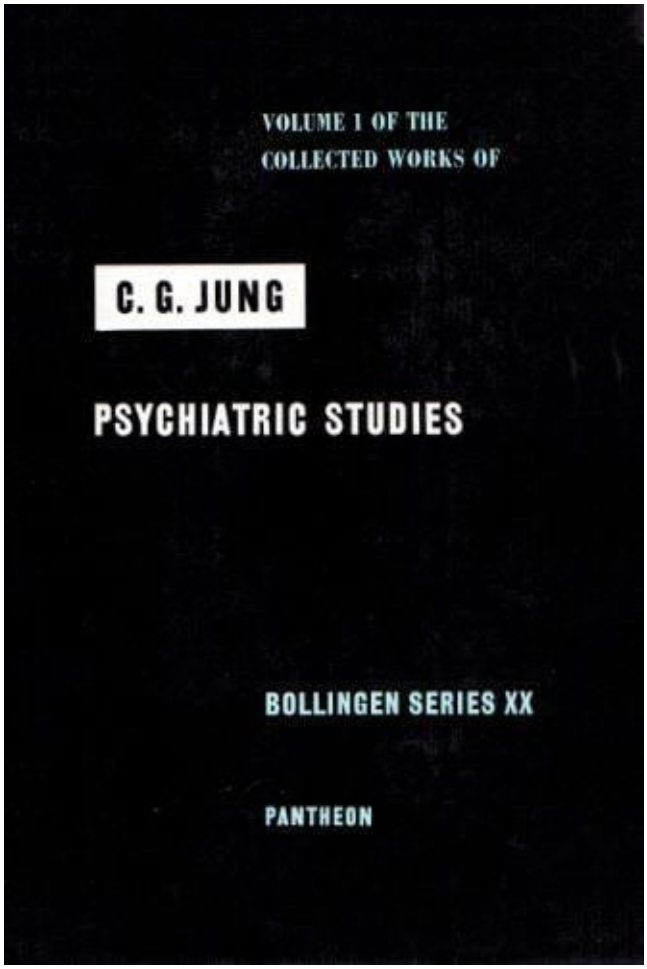

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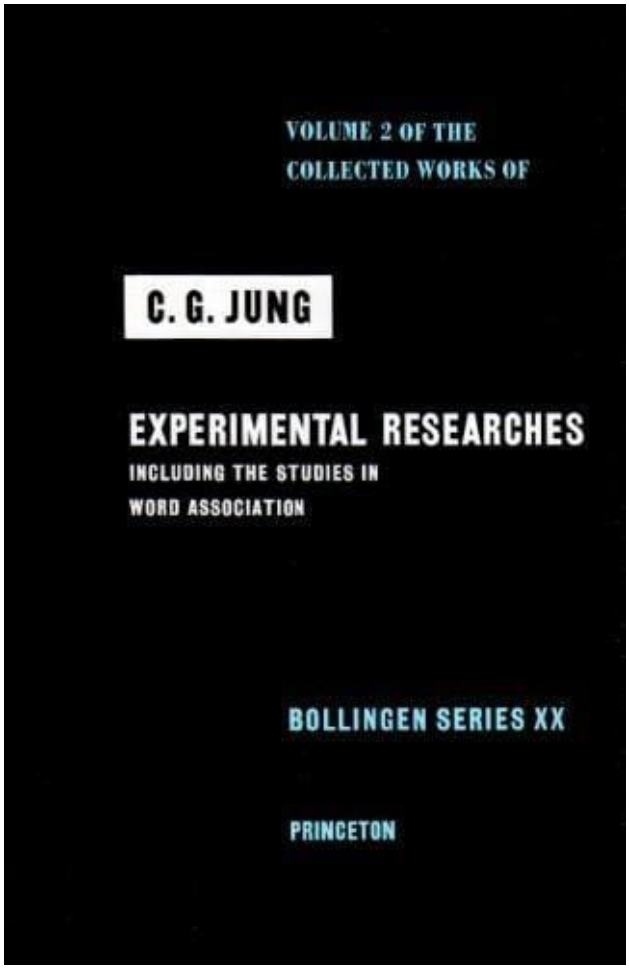

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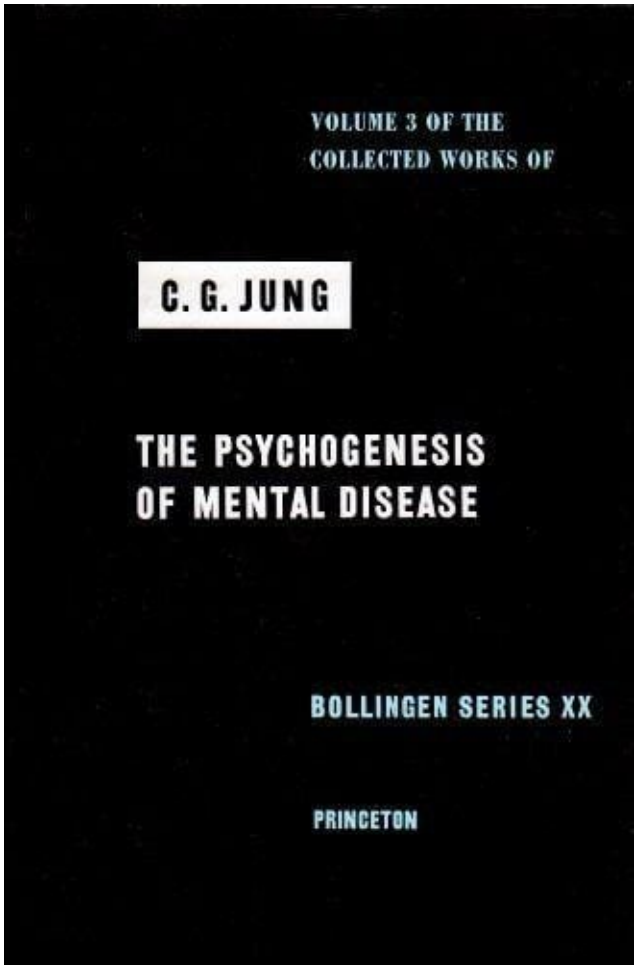

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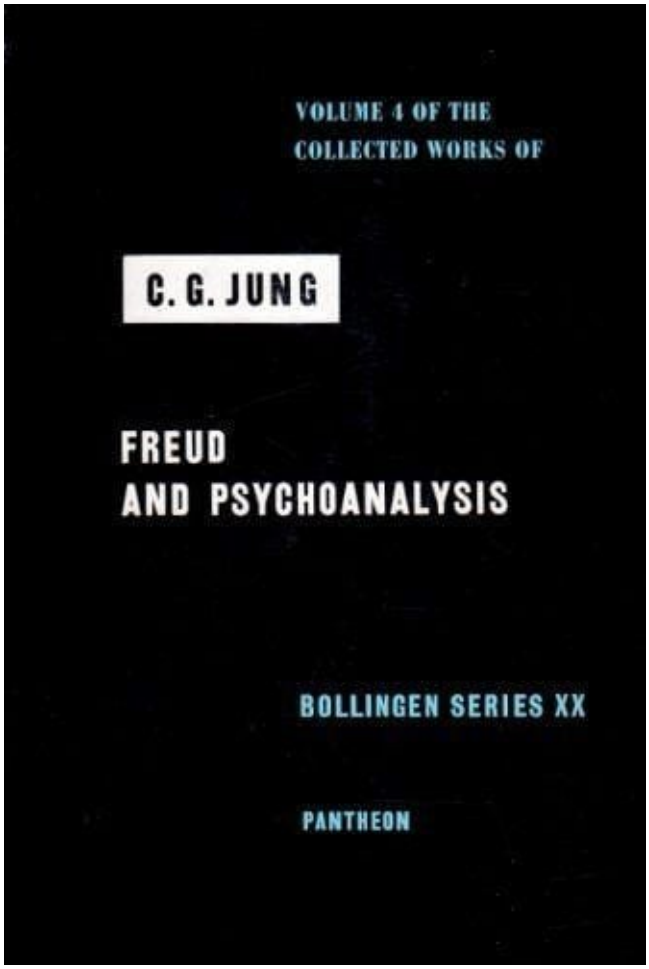

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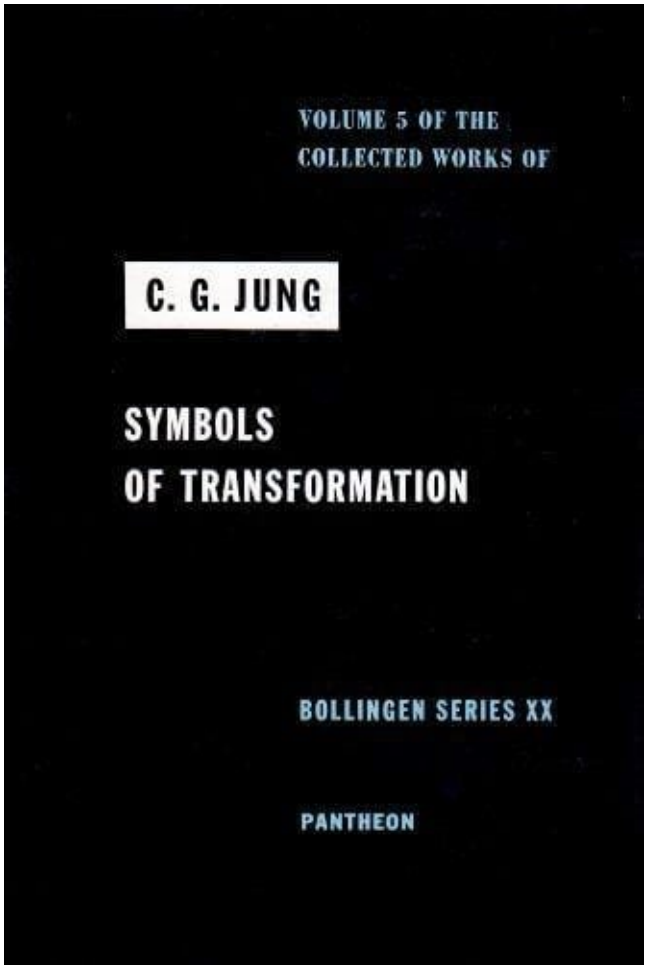

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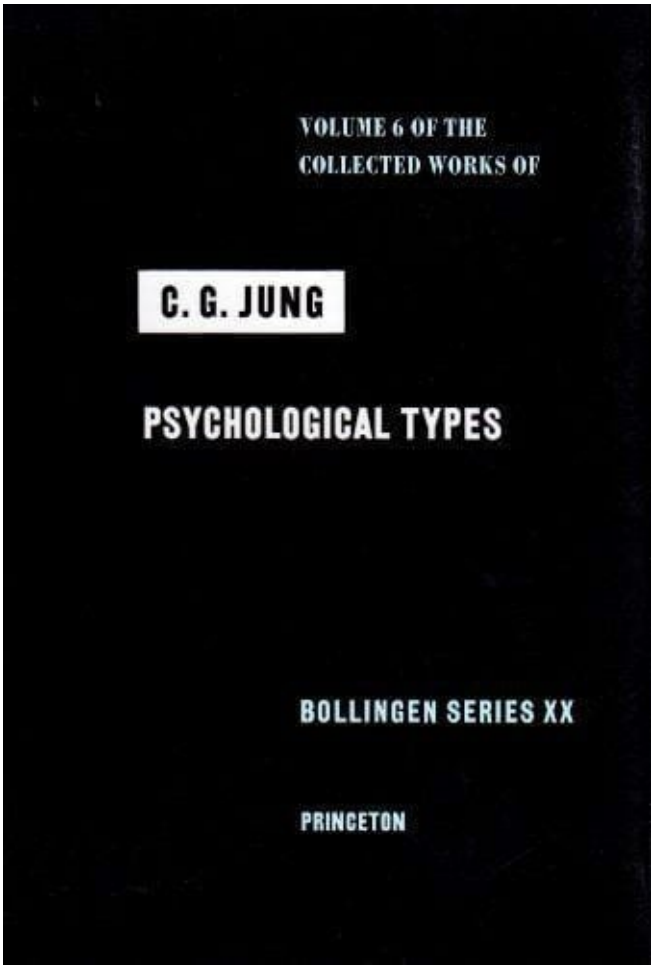

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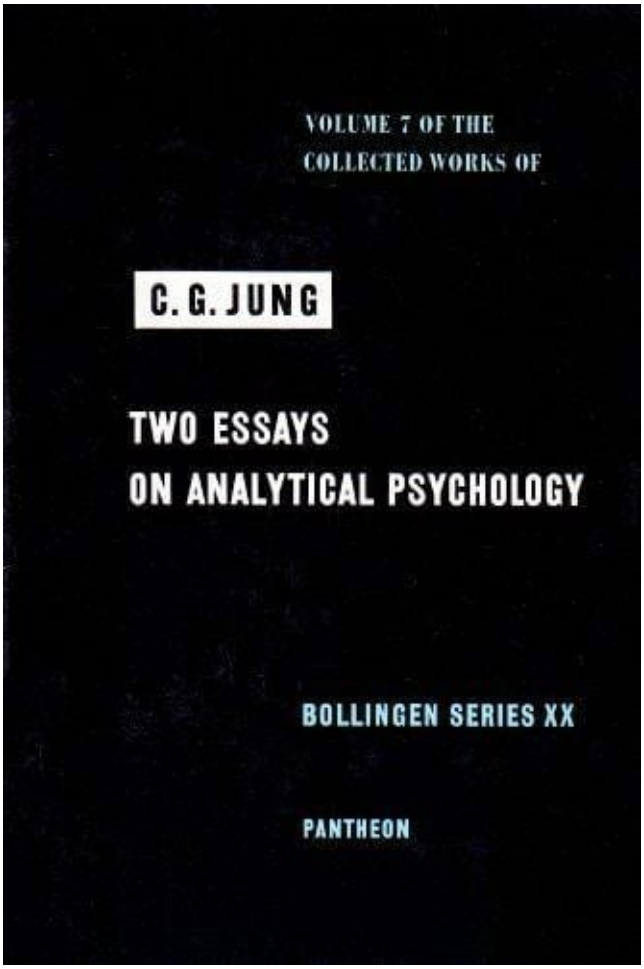

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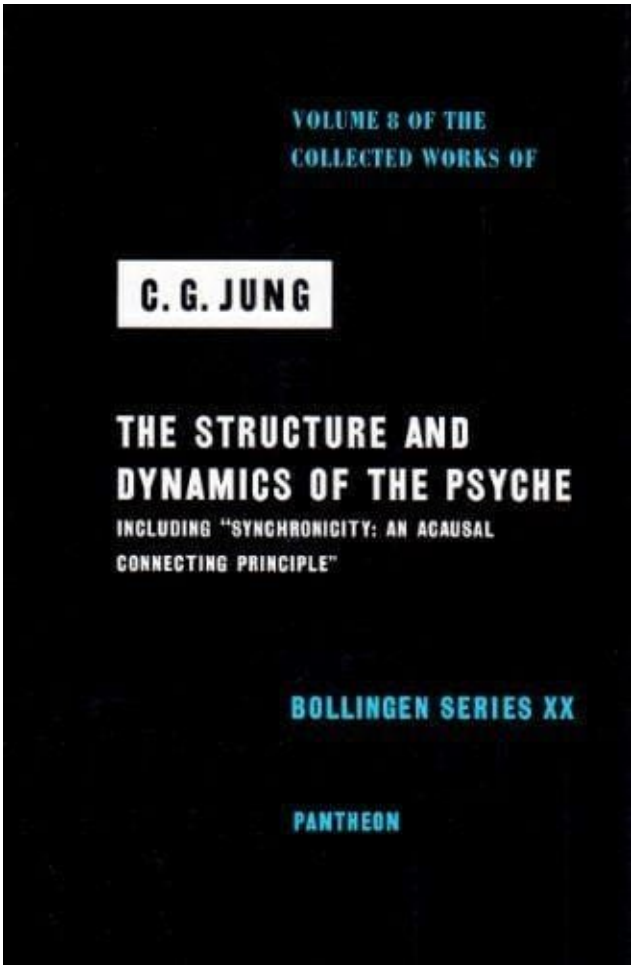

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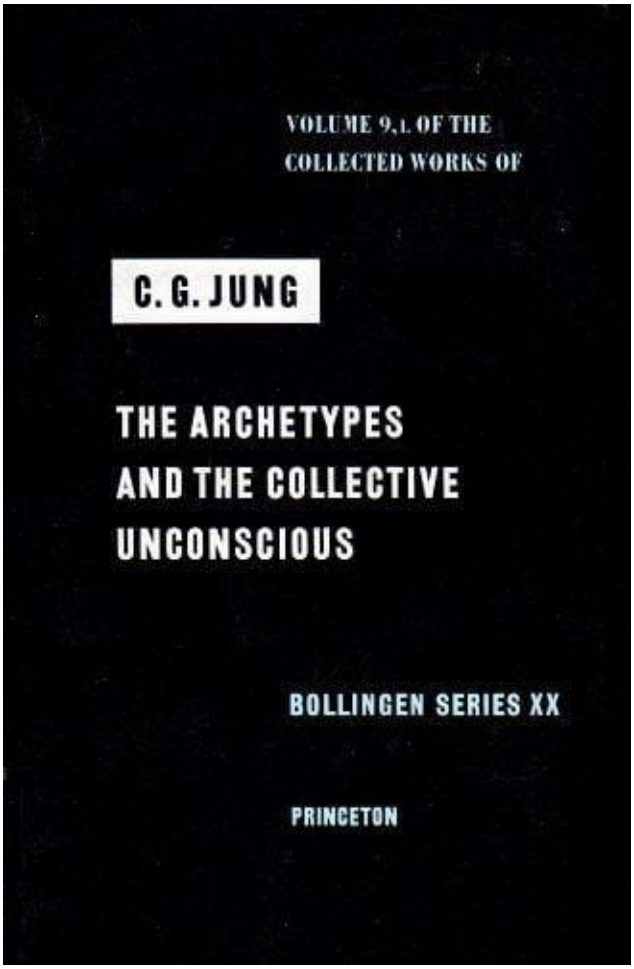

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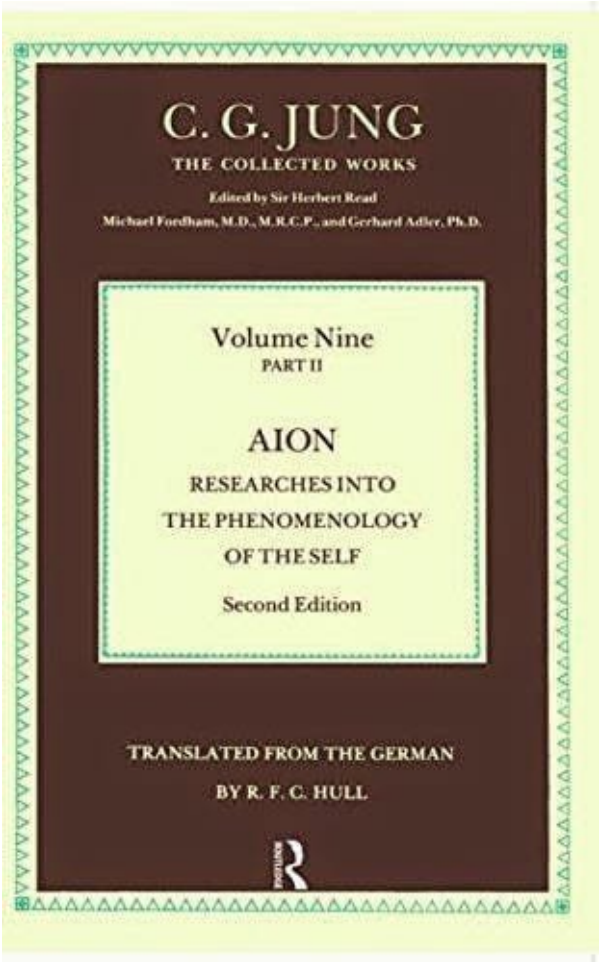
[63] 

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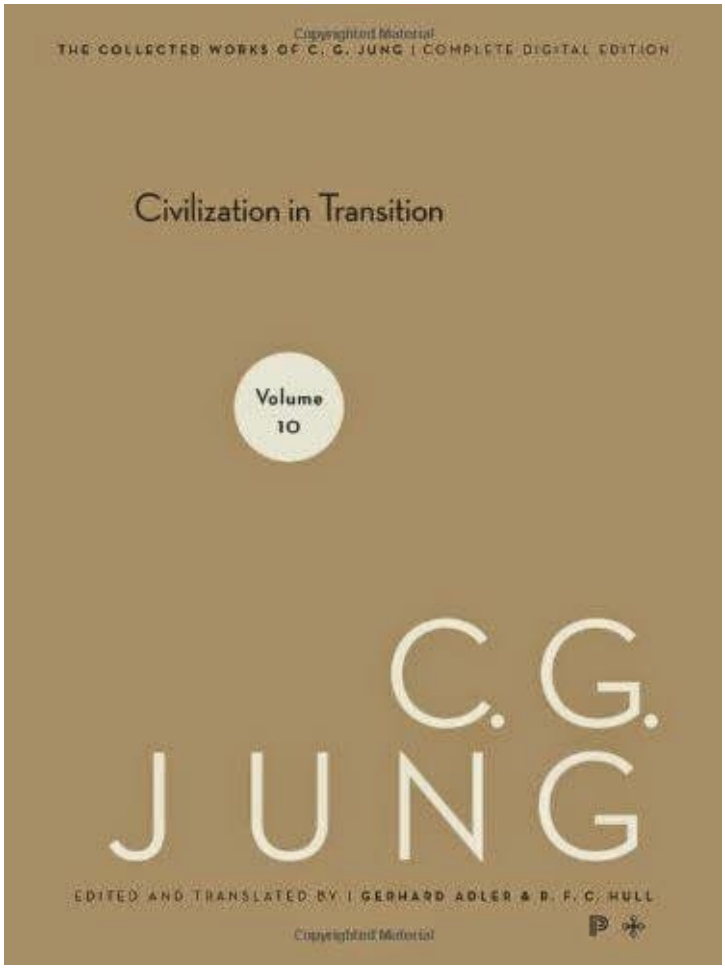
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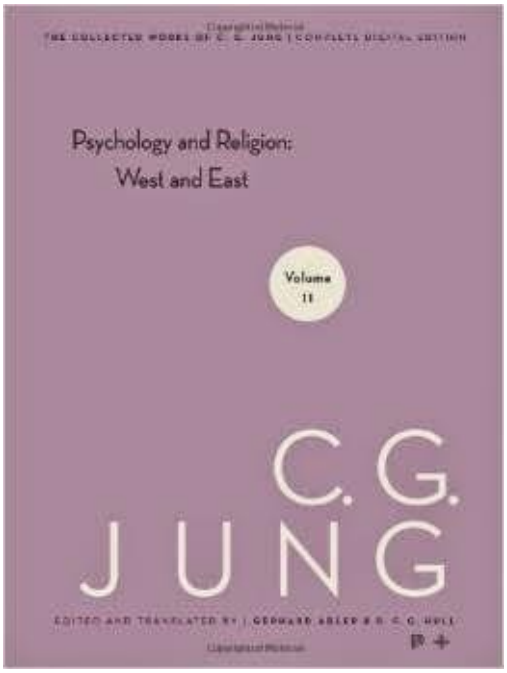
[68] 

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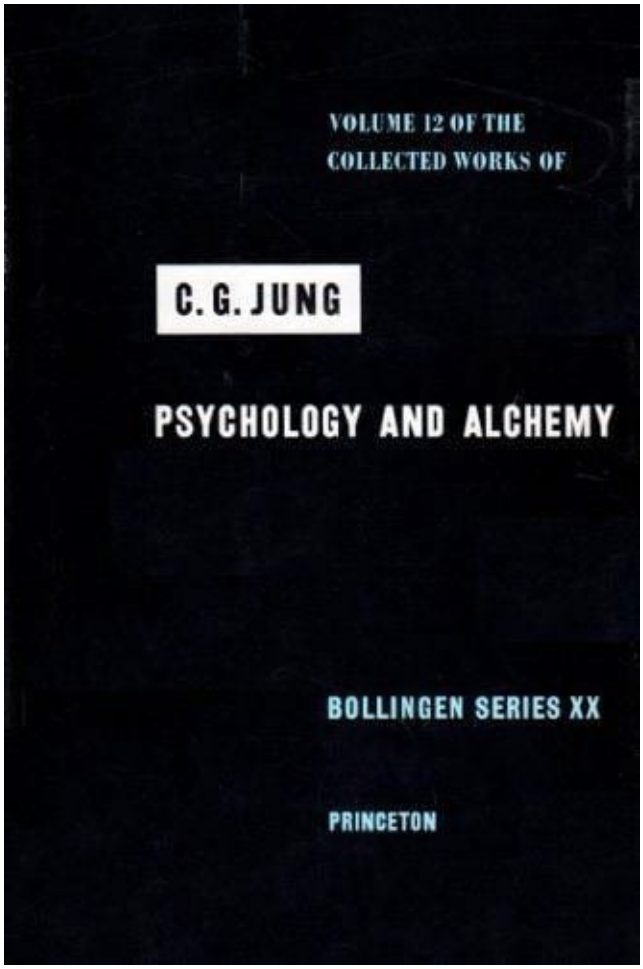

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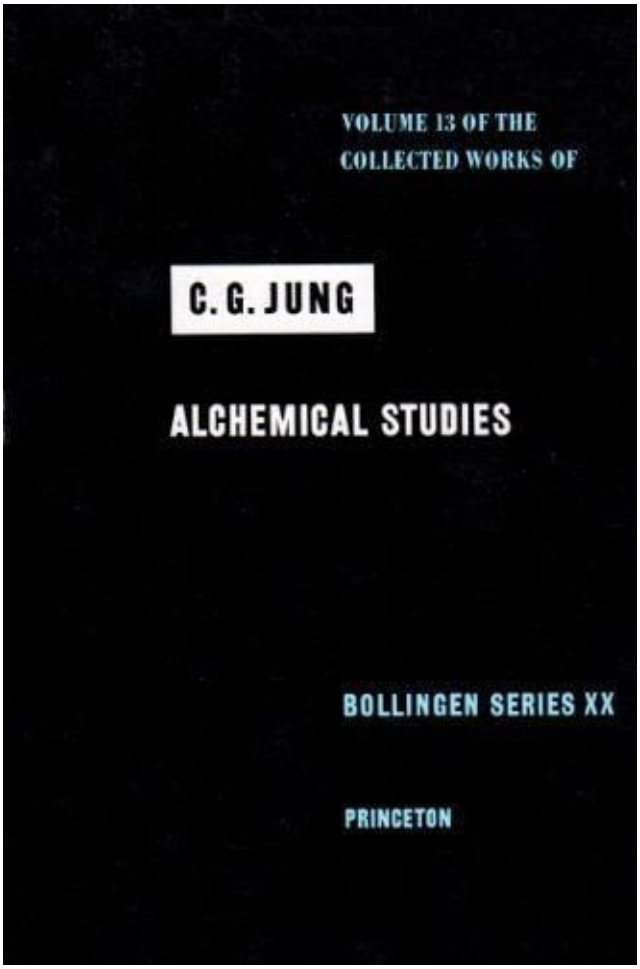

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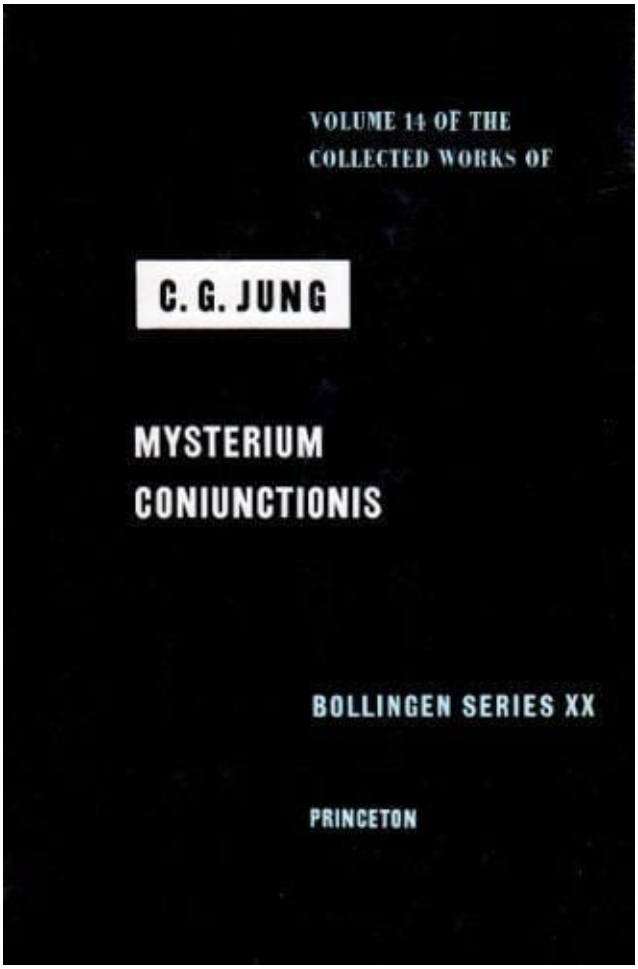

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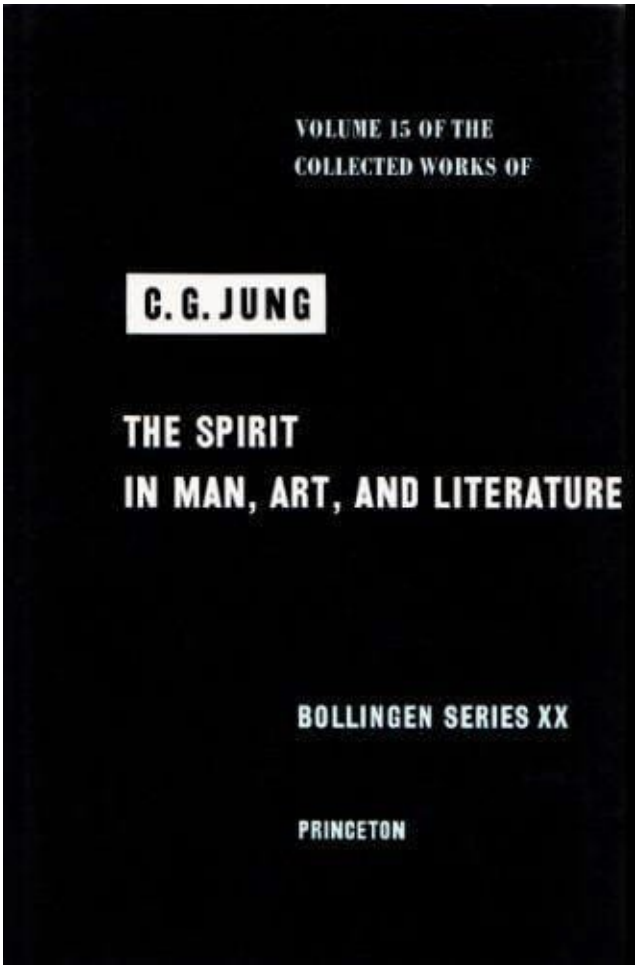

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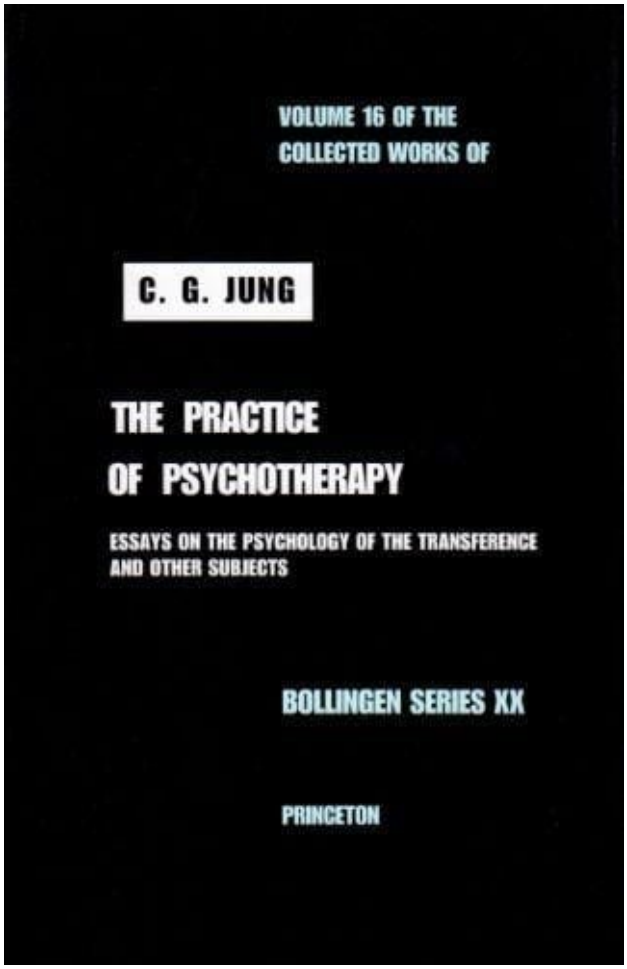

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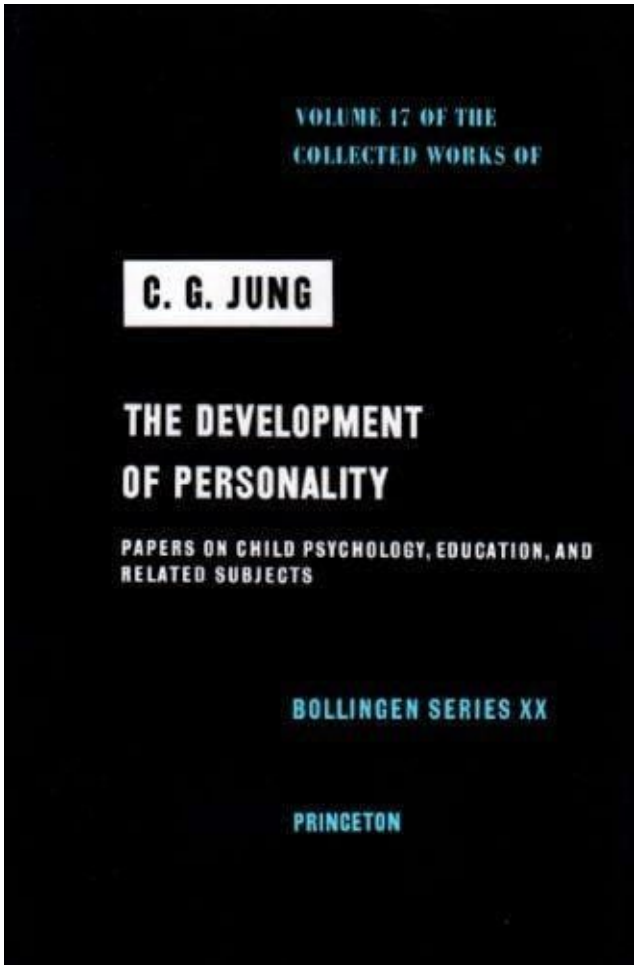

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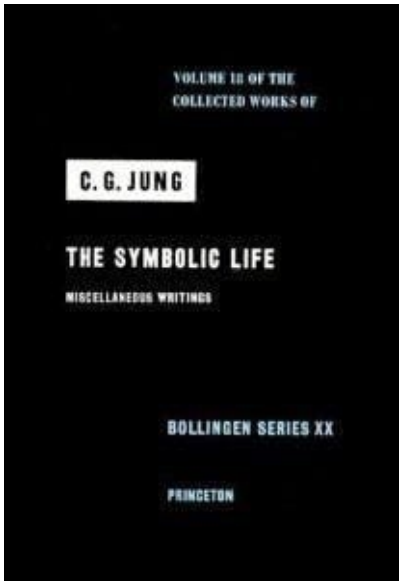
[89] 

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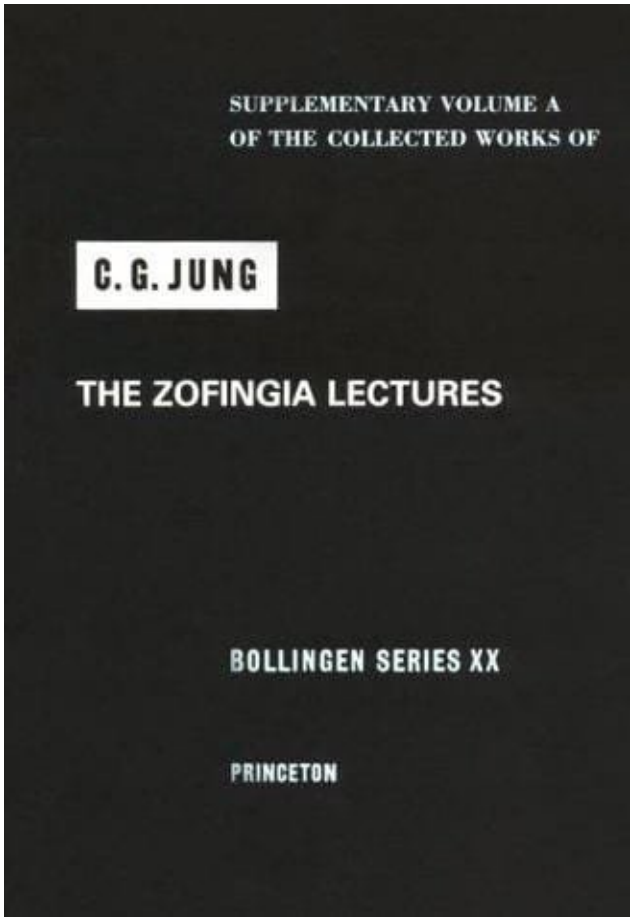

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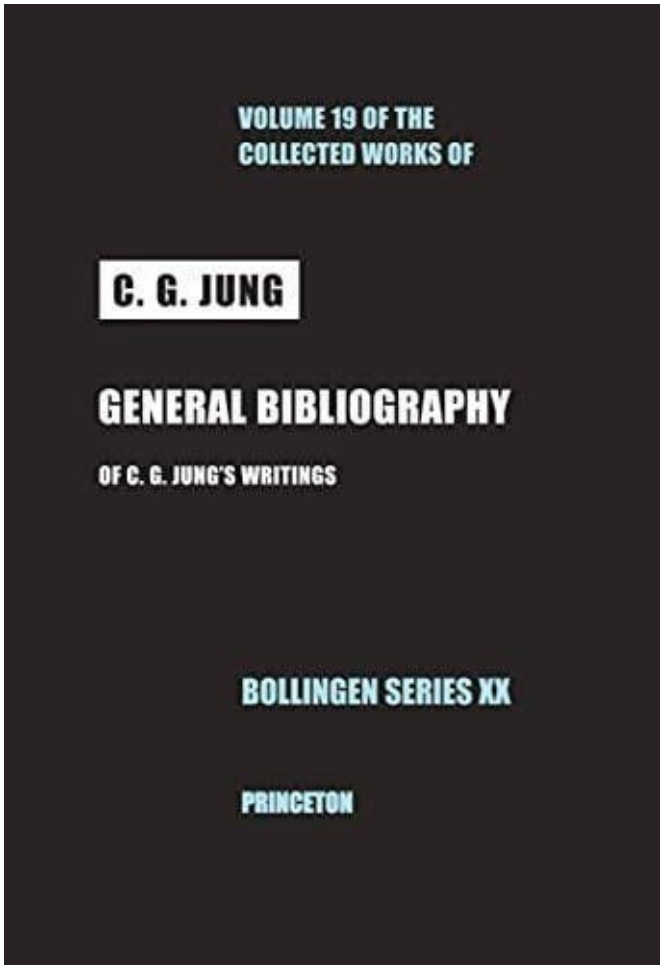

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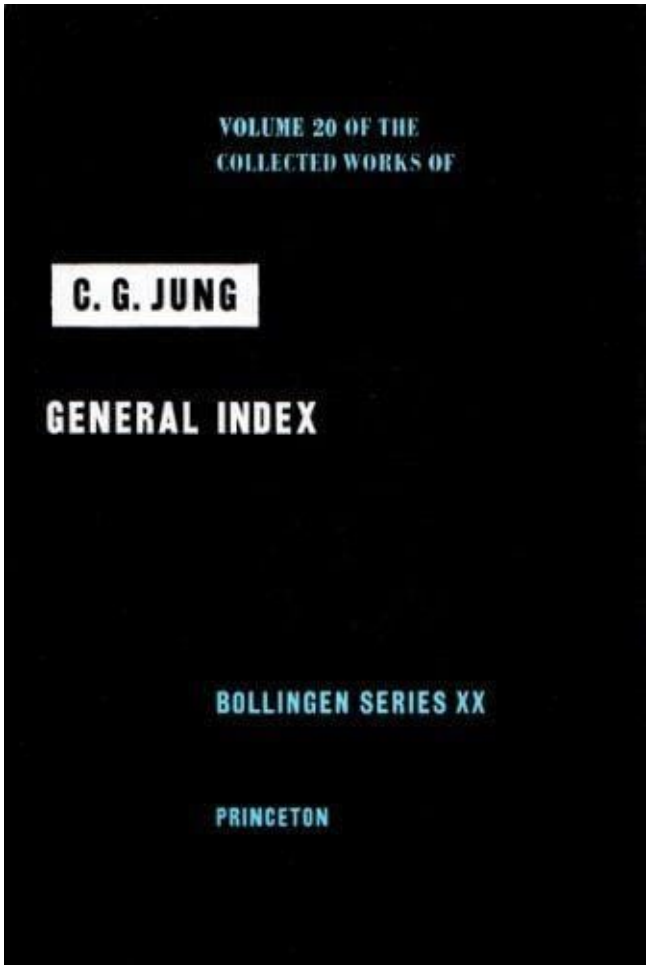

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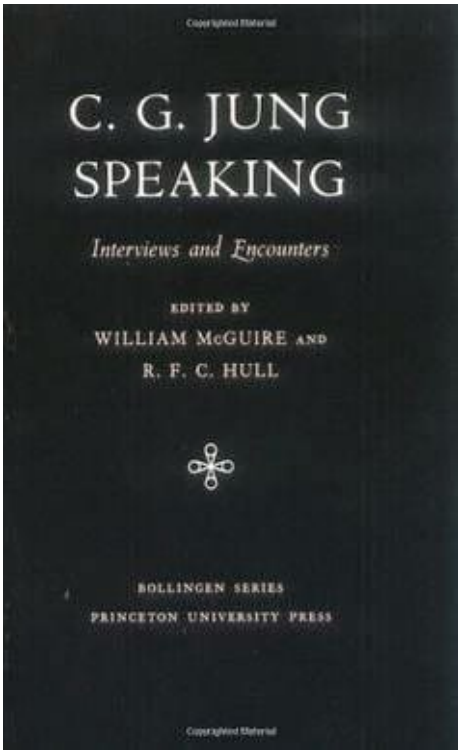
[97] 

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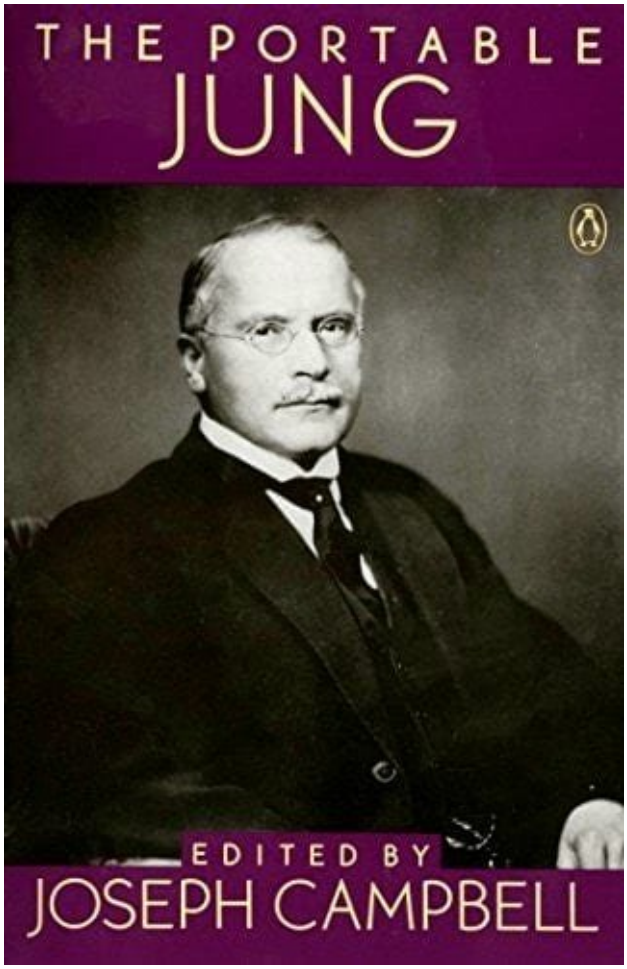

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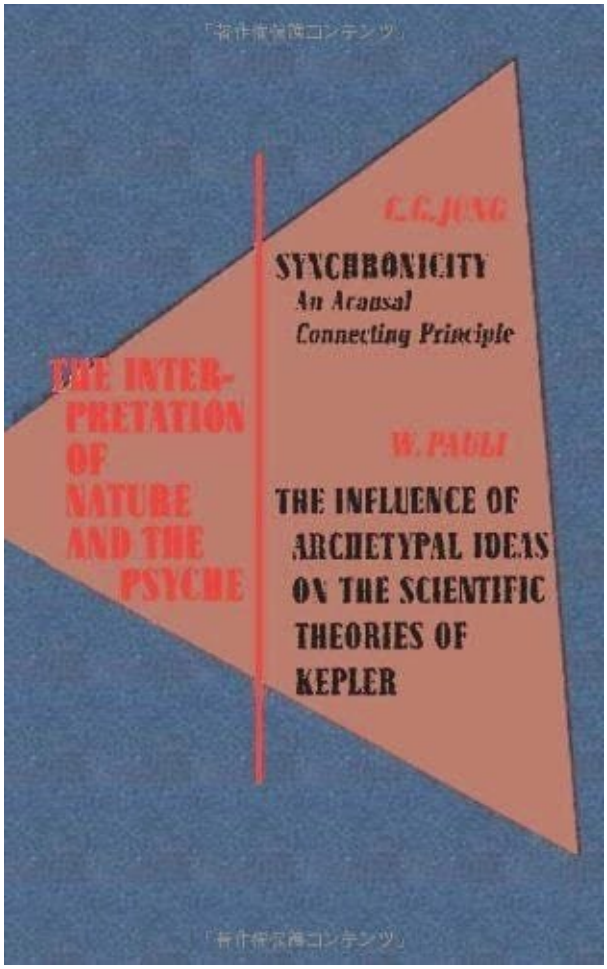

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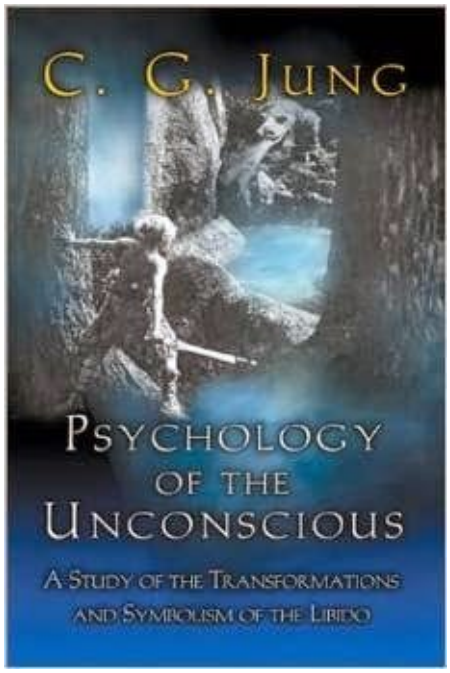
[103] 

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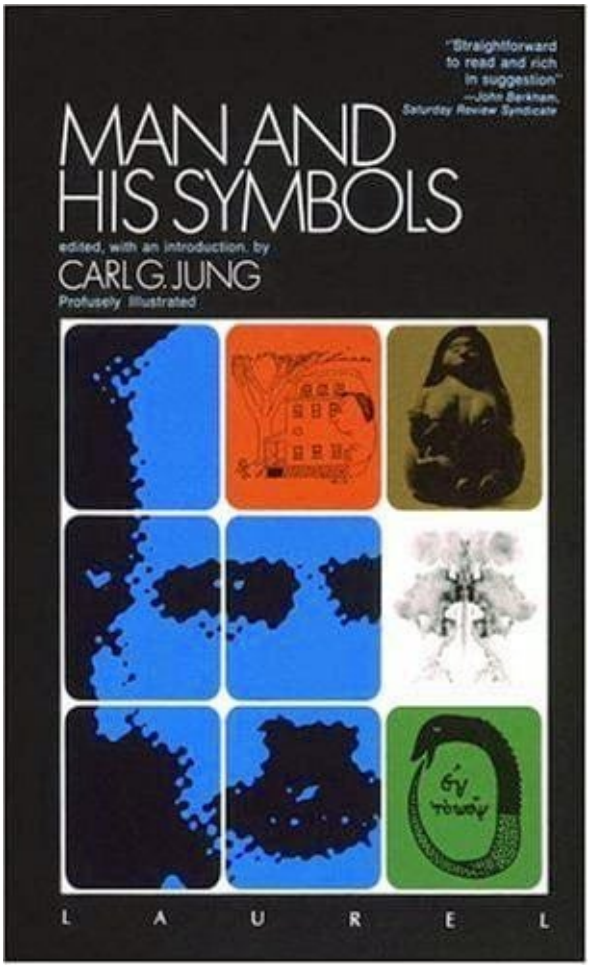
[106] 

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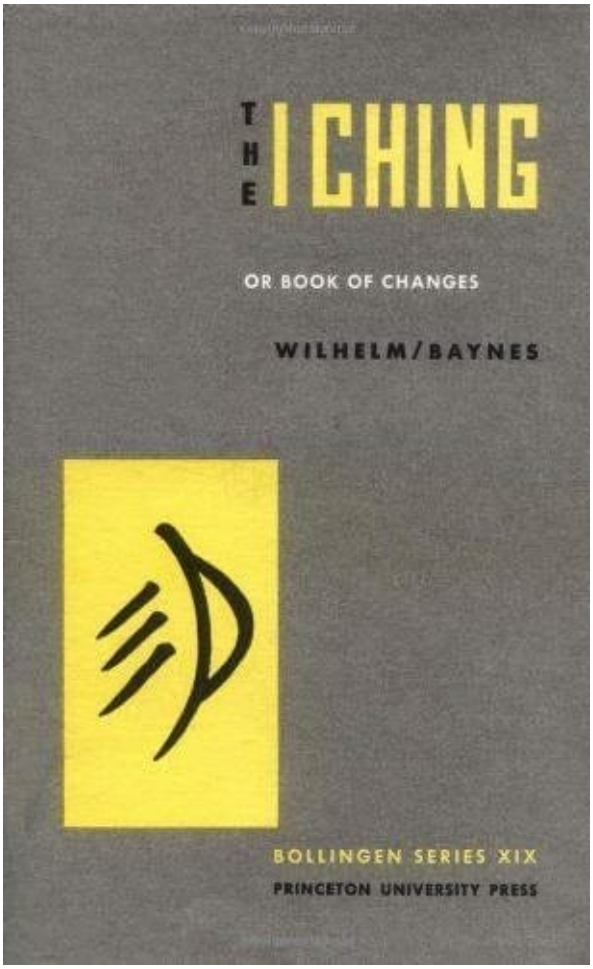
[108] 

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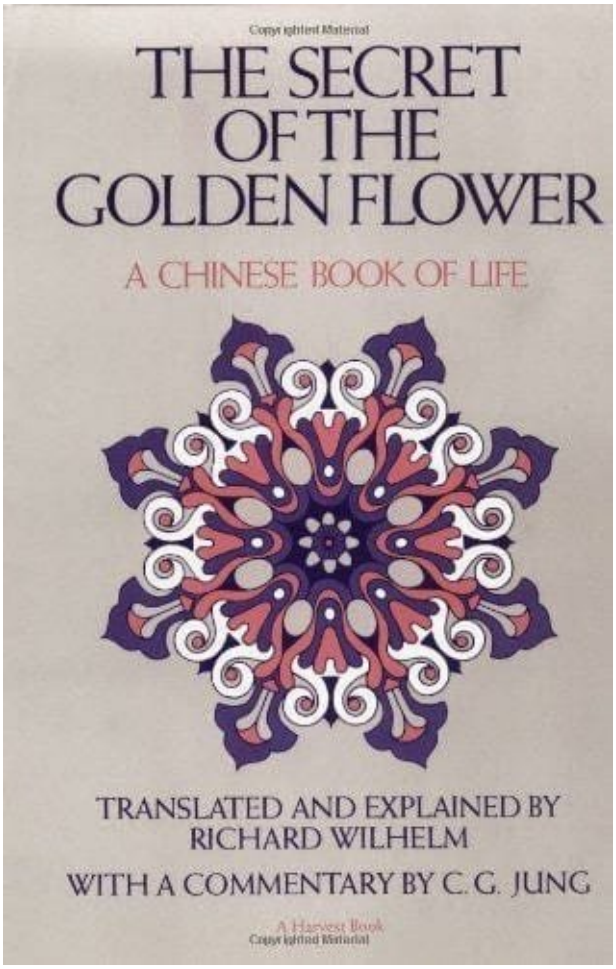
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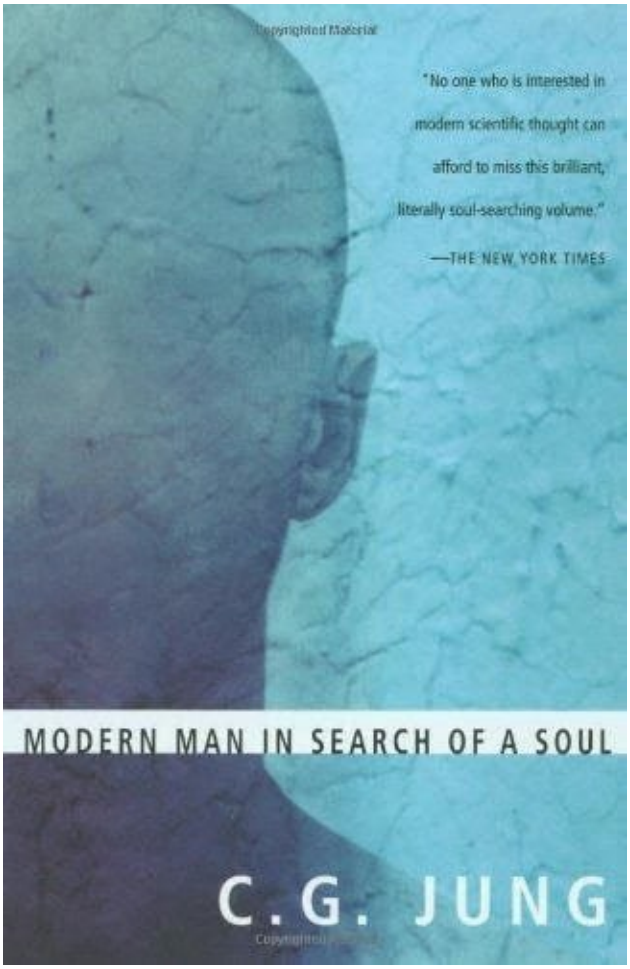
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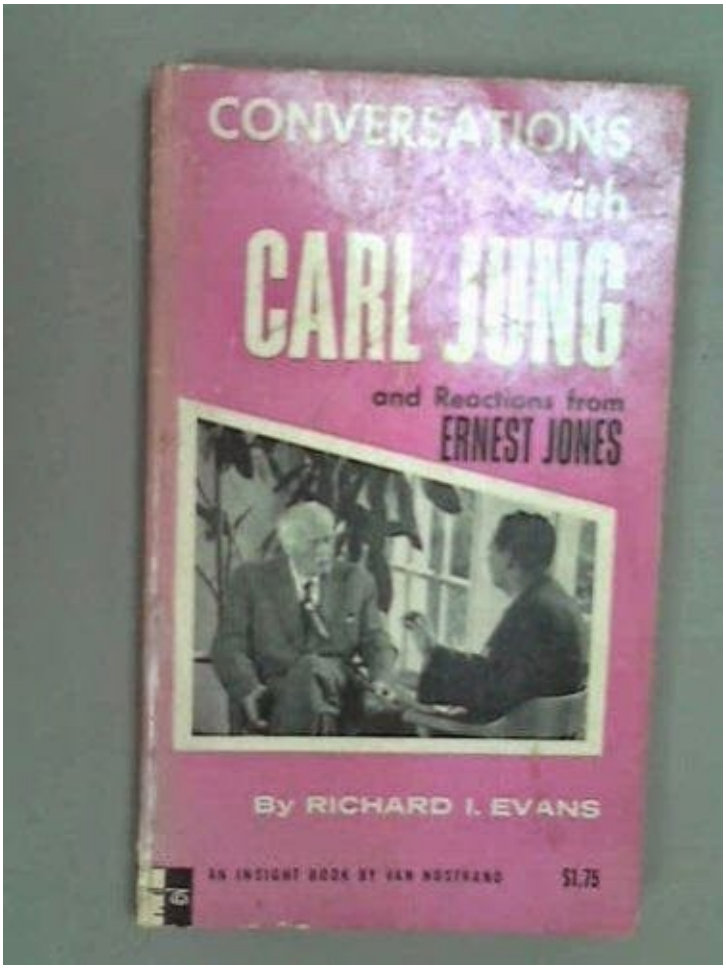

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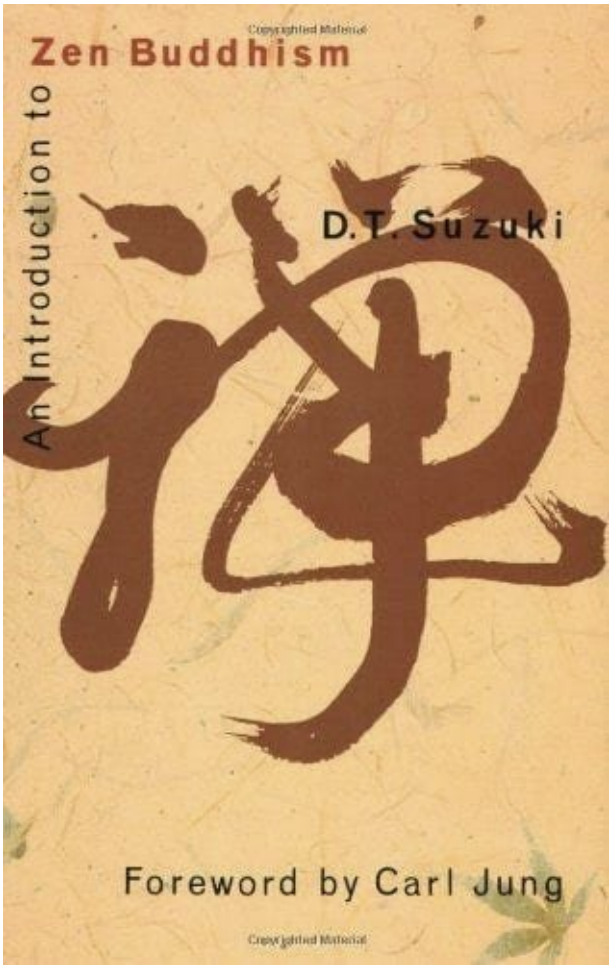

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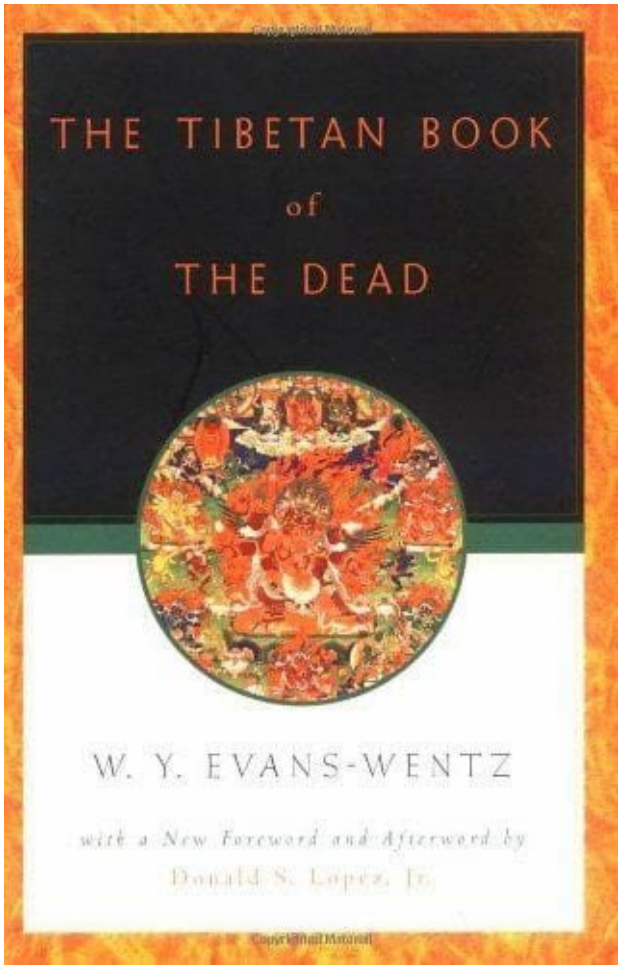

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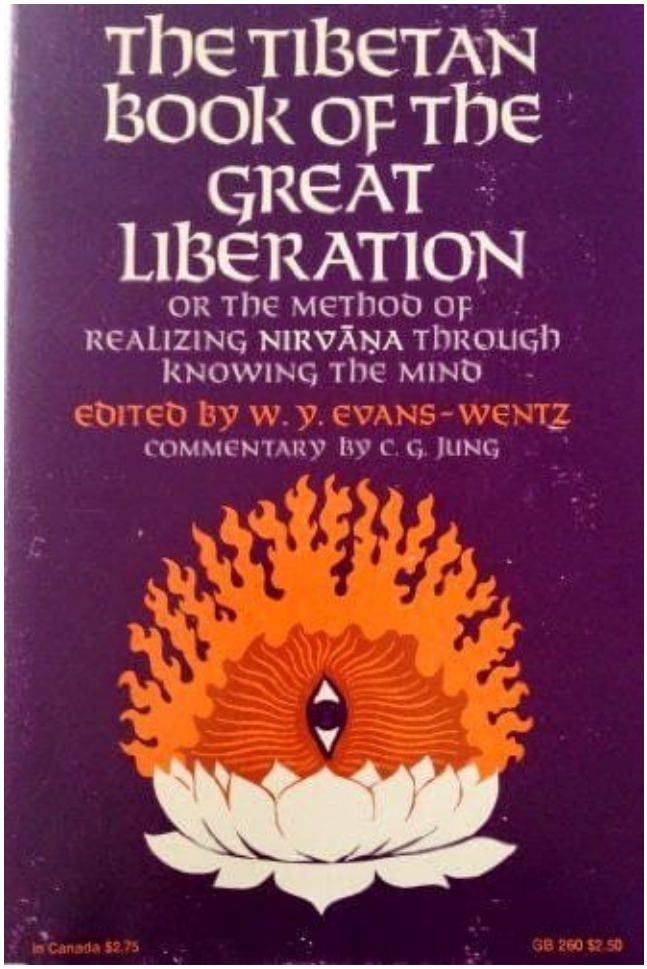
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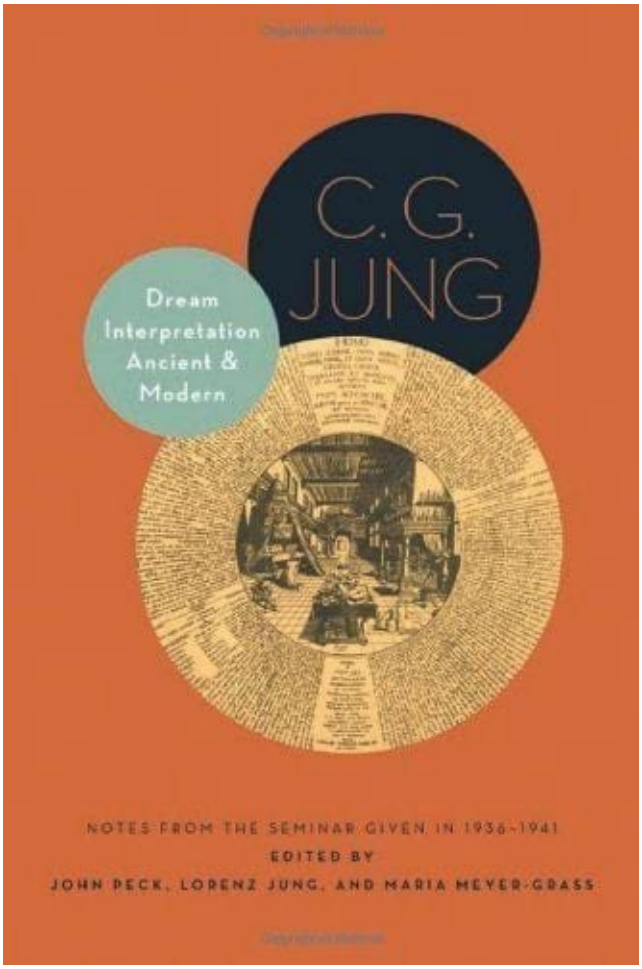
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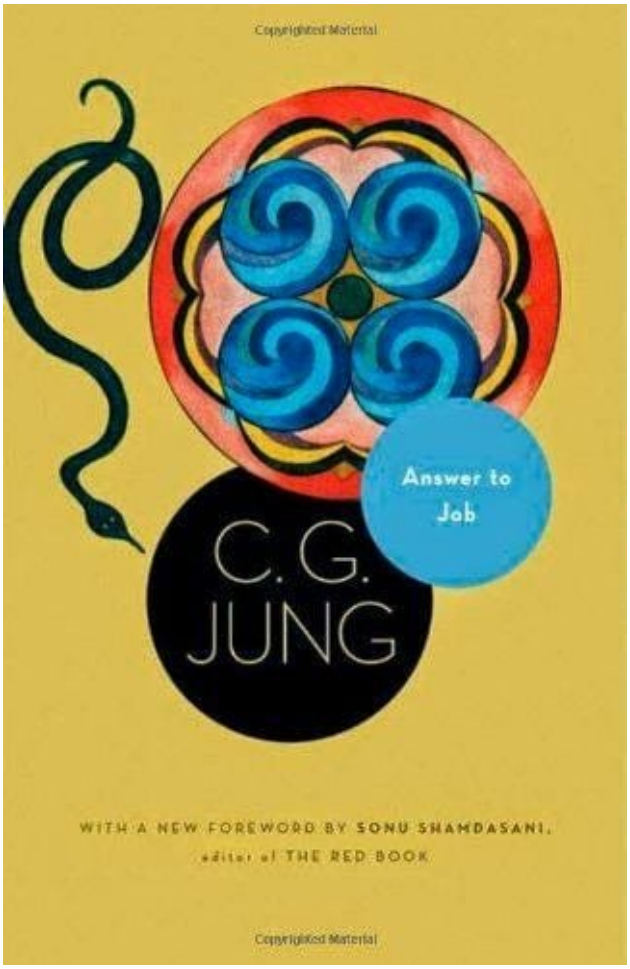

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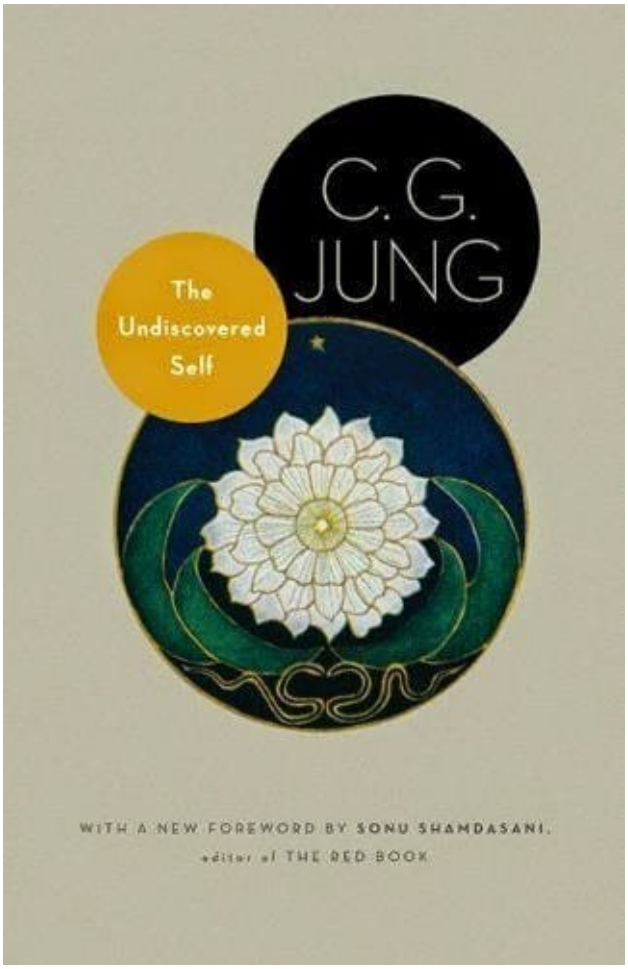

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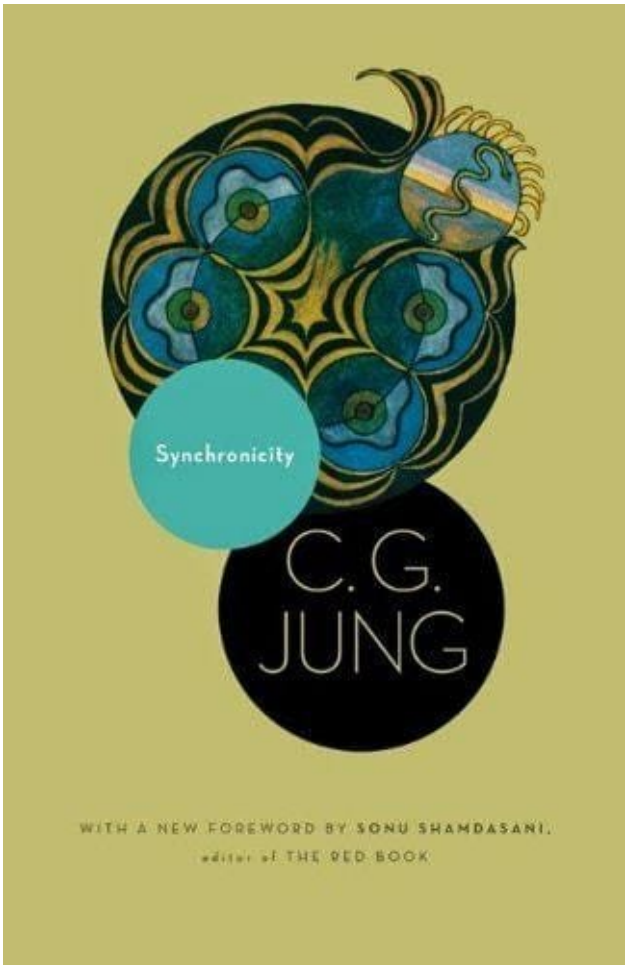

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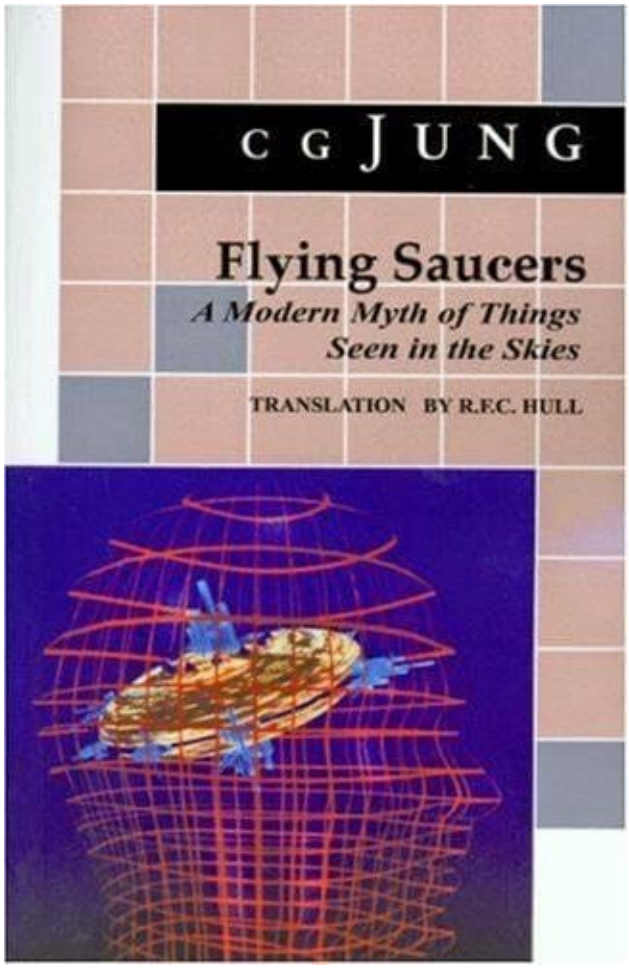

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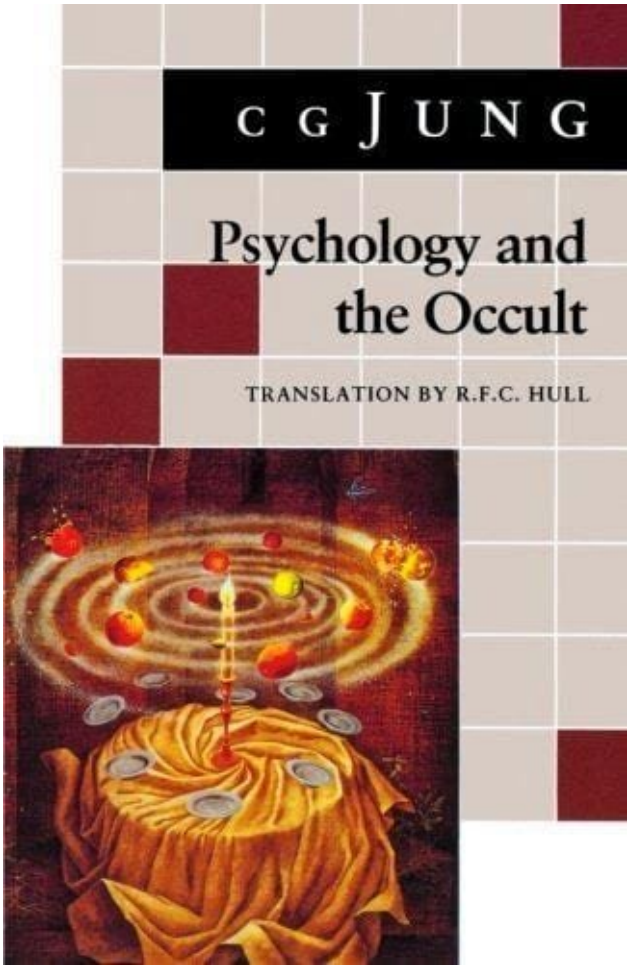

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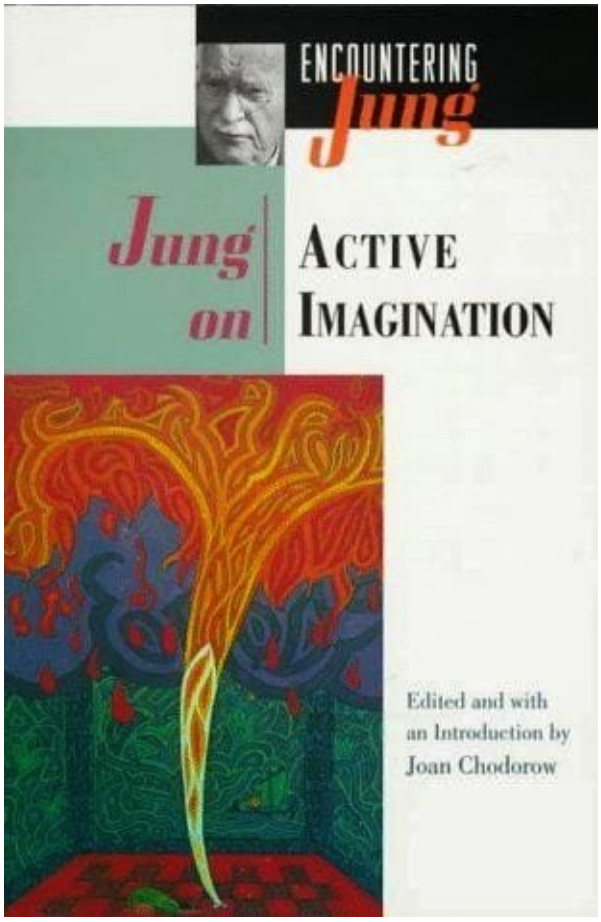
[134] 

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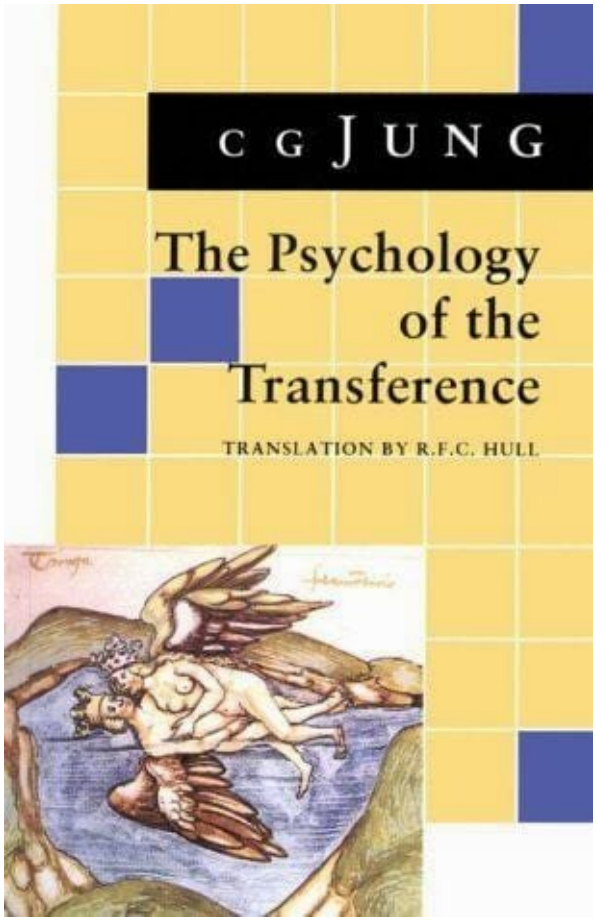
[136] 

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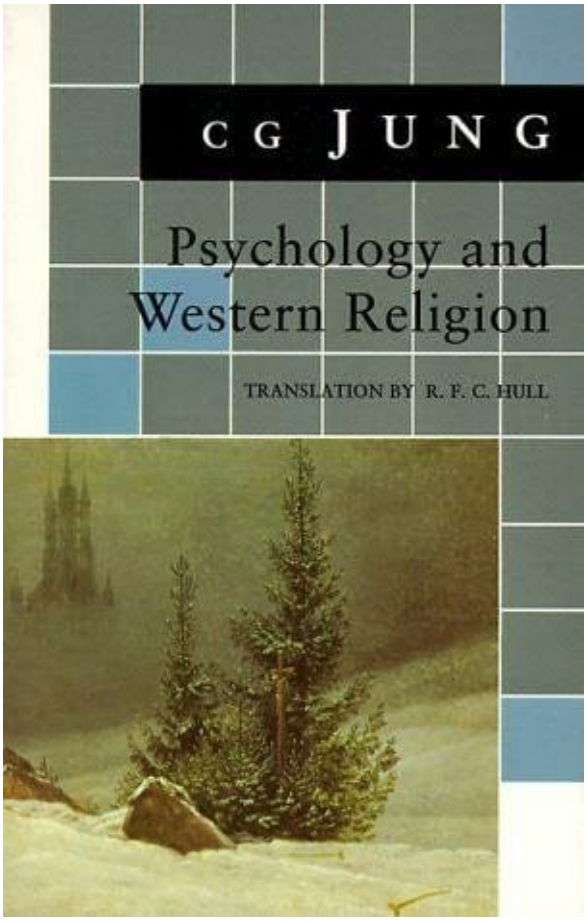
[138] 

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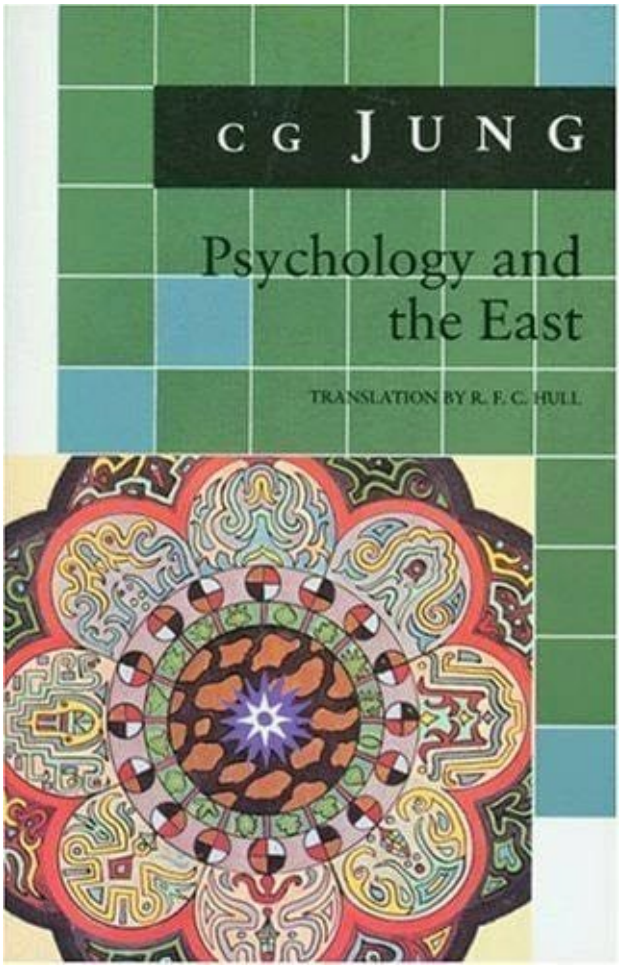

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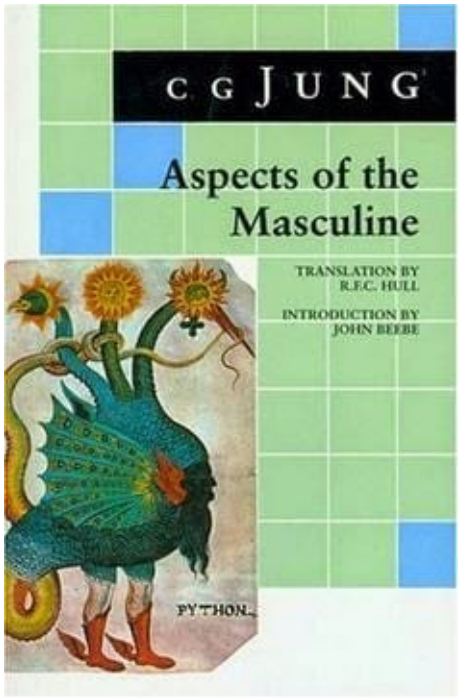
[142] 

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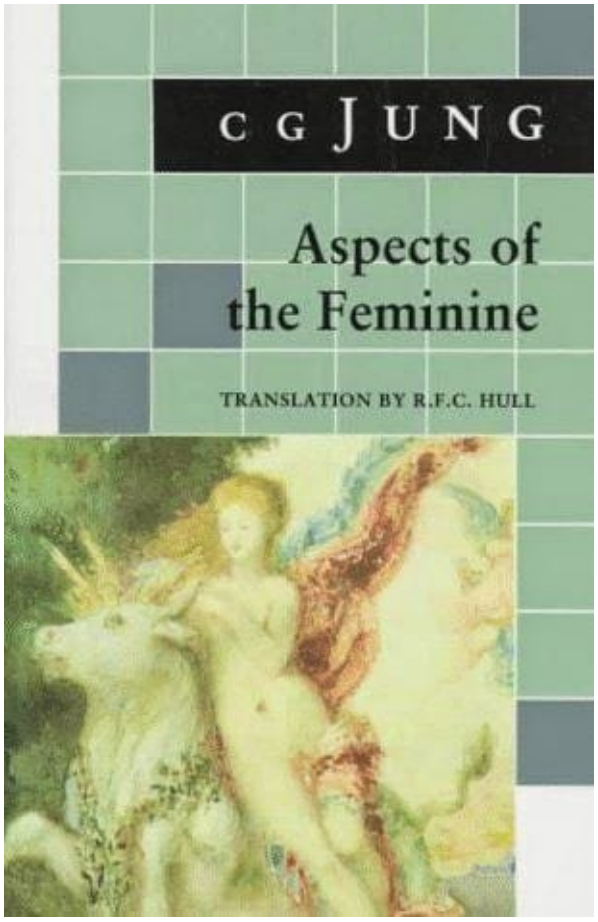
[144] 

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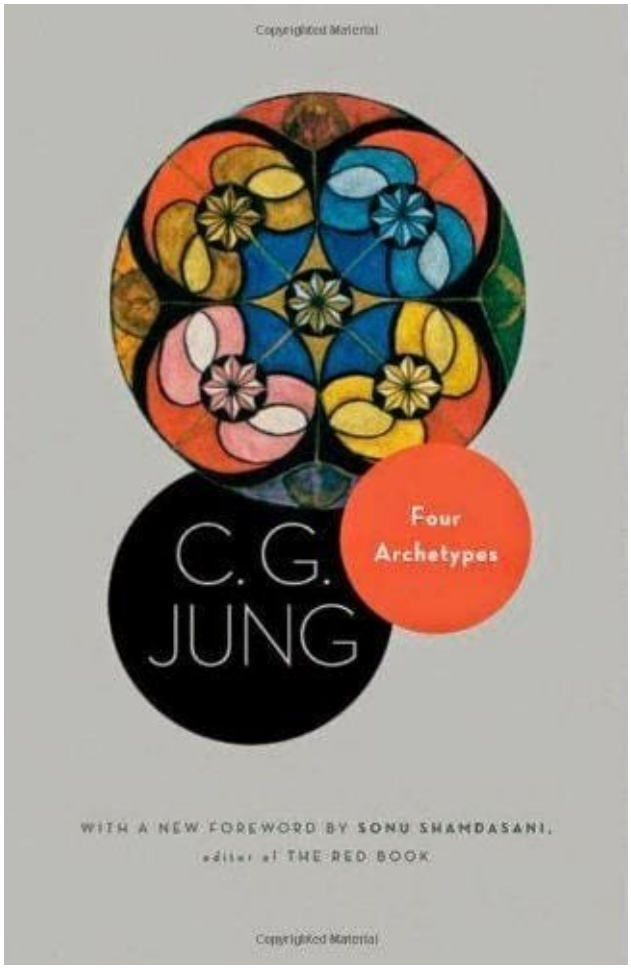

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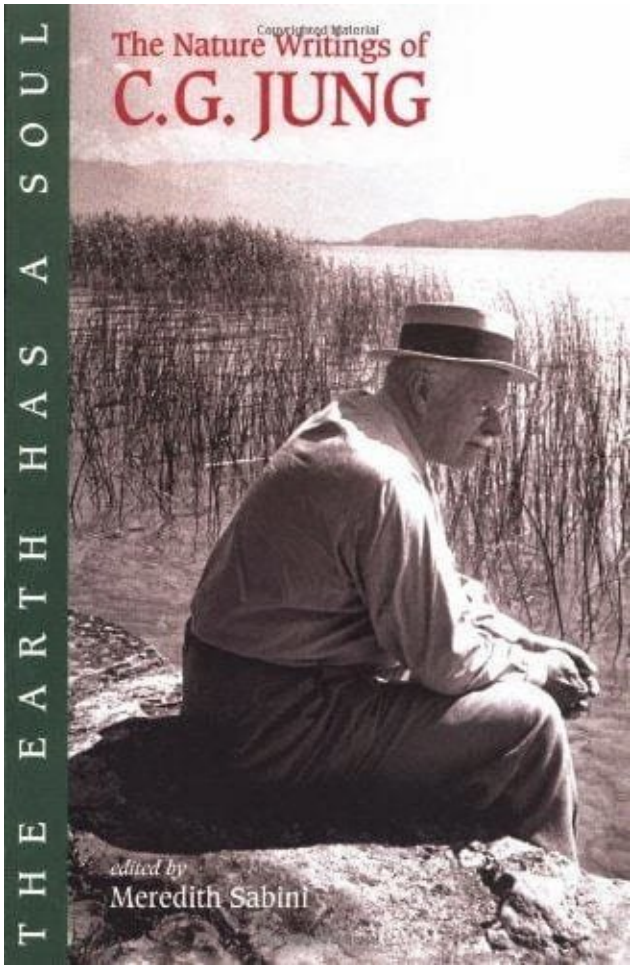

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[152]Books by Carl Jung

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Carl Jung on the Spiritual Exercises of the West **(2020-11-09 04:56)**

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[1]Letters Volume I

[2]

[Carl Jung on the Spiritual Exercises of the West]

Dear Pastor van Dijk, 25 February 1946

566

The question of meditation is really a problem of the first order.

I have read your brochure and gather that you want to put spiritual exercises on a Protestant basis.

Two different ways have developed in the West.

One is historical and probably originates in Benedictine contemplation Benedictine mysticism, the Victorines, and in particular the Itinerarium of St. Bonaventura .

Then we have the exercises of Loyola, stemming from Islam.

All these various Christian methods of contemplation and meditation have one thing in common : the image to be meditated upon as well as the kind of meditation are presented to the candidate from outside.

This meditation can do no more than merely fill out the image given.

If you want to compare the technique of modern psychotherapy with these old methods, you could understand it as something similar, since here too certain contents are reflected upon and observed though the system is different. In psychotherapy, dreams are subjected to meditative observation for the purpose of restoring the broken connection between consciousness and the unconscious or integrating the latter's contents.

In this case, of course, no external object is prescribed for conscious meditation, it is always provided by the unconscious.

This kind of psychic experience goes back historically to philosophical alchemy, and in ecclesiastical tradition has superficial connections with the sects of the Free Spirit (13th cent.)

The two Christian trends have a considerably deeper connection with the psychology of Origen.

But the real source is to be found outside and prior to Christianity in those peculiar psychic processes reported by Apuleius in his Metamorphoses/ and in the Mithras Liturgy, the Acts of Thomas and of John.

With best thanks for your brochure,

Yours sincerely, C.G. Jung Letters Vol. 1, Pages 415-416.

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=33PCBYO1W3YAU&dchild=1&keywords=jung+letters+volume+1&qid=1604916096&sprefix=jun
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/2fe11-loyola.jpg

Carl Jung: It was as if my diaphragm were made of iron and were becoming red-hot-a glowing vault. (2020-11-10 04:54)

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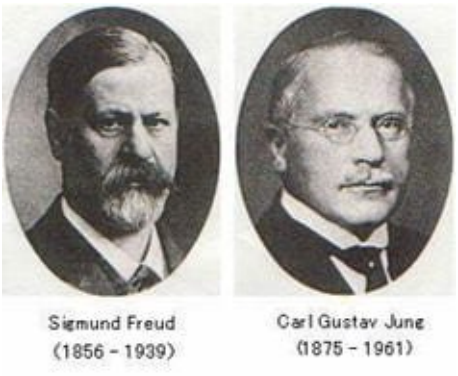

[1]Jung’s Last Years

While Freud was going on this way, I had a curious sensation.

It was as if my diaphragm were made of iron and were becoming red-hot-a glowing vault.

At that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was about to topple over on us.

I said to Freud: "There, that is an example of a so-called catalytic exteriorization phenomenon."

"Oh come," he exclaimed. "That is sheer bosh."

"It is not," I replied. "You are mistaken, Herr Professor.

And to prove my point I now predict that in a moment there will be another such loud report!"

Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty.

But I knew beyond all doubt that the report would come again. Freud only stared aghast at me. Carl Jung, Jung’s Last Years, Page 36.

1. https://www.amazon.com/Jungs-Years-Essays-Jungian-Classics/dp/0882145053/ref=sr_1_1?dchild=1&keywords=jung%27s+last+years&qid=1605002578&sr=8-1

Carl Jung: It is a desire, an ardent longing and even greed for God; I would not call it love. (2020-11-10 04:57)

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[1]

[2]Civilization in Transition

Northern India is characterized by the fact that it is part of the immense Asiatic continent.

I noticed a frequent note of harshness in the way the people talked to each other, recalling harassed camel-drivers or irritable horse-dealers.

The variety of Asiatic costumes here supersedes the immaculate whiteness of the mild plant-eaters.

Women’s dresses are gay and provocative.

The many Pathans, proud, unconcerned, and ruthless, and the bearded Sikhs, with their contradictory character—over-masculine brutality combined with melting sentimentality—give a strong Asiatic tinge to the appearance of the masses.

The architecture shows clearly how much the Hindu element has succumbed to the predominating Asiatic influence.

Even the temples of Benares are small and not very impressive, if it were not for their noisiness and dirt.

Shiva, the destroyer, and the bloodthirsty and blood-curdling Kali seem to be in the foreground.

The fat, elephant-headed Ganesha is also much in demand to bring good luck.

In comparison, Islam seems to be a superior, more spiritual, and more advanced religion.

Its mosques are pure and beautiful, and of course wholly Asiatic.

There is not much mind about it, but a great deal of feeling.

The cult is one wailing outcry for the All-Merciful.

It is a desire, an ardent longing and even greed for God; I would not call it love.

But there is love, the most poetic, most exquisite love of beauty in these old Moguls.

In a world of tyranny and cruelty, a heavenly dream crystallized in stone: the Taj Mahal.

I cannot conceal my unmitigated admiration for this supreme flower, for this jewel beyond price, and I marvel at that love which discovered the genius of Shah Jehan and used it as an instrument of self-realization.

This is the one place in the world where the—alas—all too invisible and all too jealously guarded beauty of the Islamic Eros has been revealed by a well-nigh divine miracle.

It is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss.

The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation.

It is thoroughly un-Indian.

It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else.

It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it.

It is the sublime expression of human love for a human being. Carl Jung, Civilization in Transition, Pages 519-520

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/0aefe-taj.jpg
2. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=2P1LDNTPS9B3G&dchild=1&keywords=jung+volume+10&qid=1605002676&

Carl Jung: The fish is an old symbol for Christ. (2020-11-10 05:02)

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[1]Aion

Jung's book Aion (1951) can, depending on one's standpoint, be regarded either as an astrological treatise or as the proof of a synchronistic phenomenon of cosmic proportions.

It is, in part, an account of the meaningful coincidence of the Platonic month of Pisces-which started two thousand years ago with the birth of Christ and, as we have said, is now passing into the Platonic month of Aquarius-with the spiritual development of Christianity during this period.

The fish is an old symbol for Christ.

The parallelism between the cosmic event-the progression of the spring-point through the double sign of the Fishes-and the spiritual and historical events is exceedingly impressive.

The turn of the first millennium, just about the time when the spring-point reached the beginning of the second Fish, witnessed the rise of the heretical movements that compensated and also undermined Christianity-the Cathars, Waldenses, Albigenses, the Holy Ghost Movement of Joachim of Flora, and other sects.

Although the year 1000 did not mark the expected end of the world, it secretly initiated the "kingdom of the second Fish" -traditionally interpreted as the age of Antichrist-whose culmination, no one will deny, we are experiencing in the present century. Aniela Jaffe, Jung's Last Years, Page 33

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_2?crid=394J2GAUMLP0I&dchild=1&keywords=jung+volume+9&qid=1605002776&

Barbara Hannah: "The Frontier Opens 1919-1925 (2020-11-10 05:07)

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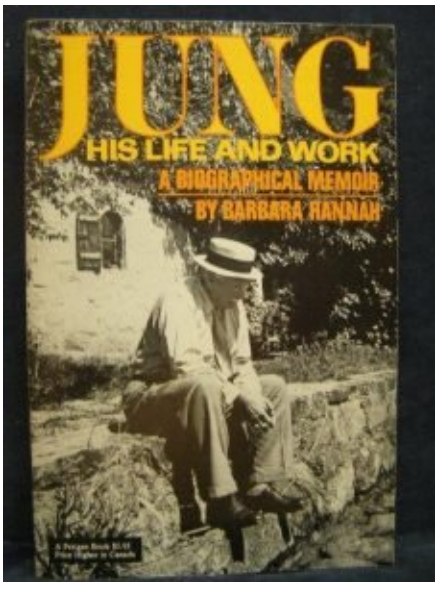


[1]Jung: His Life And Work, A Biographical Memoir Paperback

The Frontiers Open 1919–1925

It was a good thing for Jung that the frontiers of Switzerland were relatively closed during the war.

He had the largest capacity for work I have ever seen in anyone, but even he could hardly have managed to cope with a large practice during the time of the “confrontation with the unconscious.”

The only other work he ever did that could even compare with the latter was finding his way through the unknown jungle of alchemistic texts, and at that time had to cut down his practice to two or three days a week.

His other writing was all done during holidays. He always took longer holidays than most analysts and I can testify that these were an advantage to his analysands, rather than the reverse.

It is good for everyone to test from time to time how far he can be independent, and long holidays prevent either analyst or analysand from going stale.

But the longest holidays are too short when it comes to exploring the hitherto completely unknown.

Although just before the war came to an end Jung had completed the “confrontation with the unconscious,” he still felt that something more was needed.

He had kept a record in writing of all he had experienced and had painted a great many pictures of the contents of the unconscious which he had seen, but he still had the feeling that things recorded only on paper did not yet have a real enough form.

He felt:

“I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired. Or, to put it another way, I had to make a confession of faith in stone. That was the beginning of the ‘Tower,’ the house which I built for myself at Bollingen.”

This feeling, though strong and persistent, was still rather vague when the war came to an end, and it took a few more years before he could realize it in concrete reality.

Besides, the frontiers were hardly open before numbers of foreigners descended on Jung.

They came from many countries, but it was at this time that the Anglo-Saxons began to predominate, as they were fated to do throughout the years between the two world wars, so that Jung gave most of his seminars in Zürich also in English.

Of course, the frontiers were never again crossed with the complete freedom which had prevailed before the war.

We now not only had to accustom ourselves to passports, but for some time after the frontiers reopened there were considerable formalities at all consulates, to obtain a visa for this or that country.

These activities settled down remarkably quickly, however, or else people became so accustomed to them they were no longer bothered by them.

One of the first English doctors to come to Jung in Zürich was Godwin Baynes (always called Peter), who soon realized the value of Jungian psychology and, in spite of a rather checkered career, devoted his whole life to it, until his death during World War II.

He was a tall man, even a few inches taller than Jung, a university “rowing blue,” and outstanding in sport and games.

He came to Jung originally because his first marriage had run on the rocks while he was in service abroad.

One of the first tasks he undertook was the translation of Psychological Types into English, so that it was able to appear in 1923, soon after the first German publication, in 1920.

Since Peter Baynes did not, at that time, know German very well, his translation of this volume has the advantage of being the only translation of any of Jung’s books into any language that Jung himself went through word for word.

Peter Baynes was an extravert and an exceedingly friendly person; he very soon made himself at home in Zürich. Emma Jung and Toni Wolff were particularly fond of him, and before long he began his first term as Jung’s assistant.

In many ways he was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger.

Baynes was a medical doctor but free of the usual medical prejudices and limitations.

He never for a moment wanted to go “beyond Jung,” a phrase one hears too often nowadays, though almost always from young men who are still far from beginning to understand where Jung stood or who he was.

This period as assistant was the first of several during all of which Peter Baynes was able to be of great aid to Jung in his overburdened practice.

Peter Baynes once told me that beyond doubt his true vocation was to be Jung’s assistant, but his extraverted, open nature constantly involved him in other plans.

As a result, he was always tom between England and Switzerland, and even spent some time in America.

His spells as Jung's assistant were therefore never of very long duration, so in the autumn of 1922, he went back to England.

He had meanwhile met and fallen in Jove with Hilda Davidson (niece of the then Archbishop of Canterbury) and had married her some time before returning to England.

Two years earlier, in the summer of 1920, Jung had held his first seminar in England.

As far as Esther Harding remembered the seminar was arranged by Constance Long probably assisted by Peter Baynes.

It was held at Sennen Cove in Cornwall and its subject was a book called Peter Blobb's Dreams, but as far as I know no written record of the seminar exists.

The attendance was small, only about twelve people, which must have been extremely pleasant for Jung.

He always loved small groups and much regretted the fact that his seminars inevitably increased in size as time went on.

Apparently everyone stayed in one boarding house at Sennen Cove and Jung gave analytical hours as well as his seminar.

Such seminars and free social contact with Jung continued, with variations, until long after the Second World War, and were almost as helpful to the development of his patients as was analysis itself.

This first seminar in Cornwall brought another doctor to Zürich who was destined to devote her life to Jungian psychology and to play a leading role in its development in the United States.

Eleanor Bertined was one of the first women doctors at Bellevue Hospital in New York.

Later, while in general practice, she discovered Jung through his books.

In 1920 she went to London to work with Constance Long, and thus came to attend the seminar at Sennen Cove.

Directly afterward she went to Zürich for about a year to study with Jung and, when he was on holiday, at his suggestion, she and Peter Baynes analyzed each other's dreams.

It was while she was in Zürich for the second time, in 1922, that she met the English doctor Esther Harding, and these two, together with Dr. Bertine's old friend Kristine Mann, later founded the first Jungian group in New York.

This was uphill work, for publicly the Freudians were much the first in the analytic field.

Eleanor Bertine told me once that she always warned all the young people who came for analysis and wanted to become professional psychologists that they must hope for no outer support in their careers, for she was not in a position to give it.

This had an enormous advantage, for none of the early patients of these doctors stayed with them for reasons of career or ambition,
and they were therefore able to found a group that relied entirely on the inner way and on self-knowledge.

Even today, when Jungian psychology has become so much better known and therefore, unfortunately, far more attractive to purely ambitious people, one feels the beneficial effects of this early training in New York.

In the summer of 1968, the late Franz Riklin Jr., Marie-Louise von Franz, and I were invited from Zürich to give lectures at the celebrations for Esther Harding's eightieth birthday on Bailey Island in Maine.

I have never taken part in a congress where the atmosphere was more relaxed and related and where there was such freedom from personal ambition and intrigues.

I realized then—even more than before—how much the American group owed to the genuinely Jungian approach of Eleanor Bertine and Esther Harding.

And I should like to record that shortly before his death, Jung mentioned with the greatest appreciation how well both of them had done.

Even before the first (1920) English seminar in Cornwall, Jung was able to go where he "had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition
and philosophy had set its stamp upon the face of the crowd."

He continued: "I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu."

He described this journey to North Africa in Memories, so I will draw attention to only a few points from this unforgettable experience of which I often heard Jung speak.

Actually he spoke much more often of his longer and still more interesting stay in East Africa in 1925 but, having spent six months myself in Tunisia, I was especially interested in his impressions of that country, for it had also made an unforgettable impression on me and left me with a great many unanswered questions.

The African trip was the first of the journeys Jung took for the chief purpose of gaining a point de repère outside his own civilization and in order to understand totally different cultures.

It was the only trip on which the language barrier was almost complete.

Only in the hotels and big towns could some few Arabs speak French, and Jung knew no Arabic at all.

He once told me it was the only language he entirely failed to learn and he attributed this curious circumstance to the fact that his father knew the language well.

At all events, it gave him a different approach from that of his later journeys on which he could talk to people and ask questions.

The Arab cafés off the beaten track are particularly fascinating in Tunisia—you seem to be literally in another world—and Jung spent many hours in such cafés, listening to conversations of which he did not understand a word, but acutely observant of gestures and the emotions they
were evidently expressing.

He soon learned that what Europeans regard as “Oriental calm and apathy” is really only a mask.

What interested him most was the subtle change in their features when North Africans were speaking to a European, and thus he “learned to see to some extent with different eyes and to know the white man outside his own environment.”

Jung went to North Africa in the spring of 1920 with Hermann Sigg, a Swiss friend, who had to go on a business trip.

They landed in Algiers, then traveled by train along the coast for thirty hours to Tunis.

He gave a vivid account of this journey and of his first impressions of Africa in a letter to his wife (part of which is published in Appendix III3 to Memories).

He told her that he was still completely bewildered and that though he knew Africa was speaking to him, he had as yet no idea of what it was saying.

After Tunis the two men went South to Sousse, where Jung left Sigg to transact his business while he went on alone into the desert, to Tozeur, from where he rode with his dragoman on swift mules to the oasis of Nefta.

The desert and its oases are a world apart from the African cities, but it was the people who interested Jung most.

He said that he

“felt cast back many centuries to an infinitely more naïve world of adolescents who were preparing, with the aid of a slender knowledge of the Koran, to emerge from their original state of twilight consciousness, in which they had existed from time immemorial, and to become aware of their own existence, in self-defence against the forces threatening them from the North.”

One vast cultural difference between the Moslem and Christian world dawned on Jung

only some twenty years later when he visited the Taj Mahal in India.

The incredible height of the Himalayas and the Taj Mahal were two of the most vivid impressions he brought back from India.

The beautiful Taj Mahal—built in A.D. 1632 by the Emperor Shah Jahan as the mausoleum of his favorite wife and in which he also was later buried—struck Jung as the most perfect temple of love ever erected.

As he sat, letting it speak to him, he realized that the Moslem religion is founded on the Eros principle, that is, the feminine principle of relationship, whereas Christianity, indeed, all the other great religions, are founded on the Logos principle, that is, the masculine principle of discrimination.

In his last long book, the Mysterium Coniunctionis, Jung presented his most pictorial description of these two principles.

He wrote:

Logos and Eros are intellectually formulated intuitive equivalents of the archetypal images of Sol and Luna. In my view the two luminaries are so descriptive and so superlatively graphic in their implications that I would prefer them to the more pedestrian terms Logos and Eros, although the latter do pin down certain psychological peculiarities more aptly than the rather indefinite “Sol and Luna.”

Shortly before this passage, Jung had made clear that in the bright light of the sun everything can be seen and discriminated, and that the sun therefore represents a much lighter consciousness, whereas the mild light of the moon merges things together rather than separates them:

It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity.

Jung described Logos and Eros as gods in the Swanage seminar of 1925.

He pointed out that if we had lived in the time of Sophocles we would have realized “the great god Eros, god of relatedness” and also “Logos, the god of form.”

He explained that the principle of Logos does not produce logical or intellectual thinking, for Logos is an experience, a revelation.

Saint Paul and the Gnostics still thought according to the laws of Logos (one thinks of the former’s revelation on the way to persecute the Christians at Damascus, for example).

So we may assume from Jung’s experience in the Taj Mahal (as the most perfect temple of love which has ever been built) that an experience of the god Eros led to the foundation of the Moslem religion, whereas the god Logos was the determining force in the case of all the other great religions.

We can even prove this in the case of the Christian religion, for the beginning of Saint John's gospel equates Christ himself with the Logos.

The foregoing provides some idea of the difference between these two principles and indicates how his realization of this difference in the Taj Mahal answered questions that had remained unanswered with Jung through all the previous years.

He did indeed have a dream on the last night in Tunis which "summed up the whole experience" in Africa and which helped him to digest his overabundant impressions and ideas.

He gave this dream and its interpretation in considerable detail in Memories, but since It not only was the climax of his journey but contained almost unbelievably much of the future in which these two principles and the dark and light opposites found their place, I will remind the reader of its main line.

In his dream, Jung was in an Arab city, walled and with four gates, therefore a mandala.

In the center was a citadel, a casbah, in itself typically North African, but surrounded by a moat, like a European medieval castle.

The gate beyond the wooden bridge was open, and, eager to see more, Jung began to cross the bridge, but the young Arab prince to whom the citadel belonged met him halfway and tried to knock him down.

They wrestled wildly, crashed into the railing, and fell together into the moat.

The prince then tried to force Jung's head under the water in order to drown him, but the latter succeeded in getting the prince's head under instead, not to kill him, for he felt great admiration for him, but to save his own life and to subdue the prince.

Jung evidently succeeded in this for they were then sitting together in a large octagonal room in the center of the citadel and he was forcing the unwilling prince "with paternal kindness and patience" to read a magnificent book in the "Uigurian script of West Turkestan."

This nevertheless was Jung's book and had been written by him.

To read this book was absolutely essential and, just as the dream ended, the prince yielded.

Royal and aristocratic figures in dreams always refer to the Self; therefore, as Jung pointed out, although on account of his dusky complexion the prince was clearly a shadow, he could be no personal shadow, but rather represented a so-far-unknown shadow of the Self.

If we look back, we remember that the No. 2 personality, that representative of the Self in Jung's childhood, always turned out to be positive, and we can say the same of the "confrontation with the unconscious," where this figure appeared first as Elijah, turning later into the helpful Philemon.

But as a symbol of the totality, this figure must be negative as well as positive, and

now its other side appeared and even tried to extinguish life.

In Memories Jung reminded the reader of Jacob's struggle with the angel of the Lord, Jehovah's own dark side which does not know men and so tries to kill them.

At the time, Jung realized that this dream was a result of the terrific impact of North Africa; five years later, on his next visit to Africa, he further comprehended that he had been in danger of being submerged, for the dream was the first hint of "going black under the skin," a danger which, as he pointed out, is too little acknowledged by Europeans in Africa.

Jung also pointed out that when he went to Africa to find a psychic observation post outside Europe, he had been unconsciously motivated by a wish: "to find that part of my personality which had become invisible under the pressure of being European."

Until then, since this part of him was in opposition to his conscious personality, he had tried to suppress it, but now it had burst forth to
become fully visible for the first time, for these apparently "alien and wholly different Arab surroundings" had awakened an archetypal memory.

This was one of the dreams which Jung at the time could content himself only with "noting the phenomenon and hoping that the future, or
further investigation, will reveal the significance of this clash with the shadow of the Self."

The revelation of all that it meant was indeed far in the future, for it was only when he was studying alchemy, nearly twenty years later, that its full significance must have dawned on him.

Marie-Louise von Franz drew my attention to an extraordinarily close parallel which Jung quoted much later in his paper "Arbor Philosophica,"8 from the Arabic Book of Ostanes.

In this text there is a description of the alchemistic lapis (the Self) which represents it as a tree which grows on the tops of the mountains, as a young man born in Egypt, and as a prince from Andalusia, who torments the adepts who are searching for the lapis, and even kills their leaders.

On the next page, Jung quoted another text which says literally: "Unless thy stone be thine enemy, thou will not attain to thy desire."

We see clearly from these two alchemistic parallels that had Jung not met this dark side of the Self, his "confrontation with the unconscious" would not have been adequate or complete.

This dream, then, the outcome of his first visit to Africa, can be called the first epilogue to that confrontation.

When I pointed out that his work on the unconscious never had to be repeated, I meant that by far the major part of his confrontation had
been successfully carried through and brought to a close, but there were still constant additions to it, epilogues that really continued all his life, for no human being can ever exhaust the infinite extent of the collective unconscious.

It is interesting that although the anima appeared first in her negative aspect (as is usual with most figures that represent some aspect of the unconscious) until now the Self had always appeared in a beneficent form to Jung.

This is a Just-So Story which cannot be explained, but it almost seems as if the unconscious itself wanted to be made conscious.

Therefore, as Jung was the pioneer in this field, apparently his No. 2 personality encouraged his investigations and reserved the revelation of its dark and destructive side until Jung was fully and finally convinced of the reality and efficacy of the unconscious.

He had already experienced the dark side of God in his childhood, both in his early phallus dream and when he was forced to think the
blasphemous thought to the end at the age of eleven, so the idea was not by any means entirely new to him.

Jung ended his account of this first visit to Africa with the words:

I did not at the time have any glimmering of the nature of this archetypal experience, and knew still less about the historical parallels. Yet though I did not then grasp the full meaning of the dream, it lingered in my memory, along with the liveliest wish to go to Africa again at the next opportunity. That wish was not to be fulfilled for another five years.

When Jung returned to Zürich in the spring of 1920, he was obliged, by all the patients and pupils who flocked to him and by the invitations for lectures and seminars abroad that poured in on him, to live a much more extraverted life than he had been used to during the war.

Jung always gave himself wholeheartedly to whatever he was doing, but by temperament and nature he had a great longing for introversion.

He met this need by his rather long holidays. But Jung was always ready, even during his holidays, to see anyone who was in genuine need.

Later he frequently came down to Küsnacht from time to time during the holidays for at least one whole day’s work.

During the years we are considering in this chapter (1919–25), it was the need for a really introverted refuge which struck Jung more and more.

There was an island off Schmerikon, at the end of the upper Lake of Zürich, on which he had spent a number of camping holidays and he
was much taken with the idea of buying this island and building on it a stone representation of his “innermost thoughts and knowledge.”

At the time, the island indeed had enormous advantages.

It was a really introverted refuge where no one could get to him except by boat or by an exceptionally long swim.

Yet it was only about twenty miles from Küsnacht, so that he could always be reached

for real emergencies.

He was disappointed when his efforts to buy this island failed.

Many years afterward, he used to point to it and say that it reminded him of how fortunate it was that one so often is prevented from getting one's heart's desire.

It would obviously have been impracticable for an old man, whereas his Tower at Bollingen remained his greatest pleasure to the end of his life.

It was not easy, however, to find the right site.

He remained true to the upper Lake of Zürich, which even now has remained real country with few houses on its shores.

It proved so difficult to find the right piece of land that he even thought of buying some land above Bollingen which had a magnificent view of the lake and mountains, quite near the spot where Marie-Louise von Franz, at his advice, built her tower over thirty years later.

But he never really meant to build anywhere but on the shore of the lake for, as he said in Memories, "It was settled from the start that I would build near the water."

At last, in 1922, this ideal site became available.

He was able to buy a large piece of land— large by Swiss standards, for there is a great scarcity of land in Switzerland—with a long
frontage on the lake.

It was secluded and yet accessible, for it was only just over a mile from Bollingen station, from which there were infrequent but direct trains to Küsnacht.

Indeed, the railroad line which formed the boundary of Jung's property on the land side turned out to be a curious protection to his privacy.

It was not near enough to the Tower to be a noisy disturbance, but it formedi a dangerous crossing, particularly later, in the days of the automobile.

There was a primitive approach, two heavy poles forming the two gates, and it was necessarily near a bend in the line so that one was aware of the approach of a train only at the last minute.

It always struck us as singularly suitable that Jung's Tower should be guarded by a dangerous approach.

Jung did not take to a car until seven years after he bought this land.

One of its great advantages was that, whenever he had time, he could reach one of his houses from the other by sailboat.

This was his favorite way of transportation and he always felt it to be particularly suitable, because he was thus between the water (chief symbol for the unconscious) and the air

(with a view of the outer, conscious world).

He still much favored a bicycle as a means of getting about, though in the early days he usually used the railroad and walked from Bollingen station.

Jung was always patient with the train journey, although it was slow and dawdley in those days, since he had extraordinary powers of concentration.

Jung described the building of the Tower and the additions that were made to it in Memories.

He began the first building in 1923 and did a great deal of the actual construction of the original Tower with his own hands.

One wonders how he had time, for it was a particularly busy year. Peter Baynes had gone back to England in the autumn of 1922, leaving him without a male assistant.

Toni Wolff was proving herself to be an able woman assistant, but one analyst can never quite replace another, particularly since some patients need a woman analyst and others must work with a man.

Moreover, Toni was not a doctor, and—as she told me—Jung at first was anything but delighted at the idea of her becoming an analyst and discouraged it for some time.

By the beginning of 1929 however, when I came to Zürich, Jung had accepted her completely as an assistant, and sent a lot of people to her, though he was always careful—as indeed he was with all his assistants—to send her only those people who were suited to her.

In fact, if he felt at all doubtful, he would ask them to come back and tell him if it did not go well.

Within these limits, however, she did excellent work and was of great assistance to him in his overburdened practice, as well as to the analysands themselves.

I once asked him why he had at first been so much against Toni's becoming an analyst.

He replied that since he believed her to have an unusual literary ability, he had been keen for her to devote herself to creative work.

He was afraid if she became an analyst she would do little writing. That turned out to be the case: she did write some excellent papers and lectures but they were few.

I was reminded of what Jung had said when she was writing the longest of these papers for the Festschrift for his sixtieth birthday, on July 26, 1935.

Her other papers usually started as lectures for the Psychological Club, sometimes slightly enlarged and revised later.

But when she wrote her long Festschrift paper, for the only time in her life she drasti-

cally reduced or even cancelled her analytical hours as far as she could.

On the other hand, she wrote with enthusiasm and seemed to feel great satisfaction in the work during the one or two years she devoted to it.

I asked her near the end of her life whether she ever regretted not having written more.

She replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me. It was a pity she could not combine the two forms of work.

She would indeed have been most unusually qualified to write a full-length book, and I cannot help regretting that she never did.

In July, 1923, Jung again went to England to give another seminar, this time at Polzeath in Cornwall.

The occasion was organized by Peter Baynes and Esther Harding, and twenty-nine people attended, including Emma Jung and Toni Wolff.

Mrs. Jung told me later that, though she had enjoyed it very much, she had been puzzled then and for some years afterward by the English.

They struck her as much more extraverted and scattered in their affections than the Swiss.

She had yet to experience America and to learn what a really extraverted life is like.

She did not visit the United States until 1936, and then she came back positively breathless.

Although the Polzeath seminar had been given nearly six years before I came to Zürich, all of Jung's pupils who had attended it were still constantly talking about it, most especially Esther Harding, on whom it had made a deep impression.

Since several of the things he spoke of then, which he had noticed in the dreams of individuals, have become worldwide threats today, I often find myself thinking of what Esther Harding and others told me about that 1923 seminar.

Jung already saw then that, with the decline of the influence of the Church, man's impersonal ideas, which he later called "archetypal images," were floating in the air, so to speak, for our present Weltanschauungj is completely deficient in receptacles for it.

This energy thus falls into the unconscious from whence it returns in archaic and very unacceptable forms.

A good example —then ten years in the future, after the Polzeath seminar—is the way the old wanderer, Wotan, came to life in Germany when the Nazis came into power.

Such archaic contents had already given Jung much trouble, for they would suddenly erupt and disturb a smooth and harmonious
relationship in the so-called transference.

Although Jung agreed with Freud as to the importance of the transference, he took a very different view of its content.

Freud took all the projections of the patient to be personal, whereas Jung thought that only the upper layer had a personal origin.

Therefore he did not think that remaining bound by the transference, after all the personal projections had been worked out, was
necessarily infantile, but was more usually caused by impersonal contents which no longer find their place in our religion.

How this works out in practical analysis is shown most clearly in a case which Jung gave in his essay “The Relations between the Ego and the Unconscious,” in which the factor that caused such a prolonged transference turned out to be the image of the patient’s lost god.

Of course, in such cases it is fatal to break off the analysis prematurely.

Jung gave four chief causes for the repressions which had already sent the impersonal elements into the unconscious.

These points made a deep impression upon me, because I had suffered from all of them in my early connection with the Church.

The first of these tendencies was the way the Church increasingly excluded nature.

But it must be emphasized that Jung always pointed out the difference between Christ’s original teachings and what the Church has made of them.

Christ himself evidently had an excellent relation to nature.

I will quote only one logion as evidence of this: “Wheresoever there are (two, they are not without) God: and where there is one alone I say I am with him. Lift up the stone and there thou shalt find me: cleave the wood and I am there.”

Outer developments since 1923 reinforce Jung’s conclusion.

Art has almost entirely abandoned nature, in favor of all kinds of abstractions.

Builders no longer seem to take any notice of the landscape in which their buildings are set.

The most beautiful old medieval cities are surrounded by great boxlike apartment houses, each more hideous than the last.

The waters of our rivers and lakes are increasingly polluted for the sake of great industries.

The younger generation of farmers seems to have lost all feeling for nature and flocks to the cities.

If we go on as we have been doing for the last fifty years, there will soon be no nature left in the overpopulated countries.

On the other hand, nature is coming back into the consciousness of quite a number of people.

Natural science arose in the nineteenth century, and for the first time the real miracles of nature were investigated as a science.

There is also a general tendency to make expeditions into nature, to seek it again, as it were, and national trusts have arisen to protect particularly beautiful country sides from building, and so on.

But unfortunately, in spite of anti-litter campaigns, there is a growing and deplorable tendency on the part of the public to ruin such places with orange peels, empty bottles, cigarette butts and the like, for nature has been neglected too long and this neglect is too deeply written in the blood of “Christian” man.

The second point Jung made was that the Church increasingly excluded animals.

But again, here it was the Church and not Christ himself, for from the apocryphal (Oxyrhynchus) sayings we learn that the disciples asked him:

“Who are they that draw us to the kingdom that is in heaven? Jesus answered: The fowls of the heaven, whatsoever is under the earth, the fishes of the sea, and these are they that draw you and the kingdom is within you.”

Appreciation of the animal kingdom could hardly go further; evidently Christ himself thought that grace could be found most directly through the birds and fishes.

This attitude of the Church has, more than anything else, alienated man from his own as well as from the larger impersonal instincts and has since produced a deplorable state of affairs all over the world.

As naturalists like Gerald Durrell, Bernard Grzimek, and Konrad Lorenz always empha-size, many species of animals are in danger of being entirely exterminated.

Everywhere, man is their greatest danger, killing them recklessly for his own profit and regarding them as of no account except for profit.

As far as the Christian world is concerned—and it is the people brought up in Christian countries who are the worst sinners in this respect—this could never have happened had the Church not excluded nature and animals.

But again there is also a countermovement, and animals are also appreciated today as never before.

Laws are made for their protection, most countries have a society for the prevention of cruelty to animals, and never were more animals kept as valued pets.

But this is only of recent years, and unfortunately it seems to have made little difference to the exploitation or even to the extermination of animals where “Christian” man thinks there is a profit to be made.

The third exclusion is perhaps the worst from the psychological point of view, because it has prevented man from recognizing his own shadow.

It consists in the exclusion of the inferior man.

The latter was condemned as sinful and had to be completely repressed.

He was very largely equated with sexuality, which was permitted only for the purpose of propagation.

The fact that the church bells were even rung in South America to remind man of his duty to produce more souls for the Church’s flock has always remained in my mind.

Jung always used to say that sexuality had two aspects: reproduction, which is carnal sexuality, but it can also be used to worship, so to speak, the god Eros, that is, relationship.

It was the latter aspect that the Church condemned as sinful.

The outer results of this repression have become so obvious that it is hardly necessary to enumerate them: overpopulation—which Jung regarded as a greater danger to mankind in the long run than even the atom bomb—is an ominous threat all over the world.

Youth indulges far too much (as an enantiodromia from the too little of the Church) in carnal sexuality and hardly knows any longer that real relationship between the sexes exists or that it has anything to do with sexuality.

The so-called inferior, or rather—as he is now called—the underdeveloped, man is a burning problem everywhere, though perhaps principally in Africa.

The black and white problem is one of the worst that the United States has had to face, and very soon England will have exactly the same problem.

These phenomena would never have developed so negatively had the Church not excluded the inferior man, so that the problem of our own shadow, which alone would qualify us to deal with what we call the inferior or underdeveloped man outside, has never been dealt with.

But again one must not forget the opposite movement; slavery was abolished only in the nineteenth century and only quite recently have we begun to study the customs of primitive man with the idea that we might learn something from them; before that ethnology was the study of a curio.

Moreover, outwardly at any rate, we have begun to do something about the so-called inferior man among us. (Deplorably though, only the very few do anything about him in themselves.)

We have now begun a sort of science of human weakness and have changed our attitude to it radically.

The fourth repression was of creative fantasy.

If fantasy is given full freedom it will probably lead the individual to find a divine spark in himself, his own No. 2 personality, to use that much later formulation.

Such individual production of symbols would have undermined the authority of the Church, which is what it wanted to avoid at all costs.

But this led to our lamentable lack of an impersonal attitude and to the suppression of many creative people through the centuries.

The Church indeed has apparently little influence nowadays, yet—as suggested before—these long repressions are written, as it were, in man's blood and continue to function in quite other areas.

Industry, for instance, has taken over the repression of creative fantasy, in the soul killing repetitive work it demands from the great majority of its employees.

Many of these workers have small creative forces within themselves, and while they worked independently, or in small businesses, they had ample scope to employ them while using some initiative and choice in their work.

In the old building or carpentry trades, for instance, there was scope for creative fantasy, but in the modern factory there is none, only a deadly repetition of just the same work day after day.

It is this monotony and mechanical treadmill that is largely to blame for the industrial troubles all over the world.

Naturally, the workers long for more change and fantasy in their lives and hope vainly to be able to buy it with higher wages.

A few attempts have been made by certain farsighted employers to introduce more change into the work and this has met with most encouraging success.

But centuries of the repression of creative fantasy by the Church are very difficult to repair.

Perhaps it is in this fourth category that the most damage of all has been done.

I hope that enough of the content of this seminar has been recalled to show how early Jung became aware of these dangers that are threatening our very existence today.

Shortly before his death he wrote much more about them, for he was always very mind-

ful of what a danger man had become to himself.

We must now return to the Tower which, for Jung himself, was by far the most important acquisition of this year.

The form in which he had to represent his innermost thoughts in stone was not planned ahead, but grew gradually, as he recalled in Memories, “following the concrete needs of the moment.”

It was only later, after several additions to the original 1923 Tower, stretching from 1927 to 1956, that he could see “how all the parts fitted together and that a meaningful form had resulted: a symbol of psychic wholeness.”

But the first Tower was in its roundness already a perfect, simple mandala, which was for Jung an expression of the Self, the ultimate that he could attain.

Over the door of the original round Tower he chiseled the following words into the stone: “Sanctuary of Philemon, penitence of Faust.”

Later, when, in making additions to the house, this inscription had to be walled in, he repeated it above the inner door to his “retiring room,” which he built in 1934.

The Tower was built primarily as a place where Jung could be “reborn in stone,” and where he could be entirely himself, “a place of spiritual contemplation.”

There were also “concrete needs of the moment” from the very beginning.

He could never forget the part that Toni Wolff had played in his “confrontation with the unconscious,” when her sympathy and courage had contributed so much to the successful outcome of those difficult years, thus enabling him to make his “confession in stone” of the deepest insights which he had then gained.

And the Tower also profited Toni, for she loved being there. Not that she appreciated it at first.

Jung was very amusing about her initial reactions, for such a primitive way of life—doing everything for themselves, “all the simple acts that make man simple,” as Jung purposely intended—was completely outside Toni Wolff’s previous experience.

They cut their own wood, drew their own water, at first filtering lake water, for it was only in 1931 that Jung got a water diviner and
discovered his own excellent spring, which still, however, needed to be pumped by hand; and of course they did all their own cooking, cleaning, and dusting.

“Toni’s hair literally stood on end whenever we got a new pot,” he said, and still laughed when he told me about it, around 1934.

But Toni soon learned to love the simple life and to reckon the time she might be in Bollingen as by far the happiest part of the year.

I never heard Jung complain of noise, not even after a bathing beach had been opened next to his garden at Küsnacht, but one can well understand his growing need for a secluded place entirely his own.

Although at times he shared it with his family or his friends (for instance, Hermann Sigg, at whose instigation he had undertaken his first journey to North Africa, often sailed up with him for a day or two at the Tower), Bollingen was primarily a place where he could be quite alone and where even his nearest and dearest could not “drop in” on him while he was working, and he loved it more than anything else from the beginning to the end.

Only about two years before his death, I was sitting with him one day as he was chopping wood beside the lake.

We were speaking of the Buddhist belief in reincarnation.

I remarked that I hoped that, if that were how things were, this would be the last time I had to reincarnate! Jung began to agree with me warmly, as he always had before in such discussions, but he suddenly stopped and looked all around him in silence. Then he said: “No, I am wrong. If I might have Bollingen, I would be willing to come again.”

Jung emphasized in Memories that Bollingen was primarily the home of his No. 2 personality, that timeless or eternal figure in man which yet needs the No. 1 personality to experience three-dimensional reality and the here and now in this moment of time.

He said:

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the “age-old son of the mother.” That is how alchemy puts it, very wisely, for the “old man,” the “ancient,” whom I had already experienced as a child, is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen.

I do not know whether it has anything to do with the fact that Jung’s land and much of the surrounding country is the so-called area of St. Meinrad and is old church land, but Bollingen certainly has a special quality.

You feel far more in yourself there than elsewhere and after any illness it has a singularly healing quality.

I first realized this fully from something Jung once said.

Even before Marie-Louise von Franz bought her land there, we were a good deal at Bollingen.

At first I used to stay with my old friends, Hans and Linda Fierz, and after their deaths, Linda most kindly bequeathed to M.-L. von Franz and myself a Gastrechtl in their house, which was close to Jung’s.

While I was staying in Bollingen, if I used the privilege sparingly and tactfully, I was allowed to look in at the Tower from time to time.

But once, when I was down at Küsnacht for my whole vacation, I asked Jung if I might occasionally drop in from Küsnacht, providing I was prepared to go at once should the moment not be propitious, as was always the arrangement when I was in Bollingen.

I at once met with an unqualified refusal.

He explained later that when I was staying for some time in Bollingen, I did not upset him, but if I came up from Küsnacht, I would bring quite a different atmosphere and that would inevitably be a disturbance.

I had from the first visit felt a most special quality in the Tower, in its view over the lake, above all in Jung himself, but it was only when I was meditating on Jung's refusal that I got my first dim idea of what this quality was.

Jung was, as it were, completely in his No. 2 personality at Bollingen, and that, or something in the place itself, stopped one worrying about the thousand and one trifles with which the No. 1 personality is always concerned.

To a certain extent, I suppose, one also got into one's own No. 2 personality there and was therefore no disturbance to Jung.

But this was not so when one came up from Küsnacht; one was automatically an upsetting influence then, so one just had to learn to keep away.

This, of course, does not mean that Jung never invited people from the world of No. 1 to visit him in Bollingen.

He did often, but then he knew they were coming and was prepared for them.

It was the unexpected "dropper in" from an alien atmosphere who had to be discouraged, or Jung found his time being wasted with having to find his way back into the world of No. 2.

One also felt the presence of his No. 2 personality in Küsnacht or wherever one met Jung in the outside world. But he wore the No. 1 personality, the persona of Prof. Dr. C. G. Jung, over it.

At Bollingen that was not the case, except when he was prepared to meet people from the outside world.

His very clothes were those of No. 2, in the sense that they had nothing to do with the prevailing fashion but were old comfortable clothes, eminently suitable for the simple life he led at Bollingen, chopping wood, cooking, and so on.

As the No. 2 personality was so entirely constellated at Bollingen, it is natural that the most important part of his creative work was also done there.

When he first got there from the outside world, he always spent some days acclimatizing himself to the place, doing all those jobs that have to be done in the simple life there or

even just staring at the lake.

Then, when he was thoroughly in tune with the world of No. 2, his best ideas came to him, and he wrote as No. 2 wished, although of course No. 1 did the actual writing, translating ideas too strange into language that could be understood.

He also wrote a great deal at Küsnacht, especially later, when he had more time, but the most creative part was always done at Bollingen.

From the beginning, Jung was alone a great deal at Bollingen.

He wrote in Memories of some curious visions or psychic events that came to him in his solitude and he also gave many of the reasons that made his Tower a suitable residence for No. 2. It was built—mostly at four-year intervals—from 1923 to 1956, the beginning dating from two months after his mother's death, the last part being built some months after his wife's death in 1955.

Therefore, as he pointed out, the Tower was a place that "was connected with the dead."

Jung's mother died unexpectedly in January, 1923, while he was staying in the Tessin.

He described in Memories the terrifying dream he had the night before and his surprising journey back to Zürich when two opposite emotions so strangely made place for each other.

These two emotions about death are indeed an archetypal motif; I mention only the example of Saint Augustine's interpretation of Christ's death as a hieros gamos (sacred marriage) with the mother, therefore as a cause for mourning and rejoicing.

He said: Like a bridegroom Christ went forth from his chamber, he went out with a presage of his nuptials into the field of the world. He came to the marriage-bed of the cross, and there, in mounting it, he consummated his marriage. And when he perceived the sighs of the creature, he lovingly gave himself up to the torment in place of his bride, and he joined himself to the woman (matrona) for ever.

Jung had indeed had a dream where his father questioned him about marital psychology about two months before, which he thought afterward might have warned him, but at the time it never occurred to him that it could refer to his mother's death.

Jung's mother had moved, with her daughter, to Küsnacht some years before, in order to be near her son and her grandchildren, whom she adored.

Emma Jung once told me that the children often stopped in to see their grandmother on their way home from school, and that this had
solved a problem which might otherwise have been difficult.

Neither Emma Jung nor her husband attended church, yet they were quite sure that children should be brought up with a religious background.

Emma Jung told me that, while the children were still very young, old Mrs. Jung was an ideal solution, for she still believed, or at any rate thought she believed, the Christian creed implicitly and was delighted to teach it to her grandchildren.

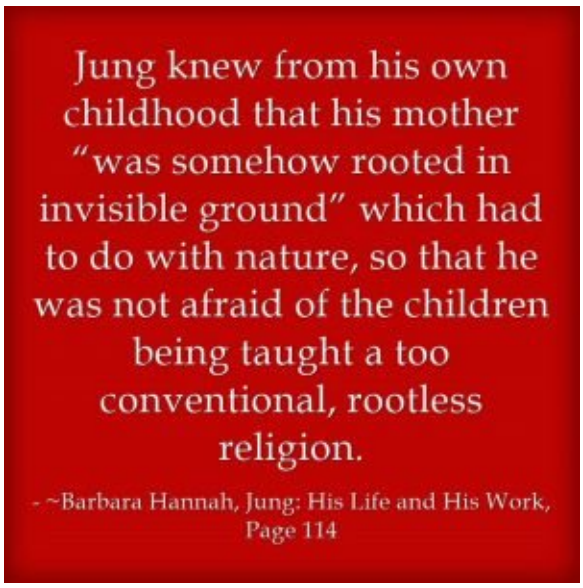
Jung knew from his own childhood that his mother “was somehow rooted in invisible ground” which had to do with nature, so that he was not afraid of the children being taught a too conventional, rootless religion.

Altogether, from all I have heard, especially from her great-nephew, Franz Riklin Jr., it must have been a great loss when she died; she was seventy-five years old.

The year 1923 was a very eventful one for Jung, crowded with impressions.

As far as I know, 1924 was a comparatively quiet year, but 1925 again must have been one of the most eventful and crowded years of his life.

He was in America at the beginning of the year, and in January undertook his productive journey to the Pueblo Indians with three American men. Barbara Hannah, Carl Jung: His Life and His Work, Pages 102-114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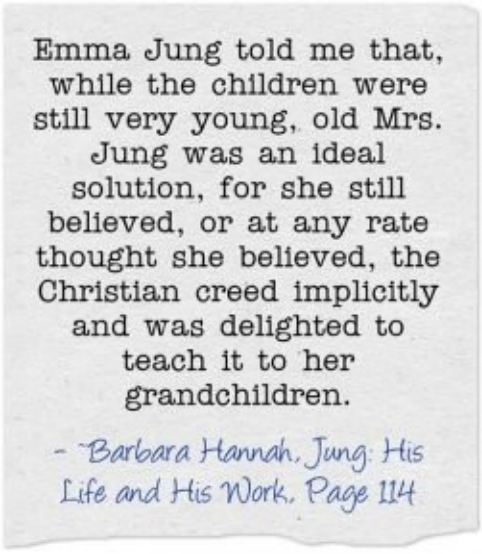
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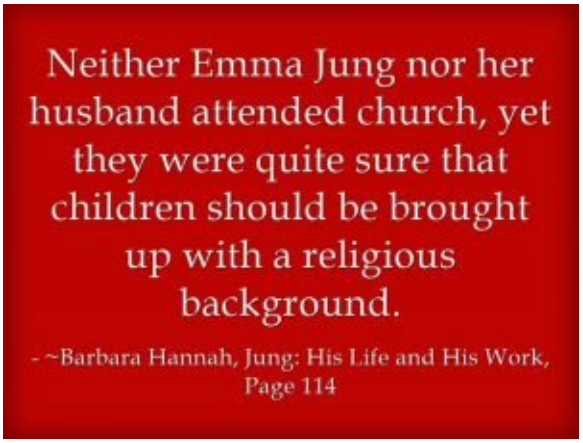
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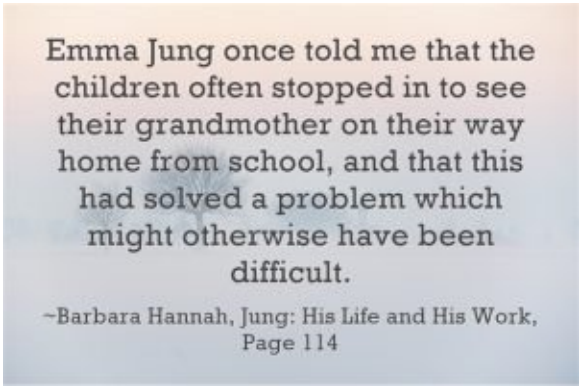
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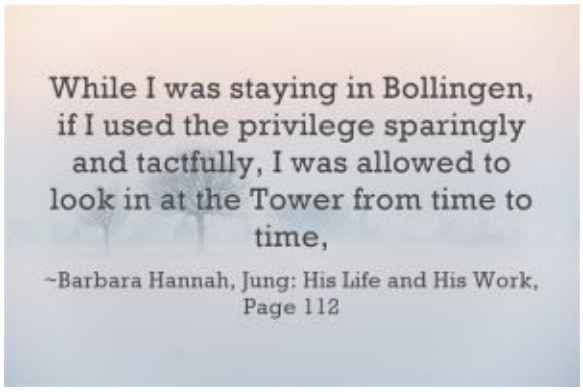
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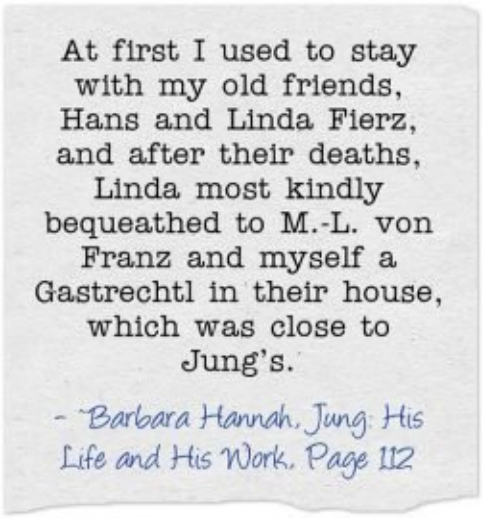
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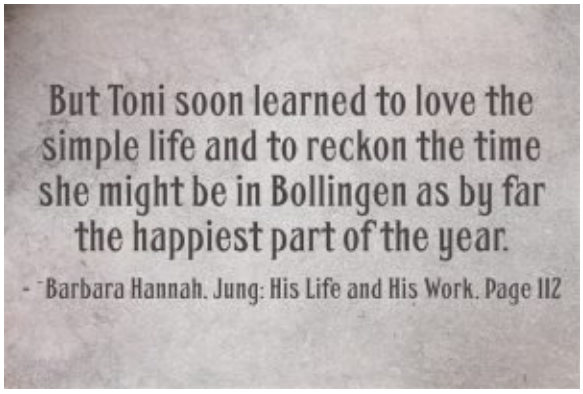
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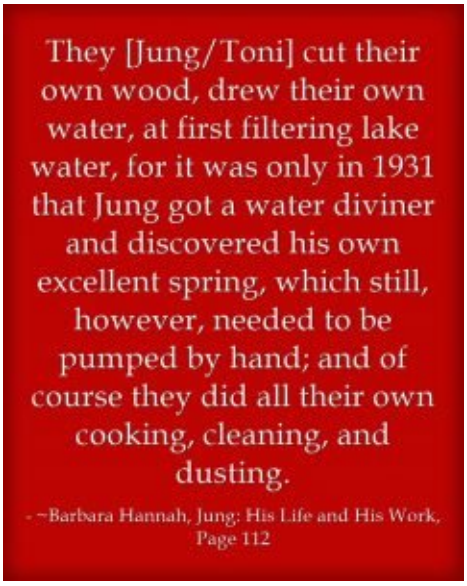
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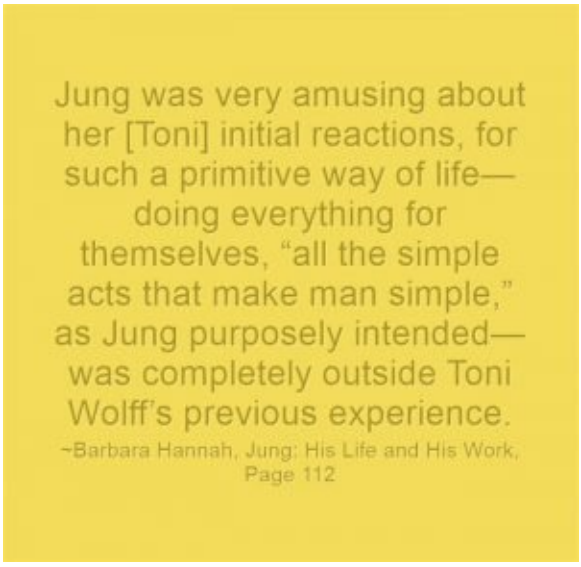
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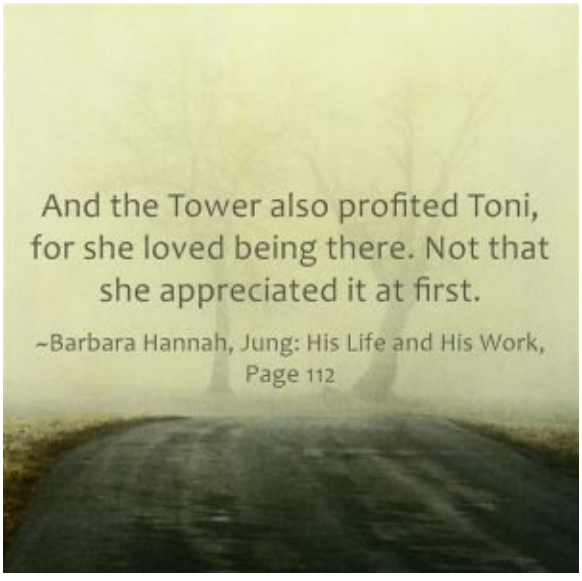
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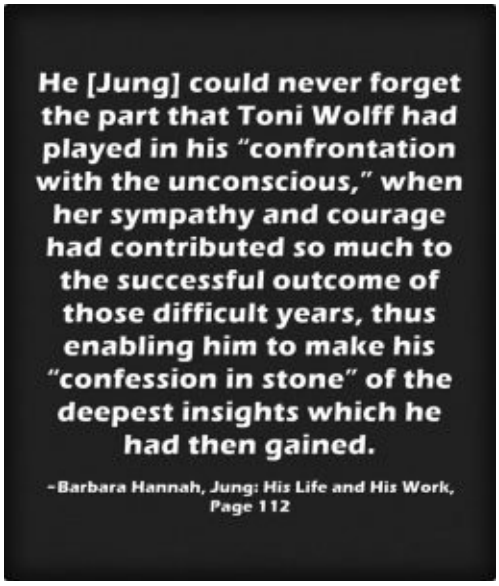
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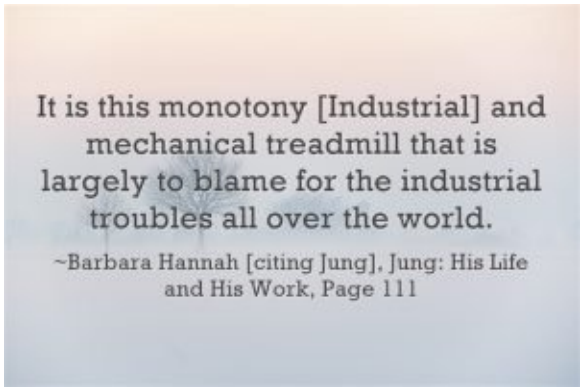
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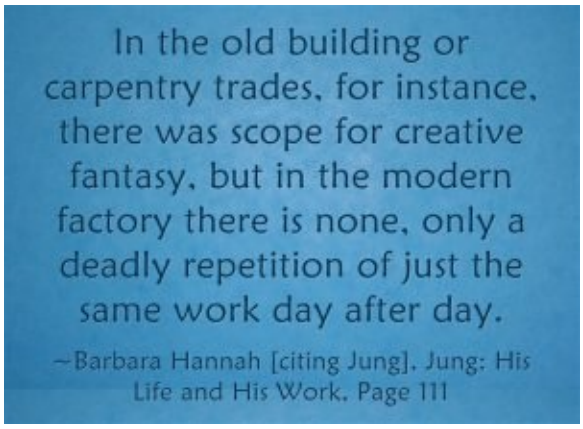
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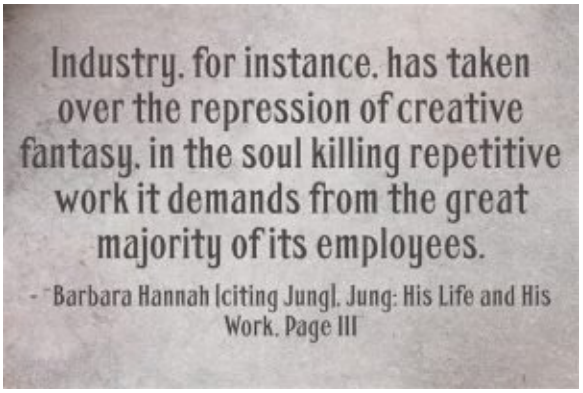
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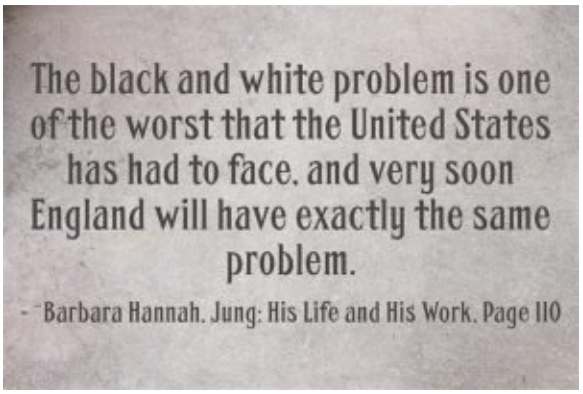
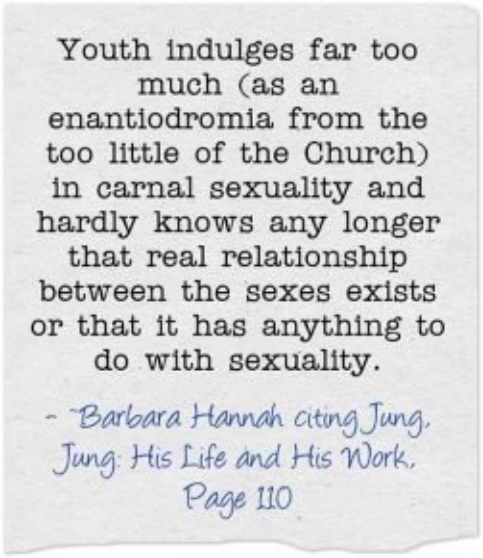
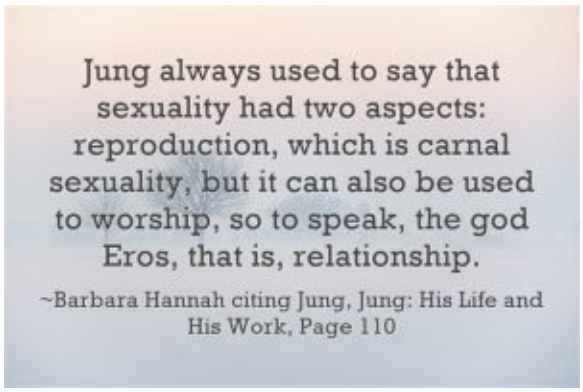
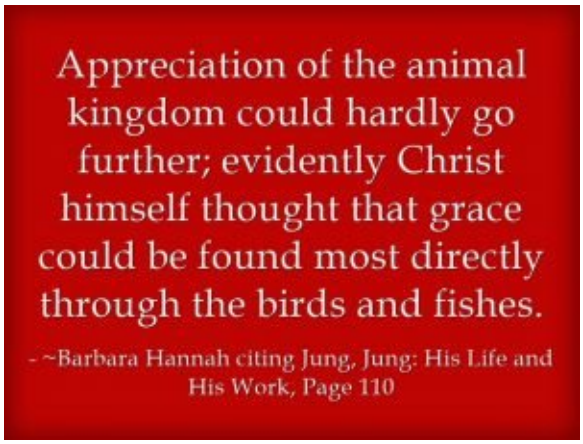
These phenomena would never have developed so negatively had the Church not excluded the inferior man, so that the problem of our own shadow, which alone would qualify us to deal with what we call the inferior or underdeveloped man outside, has never been dealt with.
~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110


The black and white problem is one of the worst that the United States has had to face. and very soon England will have exactly the same problem.
- Barbara Hannah. Jung: His Life and His Work. Page 110


Youth indulges far too much (as an enantiodromia from the too little of the Church) in carnal sexuality and hardly knows any longer that real relationship between the sexes exists or that it has anything to do with sexuality.
- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110


Jung always used to say that sexuality had two aspects: reproduction, which is carnal sexuality, but it can also be used to worship, so to speak, the god Eros, that is, relationship.
~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110


Appreciation of the animal kingdom could hardly go further; evidently Christ himself thought that grace could be found most directly through the birds and fishes.
- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110

But unfortunately, in spite of anti-litter campaigns, there is a growing and deplorable tendency on the part of the public to ruin such places with orange peels, empty bottles, cigarette butts and the like, for nature has been neglected too long and this neglect is too deeply written in the blood of "Christian" man.

- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 109

Mrs. Jung told me later that, though she had enjoyed it very much, she had been puzzled then and for some years afterward by the English.

~Barbara Hannah, Jung: His Life and His Work, Page 109

She [Toni] replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me. It was a pity she could not combine the two forms of work.

- Barbara Hannah, Jung: His Life and His Work, Page 109

He [Jung] was afraid if she [Toni] became an analyst she would do little writing. That turned out to be the case: she did write some excellent papers and lectures but they were few.

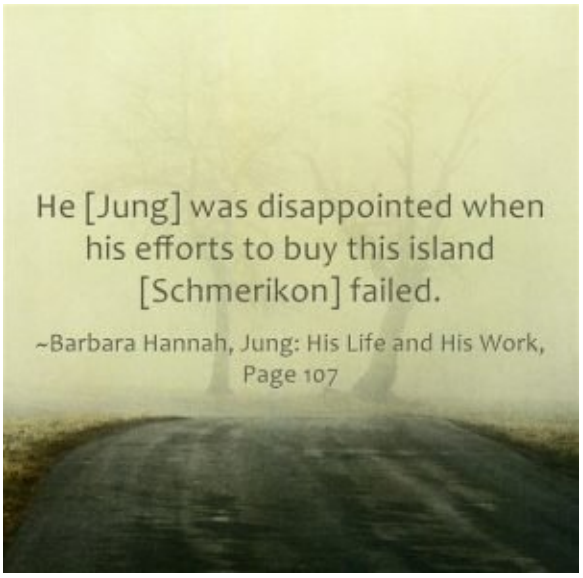
- ~Barbara Hannah, Jung: His Life and His Work, Page 108

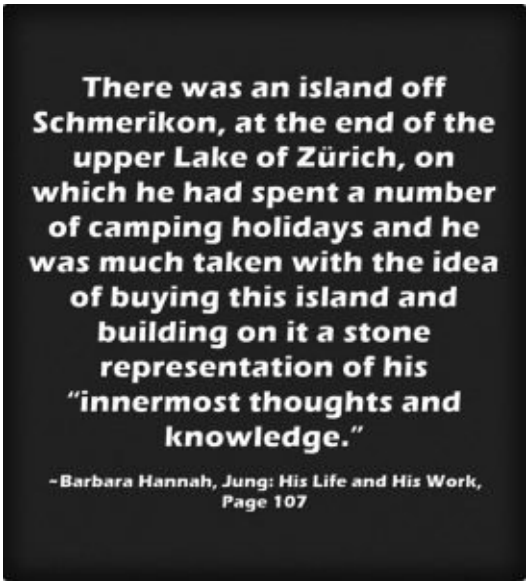
Moreover, Toni was not a doctor, and—as she told me—Jung at first was anything but delighted at the idea of her becoming an analyst and discouraged it for some time.

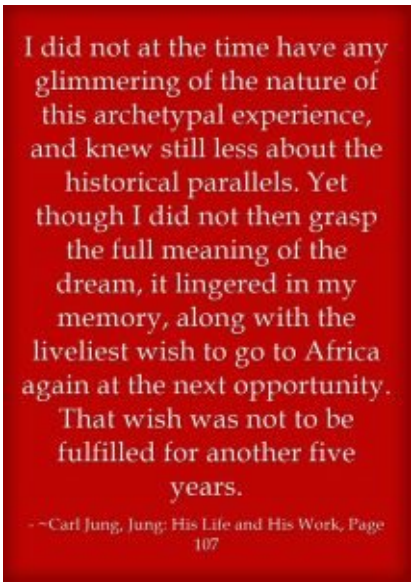
~Barbara Hannah, Jung: His Life and His Work, Page 108

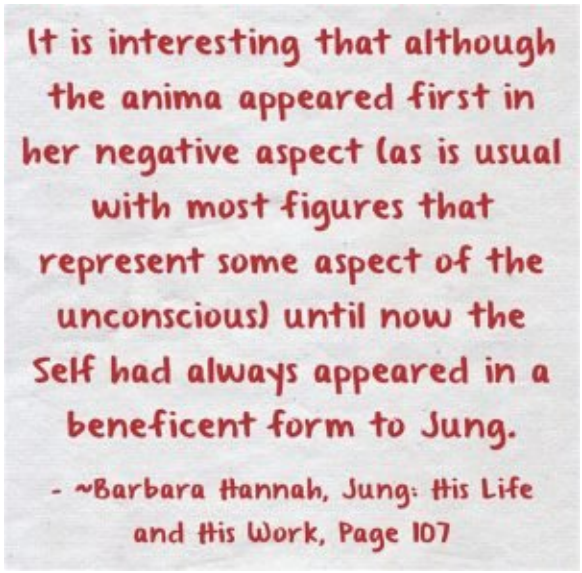
He [Jung] still much favored a bicycle as a means of getting about, though in the early days he usually used the railroad and walked from Bollingen station.

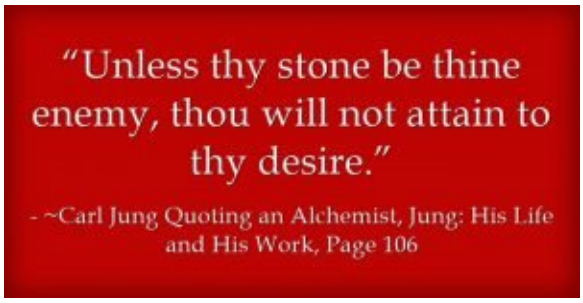
~Barbara Hannah, Jung: His Life and His Work, Page 108

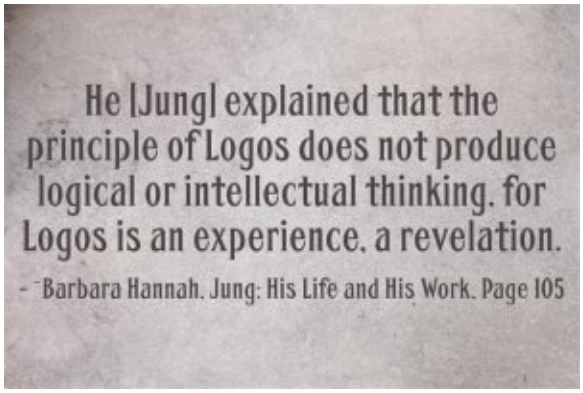

He [Jung] was disappointed when his efforts to buy this island [Schmerikon] failed.
~Barbara Hannah, Jung: His Life and His Work, Page 107

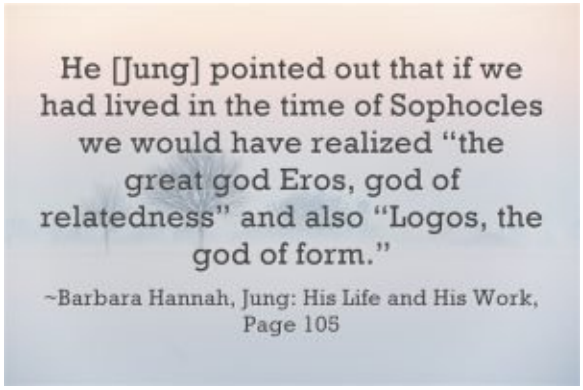

There was an island off Schmerikon, at the end of the upper Lake of Zürich, on which he had spent a number of camping holidays and he was much taken with the idea of buying this island and building on it a stone representation of his "innermost thoughts and knowledge."
~Barbara Hannah, Jung: His Life and His Work, Page 107

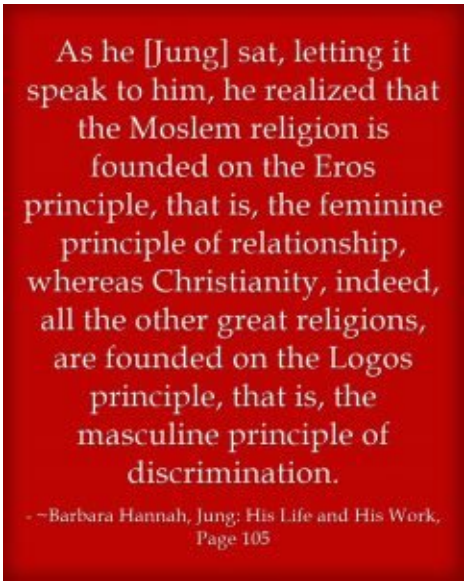

I did not at the time have any glimmering of the nature of this archetypal experience, and knew still less about the historical parallels. Yet though I did not then grasp the full meaning of the dream, it lingered in my memory, along with the liveliest wish to go to Africa again at the next opportunity. That wish was not to be fulfilled for another five years.
~Carl Jung, Jung: His Life and His Work, Page 107

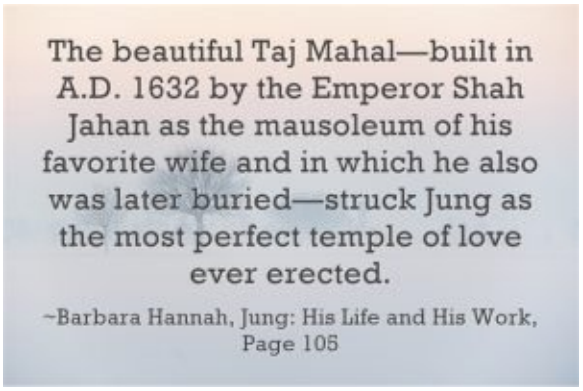

It is interesting that although the anima appeared first in her negative aspect (as is usual with most figures that represent some aspect of the unconscious) until now the Self had always appeared in a beneficent form to Jung.
- ~Barbara Hannah, Jung: His Life and His Work, Page 107

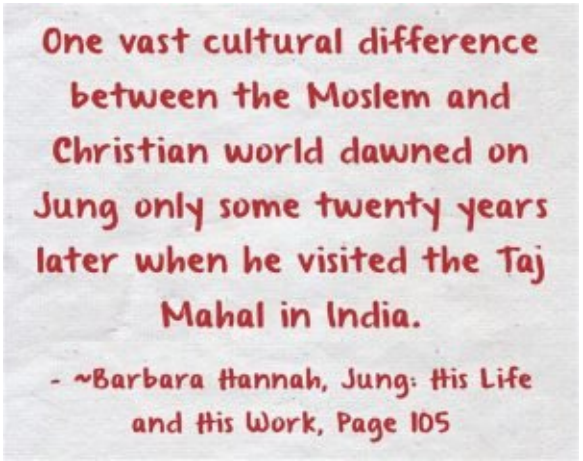

"Unless thy stone be thine enemy, thou will not attain to thy desire."
- ~Carl Jung Quoting an Alchemist, Jung: His Life and His Work, Page 106


He [Jung] explained that the principle of Logos does not produce logical or intellectual thinking. for Logos is an experience. a revelation.
- Barbara Hannah. Jung: His Life and His Work. Page 105

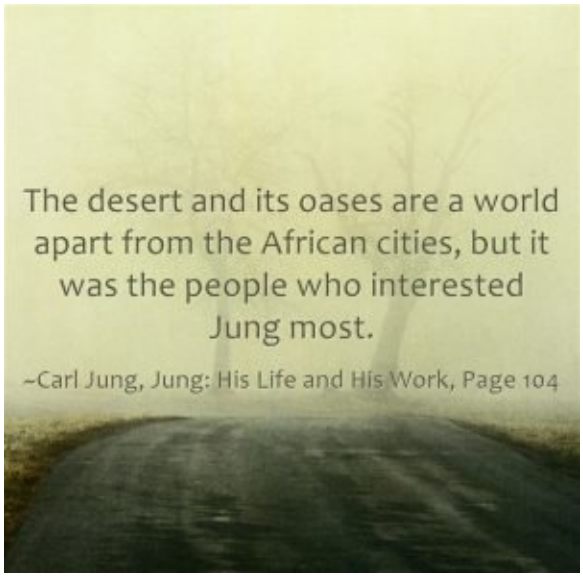

He [Jung] pointed out that if we had lived in the time of Sophocles we would have realized "the great god Eros, god of relatedness" and also "Logos, the god of form."
~Barbara Hannah, Jung: His Life and His Work, Page 105


As he [Jung] sat, letting it speak to him, he realized that the Moslem religion is founded on the Eros principle, that is, the feminine principle of relationship, whereas Christianity, indeed, all the other great religions, are founded on the Logos principle, that is, the masculine principle of discrimination.
- ~Barbara Hannah, Jung: His Life and His Work, Page 105

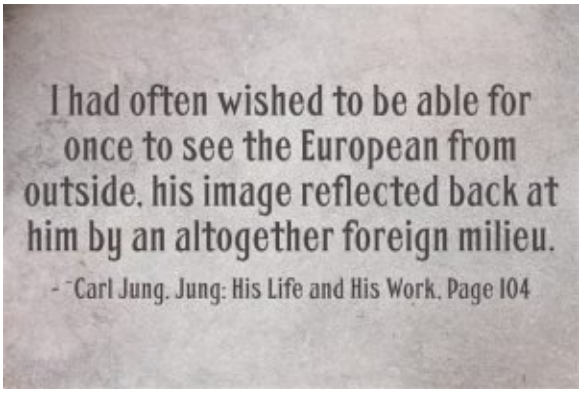

The beautiful Taj Mahal—built in A.D. 1632 by the Emperor Shah Jahan as the mausoleum of his favorite wife and in which he also was later buried—struck Jung as the most perfect temple of love ever erected.
~Barbara Hannah, Jung: His Life and His Work, Page 105

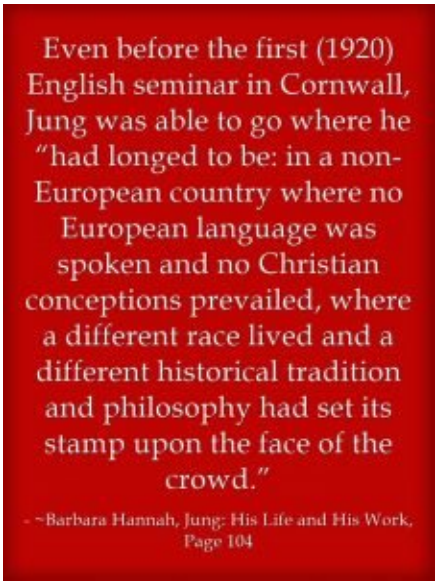

One vast cultural difference between the Moslem and Christian world dawned on Jung only some twenty years later when he visited the Taj Mahal in India.
- ~Barbara Hannah, Jung: His Life and His Work, Page 105

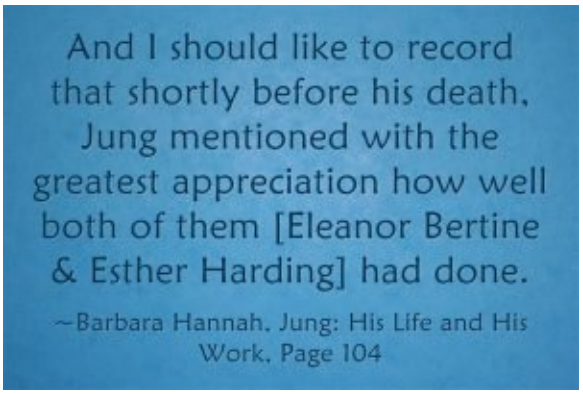
felt cast back many centuries to an infinitely more naïve world of adolescents who were preparing, with the aid of a slender knowledge of the Koran, to emerge from their original state of twilight consciousness, in which they had existed from time immemorial, and to become aware of their own existence, in self-defence against the forces threatening them from the North.
~Carl Jung, Jung: His Life and His Work, Page 104


The desert and its oases are a world apart from the African cities, but it was the people who interested Jung most.
~Carl Jung, Jung: His Life and His Work, Page 104

He [Jung] soon learned that what Europeans regard as "Oriental calm and apathy" is really only a mask.
- ~Carl Jung, Jung: His Life and His Work, Page 104


I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu.
- Carl Jung, Jung: His Life and His Work, Page 104


Even before the first (1920) English seminar in Cornwall, Jung was able to go where he "had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd."
- ~Barbara Hannah, Jung: His Life and His Work, Page 104


And I should like to record that shortly before his death, Jung mentioned with the greatest appreciation how well both of them [Eleanor Bertine & Esther Harding] had done.
~Barbara Hannah, Jung: His Life and His Work, Page 104

I realized then—even more than before—how much the American group owed to the genuinely Jungian approach of Eleanor Bertine and Esther Harding.

~Barbara Hannah, Jung: His Life and His Work, Page 103-104

In the summer of 1968, the late Franz Riklin Jr., Marie-Louise von Franz, and I were invited from Zürich to give lectures at the celebrations for Esther Harding's eightieth birthday on Bailey Island in Maine

~Barbara Hannah, Jung: His Life and His Work, Page 103

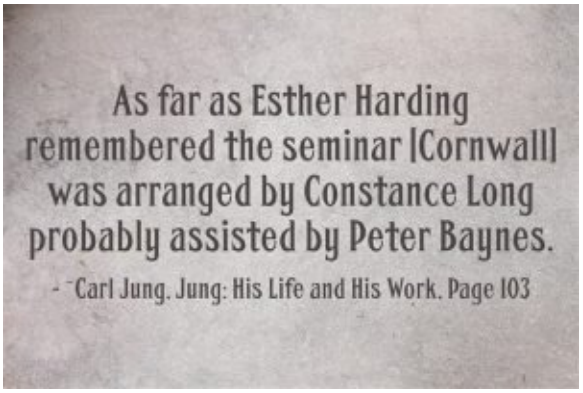
It was while she was in Zürich for the second time, in 1922, that she met the English doctor Esther Harding, and these two, together with Dr. Bertine's old friend Kristine Mann, later founded the first Jungian group in New York.

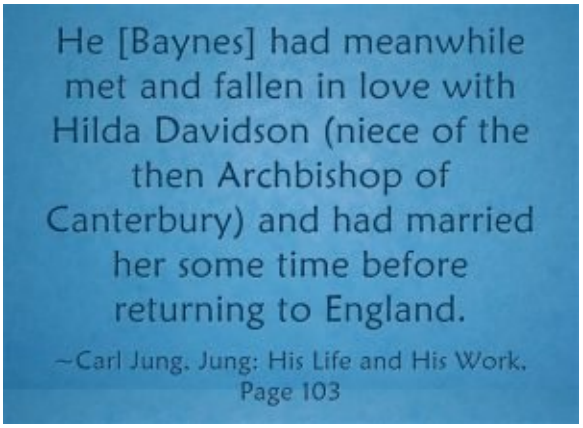
- ~Carl Jung, Jung: His Life and His Work, Page 103

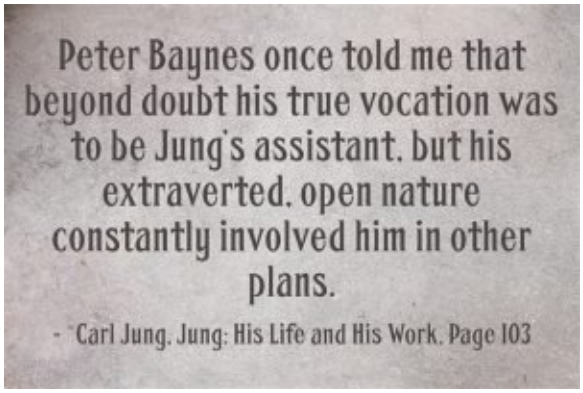
Later, while in general practice, she [Eleanor Bertine] discovered Jung through his books. In 1920 she went to London to work with Constance Long, and thus came to attend the seminar at Sennen Cove.

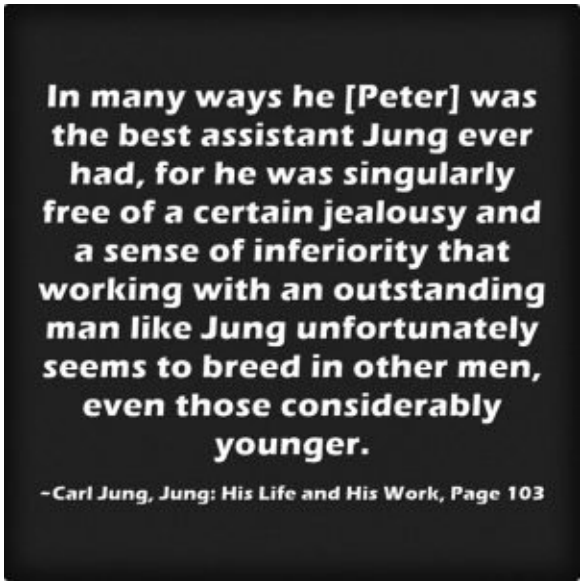
~Carl Jung, Jung: His Life and His Work, Page 103

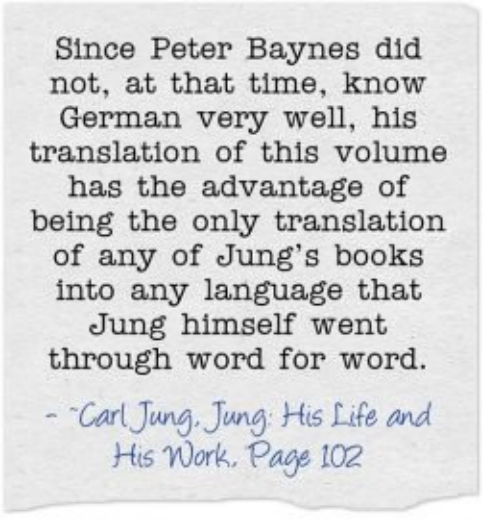
The attendance [Cornwall Seminar] was small, only about twelve people, which must have been extremely pleasant for Jung. He always loved small groups and much regretted the fact that his seminars inevitably increased in size as time went on.
-Carl Jung, Jung: His Life and His Work, Page 103


As far as Esther Harding remembered the seminar [Cornwall] was arranged by Constance Long probably assisted by Peter Baynes.
- Carl Jung. Jung: His Life and His Work. Page 103


He [Baynes] had meanwhile met and fallen in love with Hilda Davidson (niece of the then Archbishop of Canterbury) and had married her some time before returning to England.
~Carl Jung. Jung: His Life and His Work. Page 103

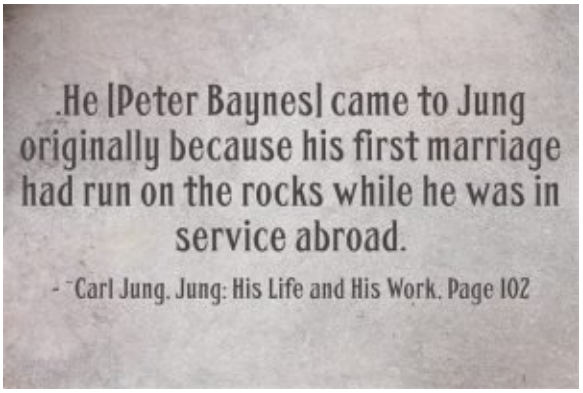

Peter Baynes once told me that beyond doubt his true vocation was to be Jung's assistant, but his extraverted, open nature constantly involved him in other plans.
- Carl Jung, Jung: His Life and His Work, Page 103


In many ways he [Peter] was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger.
-Carl Jung, Jung: His Life and His Work, Page 103


Since Peter Baynes did not, at that time, know German very well, his translation of this volume has the advantage of being the only translation of any of Jung's books into any language that Jung himself went through word for word.
- Carl Jung, Jung: His Life and His Work, Page 102

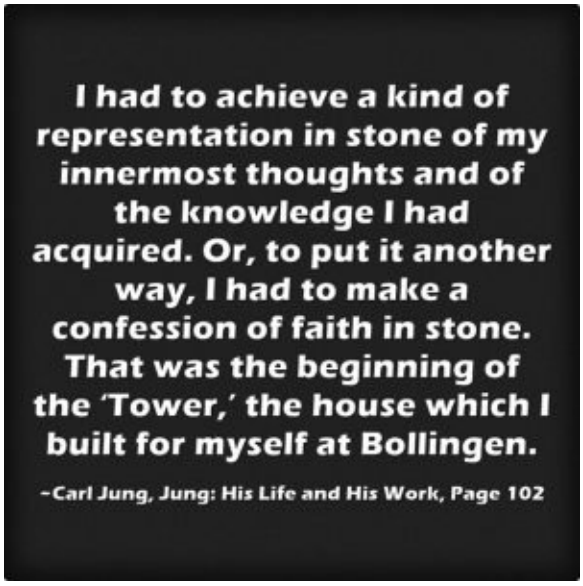
One of the first tasks he [Baynes] undertook was the translation of Psychological Types into English, so that it was able to appear in 1923, soon after the first German publication, in 1920.

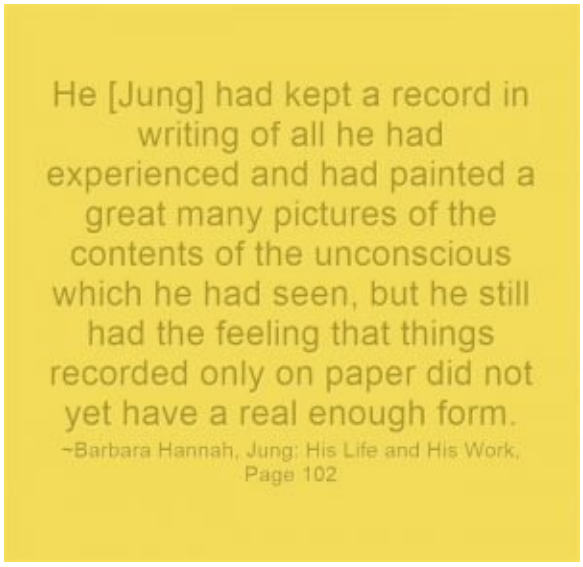
~Carl Jung, Jung: His Life and His Work, Page 102


He [Peter Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad.
- Carl Jung, Jung: His Life and His Work, Page 102

One of the first English doctors to come to Jung in Zürich was Godwin Baynes (always called Peter), who soon realized the value of Jungian psychology and, in spite of a rather checkered career, devoted his whole life to it, until his death during World War II.

- Carl Jung, Jung: His Life and His Work, Page 102


I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired. Or, to put it another way, I had to make a confession of faith in stone. That was the beginning of the 'Tower,' the house which I built for myself at Bollingen.
~Carl Jung, Jung: His Life and His Work, Page 102


He [Jung] had kept a record in writing of all he had experienced and had painted a great many pictures of the contents of the unconscious which he had seen, but he still had the feeling that things recorded only on paper did not yet have a real enough form.
~Barbara Hannah, Jung: His Life and His Work, Page 102

1. https://www.amazon.com/Jung-Life-Work-Biographical-Memoir/dp/1888602074/ref=sr_1_1?crid=1RPLP7YBHHHJE&dchild=1&keywords=jung+his+life+and+work&qid=1605002974&sp

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The dichotomy of God into divinity and humanity (2020-11-10 05:08)

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[1]

[2]Psychology and Religion

The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung, CW 11, Para 380

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/31bd8-mass2bin2bthe2bgrotto2bof2bthe2b

annunciation252c2bnazareth.jpg

2. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=1VGPTKRQ9QR4F&dchild=1&keywords=jung+volume+11&qid=1605003231&spre

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Carl Jung: Everything that happens, however, happens in the same "one world" and is part of it. (2020-11-10 05:10)

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The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma.
Carl Jung, Conversations with C.G. Jung, Page 59

[1]Mysterium Coniunctionis

The causalism that underlies our scientific picture of the world breaks everything down into individual processes which it punctiliously tries to isolate from all other parallel processes.

This tendency is absolutely necessary if we are to gain a reliable knowledge of the world; but philosophically it has the disadvantage of breaking up, or obscuring, the universal interrelationship of events so that a recognition of the greater relationship, i.e., the unity of the world, becomes more and more difficult.

Everything that happens, however, happens in the same "one world" and is part of it.

For this reason events must have an a priori aspect of unity. Carl Jung, Mysterium Coniunctionis, Para 663

1. https://www.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=2YTAPGBEBP062&dchild=1&keywords=jung+volume+14&qid=160500333

In The Search for Roots: C.G. Jung and the Tradition of Gnosis by Alfred Ribi
(2020-11-10 05:31)

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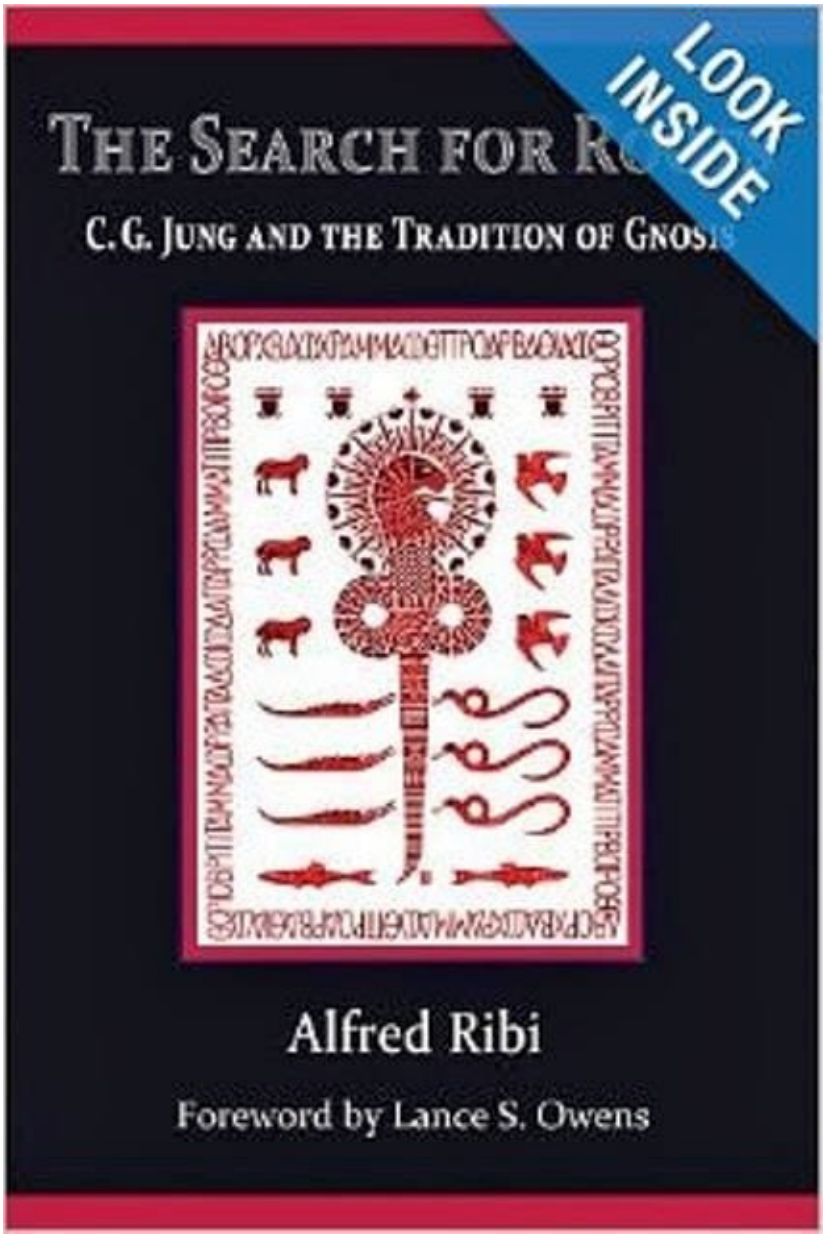

[2]The Search for Roots: C. G. Jung and the Tradition of Gnosis

The publication in 2009 of C. G. Jung's The Red Book: Liber Novus has initiated a broad reassessment of Jung's place in cultural history. Among many revelations, the visionary events recorded in the Red Book reveal the foundation of Jung's complex association with the Western tradition of Gnosis.

In The Search for Roots, Alfred Ribi closely examines Jung's life-long association with

Gnostic tradition. Dr. Ribi knows C. G. Jung and his tradition from the ground up.

He began his analytical training with Marie-Louise von Franz in 1963, and continued working closely with Dr. von Franz for the next 30 years. For over four decades he has been an analyst, lecturer and examiner of the C. G. Jung Institute in Zurich, where he also served as the Director of Studies.

But even more importantly, early in his studies Dr. Ribi noted Jung's underlying roots in Gnostic tradition, and he carefully followed those roots to their source. Alfred Ribi is unique in the Jungian analytical community for the careful scholarship and intellectual rigor he has brought to the study Gnosticism.

In The Search for Roots, Ribi shows how a dialogue between Jungian and Gnostic studies can open new perspectives on the experiential nature of Gnosis, both ancient and modern. Creative engagement with Gnostic tradition broadens the imaginative scope of modern depth psychology and adds an essential context for understanding the voice of the soul emerging in our modern age.

A Foreword by Lance Owens supplements this volume with a discussion of Jung's encounter with Gnostic tradition while composing his Red Book (Liber Novus).

Dr. Owens delivers a fascinating and historically well-documented account of how Gnostic mythology entered into Jung's personal mythology in the Red Book.

Gnostic mythology thereafter became for Jung a prototypical image of his individuation. Owens offers this conclusion:

"In 1916 Jung had seemingly found the root of his myth and it was the myth of Gnosis. I see no evidence that this ever changed. Over the next forty years, he would proceed to construct an interpretive reading of the Gnostic tradition's occult course across the Christian aeon: in Hermeticism, alchemy, Kabbalah, and Christian mysticism.

In this vast hermeneutic enterprise, Jung was building a bridge across time, leading back to the foundation stone of classical Gnosticism. The bridge that led forward toward a new and coming aeon was footed on the stone rejected by the builders two thousand years ago."

Alfred Ribi's examination of Jung's relationship with Gnostic tradition comes at an important time. Initially authored prior to the publication of Jung's Red Book, current release of this English edition offers a bridge between the past and the forthcoming understanding of Jung's Gnostic roots.

http://www.amazon.com/The-Search-Roots-Tradition-Gnosis/dp/0615850626/ref=tmm _pap _title _0?ie=UTF8 &qid=1384002764 &sr=1-1

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/62829-gnosis.jpg

2. https://www.amazon.com/Search-Roots-Jung-Tradition-Gnosis/dp/0615850626/ref=sr_1_1?dchild=1&keywords=ribi+search+for+roots&qid=1605013798&sr=8-1

Carl Jung: Pythagoras, for example, thought that the earth had a twin. (2020-11-10 05:37)

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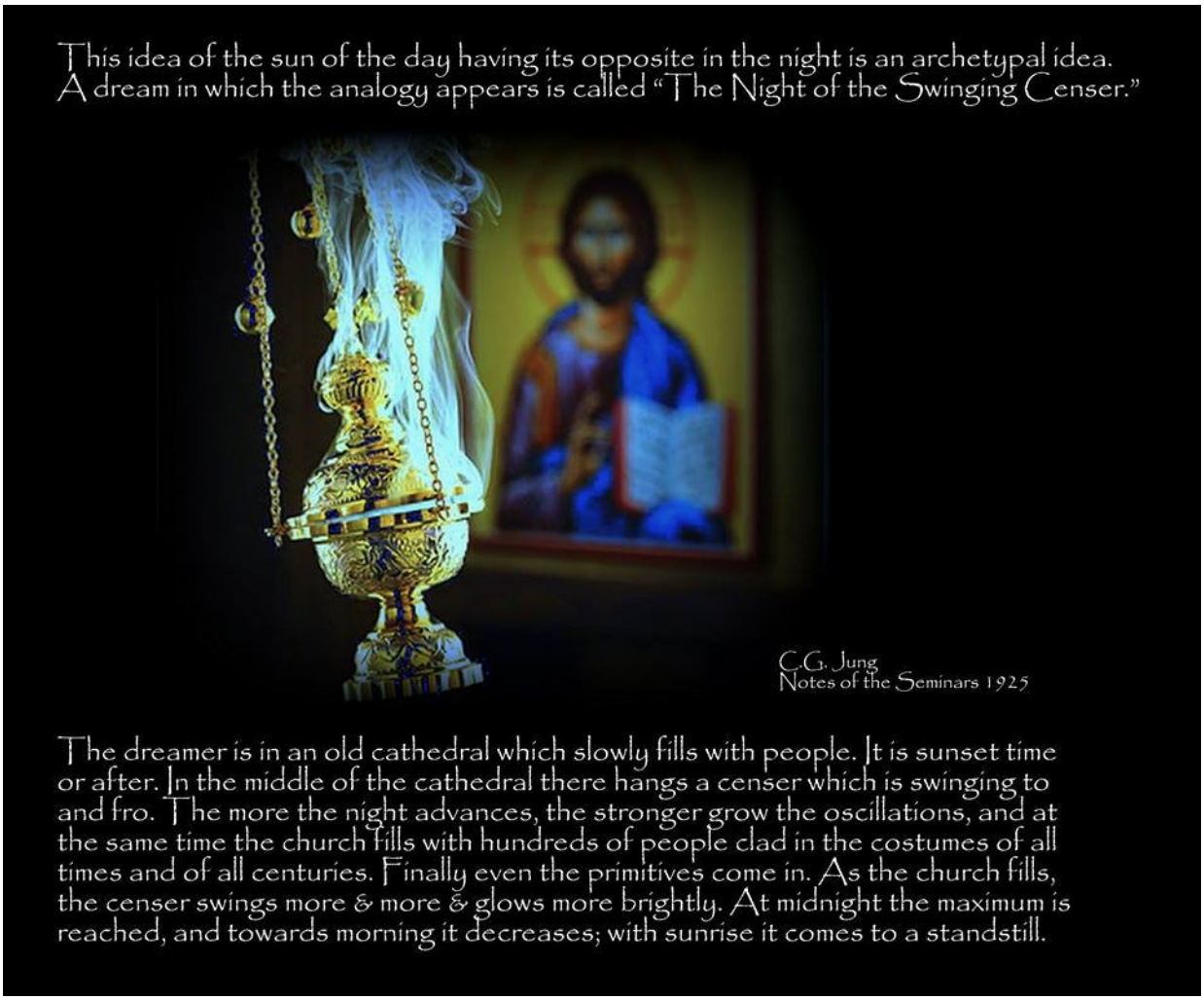
This idea of the sun of the day having its opposite in the night is an archetypal idea.
A dream in which the analogy appears is called "The Night of the Swinging Censer."
C.G. Jung
Notes of the Seminars 1925
The dreamer is in an old cathedral which slowly fills with people. It is sunset time or after. In the middle of the cathedral there hangs a censer which is swinging to and fro. The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries. Finally even the primitives come in. As the church fills, the censer swings more & more & glows more brightly. At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill.

[2]ETH Lectures

This idea of the sun of the day having its opposite in the night is an archetypal idea.

Pythagoras, for example, thought that the earth had a twin.

The idea also comes out in an anonymous book that was published during the war.

This book was called Peter Blobbs—Real Dreams, and the first dream, the one in which the midnight sun analogy appears, is called “The Night of the Swinging Censer.”

The dreamer is in an old cathedral which slowly fills with people.

It is sunset time or after.

In the middle of the cathedral there hangs a censer which is swinging to and fro.

The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries.

Finally even the primitives come in.

As the church fills, the censer swings more and more and glows more brightly.

At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill. Carl Jung, Seminar 1925, Page 67.

Carl Jung across the web:

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/b52c3-cathedral.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/

Birds in Alchemy... (2020-11-10 05:38)

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[1]

[2]Birds in Alchemy

Continuing with Alchemical processes: sublimatio and birds

" The essential thing about birds is that they, having as their domain the air element, mediate between the earthly realm and the heaven world. The alchemist in observing the flight of birds, recognized in them a picture of the human soul undergoing spiritual development. "

Adam McLean "Birds in Alchemy"

"In alchemical writings we meet a seemingly bewildering multiplicity of animal symbols - red lions, white eagles, stags, unicorns, winged dragons and snakes. Although at first glance all this complex mass of symbolism seems tortured and confused there is an inner coherence to these symbols, which the ancient alchemists used in specific ways reflecting their esoteric content.

In this article I wish to consider a particularly tight knit group of these animal symbols, the birds of alchemy - the Black Crow, White Swan, Peacock, Pelican, and Phoenix - which are descriptive of certain stages of the alchemical process. Of course it would be wrong to suggest that there are fixed rigid meanings with regard to these symbols.

The alchemists always integrated the symbols they used, so that one has to look at the total context, the background against which they stand, but when the birds appear in this sequence it is almost certain that the following interpretation can be applied.

Firstly, let us look at the symbols in general. What did the alchemists wish to symbolize by birds? The essential thing about birds is that they, having as their domain the air element, mediate between the earthly realm and the heaven world.

The alchemist in observing the flight of birds, recognized in them a picture of the human soul undergoing spiritual development. The soul, aspiring upwards, flying free of the restraints of the earth bound body seeking the heavenly light, only to have to return to the earthly consciousness again after the meditation, the alchemist symbolized by the bird.

Thus the bird symbols, in alchemy, reflect the inner experiences of soul alchemy, the soaring of the soul free from the earth bound body and the physical senses. The soul, in the meditations of soul alchemy, touches upon the spiritual world, and brings something of this back into the outer life again.

The birds as symbols mediate between the physical and spiritual worlds, they reflect certain archetypal experiences encountered by the soul in its development through the alchemical process.

These symbols were used in two ways. Firstly, as a description in a text of one aspect of the process. Thus the alchemist might indicate a certain process as the Pelican stage, and describe certain facets of this by using perhaps other symbols, Secondly, these bird symbols could be used as a subject matter for a meditation, and by inwardly building such a symbol, one connected in soul with the essential experience of the particular stage of the alchemical-soul process.

Now us will look at these in detail. I would like to consider them in the following sequence, one which occurs in various sources: Black Crow - White Swan - Peacock - Pelican - Phoenix - as these correspond to a developing inner experience which involves a progressively deepening encounter with the inner spiritual dimension of our being.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/bb0db-birds.jpg
2. http://www.levity.com/alchemy/alcbirds.html

Carl Jung on Ignatius and Prayer (2020-11-10 06:22)

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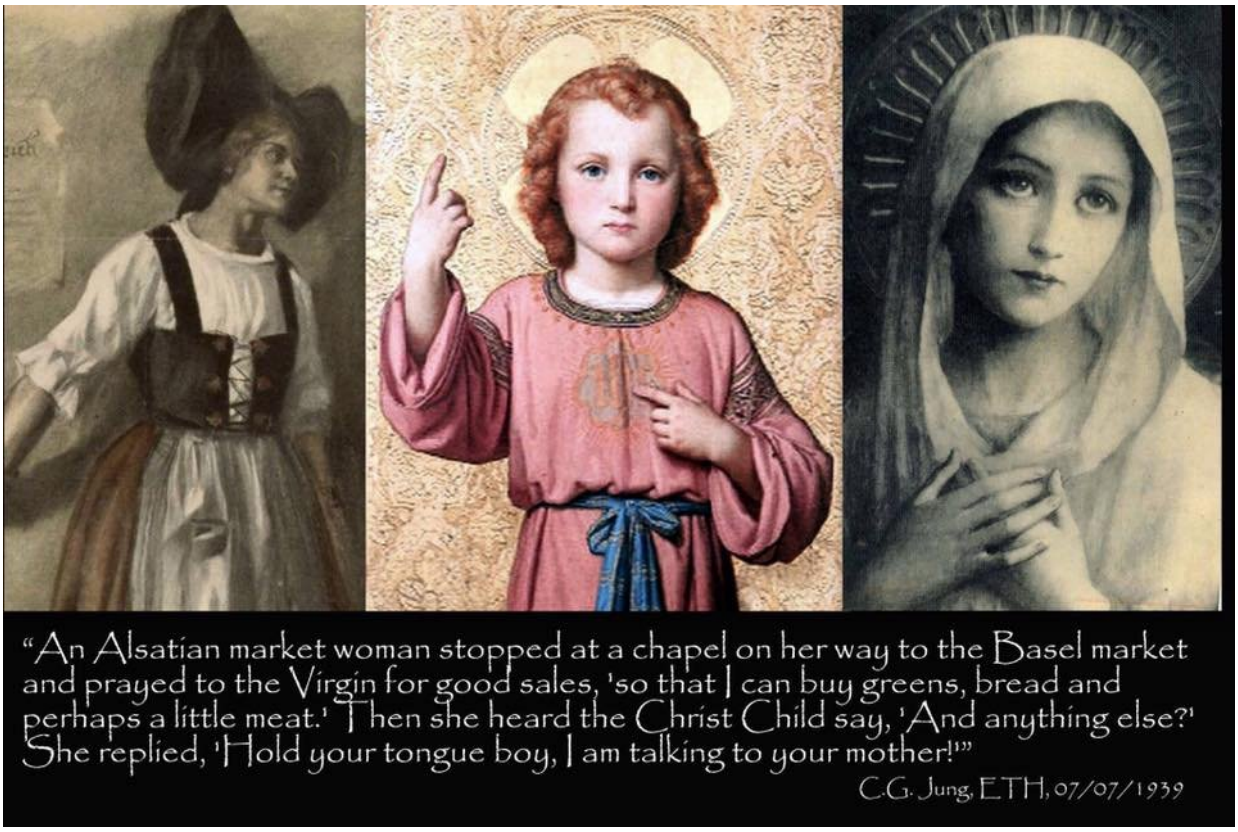
"An Alsatian market woman stopped at a chapel on her way to the Basel market and prayed to the Virgin for good sales, 'so that I can buy greens, bread and perhaps a little meat.' Then she heard the Christ Child say, 'And anything else?' She replied, 'Hold your tongue boy, I am talking to your mother!'"
C.G. Jung, ETH, 07/07/1939

To return to the biography of Ignatius: from Manresa he went to Barcelona and in 1523 he made a pilgrimage to the Holy Land.

He took no money with him but begged his way.

He was only a few days in Jerusalem, because his zeal had offended some fanatical Turks and the Franciscan monks, who resided in Jerusalem,
threatened Ignatius with excommunication if he remained.

He returned to Barcelona where he realised that his education as an officer was very insufficient for his present need.

He began to learn Latin but was held up by the verb amare.

Each time he began to conjugate this verb he fell into a condition of being in love with God which was not very helpful to his Latin.

But in time he overcame this difficulty, and went on to study philosophy.

During these studies he already talked with people he met and began the original form of the exercises.

This led to some trouble with the Inquisition, which was no joke in those days.

There were trials in Alcala and Salamanca.

The people, largely women with whom he had practised the exercises, had to give evidence.

Bernhard Hegardt says :

"One of the women who were implicated gave the following information before the examining judge on May 10th, 1527.

She had begged Ignatius to teach her how she could serve God.

And Inigo had answered her that during a month she should speak with him frequently and that during this month she should confess and partake of the sacrament every eight days
.

He added that the first time she would feel happy, without knowing why, that the second week she would be sad, but that he trusted in God that she would derive great benefit . .
.

He said also that he would explain to her the exercise of the three spiritual powers.

He also showed her the merit that may be acquired through temptation; he spoke of the venial sin and how it can develop into a mortal sin ; and of the ten commandments and of the circumstances governing mortal sins, and of the five senses . . .

He told her that if she entered the service of God the temptations of the evil one would plague her.

He taught her self-examination which she should practise twice a day, once after the midday meal and the second time after the evening meal when she should kneel down and say:

'My God, my Father, my Creator! I thank Thee and praise Thee for all the manifold favours which Thou hast shown me, and which I hope Thou wilt still show me'."

This last prayer is typical of the western attitude.

We thank God for favours received and make this a reason for demanding more.

We do not notice this because it sounds well and we are used to the familiar words of our prayers but, as a matter of fact, religion in the West largely consists of shameless demands for what we want.

It reminds one of a rather broad Basel story about an Alsatian market woman.

She stopped at a chapel on her way to the Basel market and prayed to the Virgin for good sales, "so that I can buy greens, bread and perhaps
a little meat ".

Then she heard the Christ Child say: "And anything else?"

And she replied: "Hold your tongue boy, I am talking to your Mother! "

This story is fifty years old, but the whole psychology of begging God and the Saints for favours belongs to primitive psychology in any time.

The Saints were metaphorically beaten in the Middle Ages if they failed to produce the right weather. Carl Jung, ETH Lecture, 7 July 1939

Carl Jung across the web:

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/4f844-1prayer.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/

Joseph B. Wheelwright: An Attempt at Appreciation (2020-11-10 10:03)

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[1]Contact with Jung: Essays on the influence of his work and personality

I first met Jung in 1931

At that time I was far more conversant with Freud.

In fact, the only thing of Jung's that I had read was his article in Keyserling's symposium on marriage.

But after a few minutes with him it was apparent to me that he was the man with whom I wanted to work.

Like many of the analysts of my age, I originally started work for therapy, not training.

It was only later that the notion of being an analyst myself emerged (Jung always felt, I thing, that one's personal analysis was the most essential part of training.)

From that time on he became the most important man in my life.

His effect upon me was not so much his ideas as it was his quality as a man and his generosity in letting me experience this quality in relation to him.

In my subsequent work with him it was not his interpretations that helped me to find myself and my own way.

Rather, it was his values and attitudes that carried the greatest impact.

Of these, two not unconnected values stand out.

The first was his extraordinary ability to catalyze the health and to favor the growth of the people he worked with.

He made one feel authentic.

The second was his flexibility and tolerance-his relativist position.

In my second or third interview he asked me if I was in the right place.

This rather unnerved me, because I thought at first that it was the prelude to dismissal.

I found, however, that he was exploring the appropriateness of himself for me, rather than that of Freud or Adler, who were the other two giants in the field at that time.

He said none of them had the whole truth; if they had, the other two would be withering on the vine.

On the contrary, he said, they all seemed to be flourishing.

He said, 'We each have our own truth, which seems sympathetic and meaningful to a surprisingly large number of people.

After all, though our work is carefully documented, our concepts are essentially a generalization and an abstraction of our own psychology.

In the last analysis, it is impossible for a man to transcend himself.

This essentially non-doctrinaire attitude of Jung's has permitted me to feel perfectly free to move around in all sorts of psychological climates.

This has been a great boon, and has helped me to synthesize various ideas and to find my own style as an analyst.

Paradoxically, I have come to feel more Jungian because of it; he never withdrew his sanction because of my apparent eclecticism.

In sum, then, Jung conferred the gifts of authenticity and freedom on those who were lucky enough to work with him.

I cannot imagine a more significant contribution. Joseph Wheelwright, Contact with Jung, Pages 224-225

1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?crid=1MAAQBWNZ2MLG&dchild=1&keywords=contact+with+jung+by+michael+ford

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Tina Keller: “My Religious Development” (2020-11-11 03:37)

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[1]Memoir of Tina Keller-Jenny: A Lifelong Confrontation with the Psychology of C.G. Jung

Essay 1: “My Religious Development”

My Religion has always been essential to me.

I would define it as the possibility of the small human being to make contact with "divine" suprapersonal forces.

Very early in life I felt intuitively an "invisible world" around me and I imagined I belonged to it.

I tried to take refuge in this imagination when I was uncomfortable in the so-called reality.

Gradually the vast background which my intuition sensed was identified with what I was told about God and Jesus.

My parents were not "religious" people.

They had a humanist and rational philosophy, but they were very sincere in acting on what they believed in.

They said religion meant "doing right."

This did not satisfy me.

As I was a fear-ridden child, I knew that I needed help from some suprahuman power, as I could not overcome fear by my own strength.

I had a governess who would pray with me when I was so afraid at night; I could feel how real religion was to her.

By comparison, the little verses we were taught as prayers seemed quite artificial.

So I felt different from my parents at an early age and I became more and more separated from them because I felt they could never understand me in my religious need and feeling.

Yet I am extremely grateful for their integrity, the sincere efforts they made to educate their children in the best way they knew.

They would sacrifice any personal pleasure to their ideals, but I missed the joy of seeing them as happy people.

My father took great pride in me, his eldest, and he expected much of me.

I am sure that this attitude made me self-sure and confident that I would always be liked and succeed.

Growing up in the atmosphere of a Victorian home I fled into imagination and felt at home in a mysterious invisible world.

I missed companions as we had private lessons.

Sunday school was a treat because of meeting other children and I loved the singing.

The village pastor had much the same attitude as my parents, so his teaching had no impact on me.

When I was about 12 years old, we lived for over a year in England and I was sent to an English boarding school where I was the only foreigner amongst 40 English girls.

I had been well prepared by the governess and spoke and wrote English fluently.

Though I was shy and homesick, it was a delight to learn with other girls.

I loved the lessons and was much liked by the teachers, as I had a better preparation than most of the others.

But the strongest impact was religious. We went to the Episcopal Church every Sunday and this corresponded to my need.

There, with the ritual, the participation of the parish, and the music, my religious feeling was satisfied as never before. I wished I could have belonged to that church!

Then there was the headmistress to whose religious instruction I responded; I felt how real religion was to her.

But we moved back to Switzerland and I was more a stranger than ever.

I was confirmed, as was the custom, at about 16 in the village church and I believe I substituted through my imagination that which I missed in outer reality.

I was then supposed to be grown up; it was still the time when most girls did not get the same education as boys.

Life was boring and I was full of curiosity and had energies that would have needed to be used.

I was unhappy but somehow did not see clearly enough what I wanted to be able to fight for it.

I was about 18 when my father wanted my younger sister to go to an excellent college for girls in England.

So I asked him to let me go also, to which he agreed.

In spite of having sustained financial losses, he felt education was the best capital he could give to his children.

Yet he did not know that such a year in an English college needed a follow-up if it were to lead to a practical goal.

He did not think of a career for his daughters; marriage was the goal of a woman as he

saw it and I did not see clearer.

You can imagine how often when I later studied medicine I wondered about those "wasted" years.

If I had then wanted to study medicine and felt the certainty that came later, my father could easily have been persuaded.

Now looking back, I see that I needed those many years of latency.

I needed the escape into imagination, where everything was fluid and "wings" were growing that might be a hindrance from the practical point of view, but that kept me from ever being satisfied with the realistic aspect of things.

I was not meant to study medicine; if so, I would have done it before marriage.

I had a vocation and the experience as a nurse, then as wife and mother, that was as much part of it as the medical studies and psychology.

From the objective standpoint, I was not a good student when I studied in later years, but because of the experience I had already acquired, I was aware of many other problems and I learned just what I needed for the work I was meant to do.

So I must be grateful that my eyes were not yet open and that I could not see and find the opportunities I was not yet ripe for.

The year in the English college was certainly a strong and very beneficial influence on me.

There were women who belonged to the modern world, where I felt to belong also.

I was treated as a grownup person and my horizons widened.

There were excellent teachers and many of the girls were preparing for careers.

When we left college we joined "the guild of old girls," who were expected to continue to educate themselves by reading and to make their lives, in whatever way, serve not only personal interests, but society.

Again religion played a primary role and I was happy to be able again to go regularly to the Episcopal Church.

We had regular prayers at the college, which no one liked to miss, and the short addresses given were impressive and to the point.

Here again I met women whose religion was very real.

On coming back to my home I knew I wanted to serve and I had decided to learn nursing.

This seemed a feminine profession and I wanted to be feminine.

I thought of marriage, but only if I met the "right" man; never would I look for him.

I trusted God would send him at the right time.

I went out to dances, but the young men I met there were not to my liking.

Now and then an English friend of my mother had parties with foreign students where there I felt much freer.

At last when I was past 20, I could enter a hospital and try out whether I had the necessary health and strength for the strenuous work as a nurse.

My parents thought I would soon be disappointed and glad to return to a more comfortable life.

But I was very happy; now life seemed worthwhile.

To the astonishment of my parents, I thrived in this hard work because I was so satisfied.

I wanted to continue to go to a regular nursing school where I would pass examinations and earn a diploma.

Now I took the necessary initiatives to find the training I wanted and got my parents to agree.

The first hospital was run by a protestant religious order; here nursing was part of service to God.

I was never tempted to become part of the order because I was much too attached to the world, but all I did was done in a religious spirit and my preoccupation was a religious one.

I felt I had a vocation; I wondered whether that meant that I could not marry. Was it not more important to love God than to love a man?

I was a nurse for about 2 years; before completing the training and receiving my diploma I met my future husband and got engaged.

I had no doubt that this was the "right" man God had sent to me and this conviction lasted through all the 51 years of marriage and beyond.

Even when marriage presented many difficulties and even when I was unhappy, I still knew that this was the "right" man for me.

I was incredibly happy when my husband led me out of the narrow restrictions of my home into a life with wide horizons.

My husband came from a peasant family.

They had known poverty, but they radiated contentment and happiness as I had not known in my home.

How glad I was that my husband did not belong to the sophisticated society like the young men I had met at dances!

My husband was dose to nature; everything was natural including the way he led me into sexuality.

I who had grown up in a Victorian home whose mother felt sex to be a "duty" and who repressed all expressions of exuberance.

I came to experience sex as an "ecstasy" and I just "knew" that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion.

My husband was a minister and I disliked this profession.

How could any man believe he knew what God’s message to man was?

It seemed arrogant that any man would assume he could interpret God to man!

But I loved this man and so I accepted his profession although I was very glad when later he gave up the ministry to be secretary of an international organization for the relief of the churches that had suffered through the first world war.

I saw the artist in my husband.

He was very musical and when he played the piano he spoke to my heart.

This meant more than any words.

Also in the way he lived, he seemed like an artist; he did not drive himself as I did, but was just absorbed in a project and then able to relax again.

Work never seemed to tire him because his interest was so fully in it; when he felt disinclined he did not force himself and worked with new zest the next day.

I felt him to be deeply religious, not because of what he said, but because of his life.

He was never afraid, wherever he went; he felt "safe in the everlasting arms."

I who knew fear, I felt fearlessness to be the proof of real faith.

My husband also considered that it was his religious belief that gave him such confidence.

But gradually I came to another theory.

I think his harmonious nature, the fact that his parents were not such opposite characters

as mine were, meant that he was not torn inside and did not have to fight such internal battles.

He had absorbed his mother's child-like faith and he grew up in the country where the rhythm of nature is part of religion.

It seems to me that up to his death he had this harmonious relatedness to all life.

For years I believed with him that his harmony was due to his "faith." He was sure that if I would just have "faith" I would feel safe as he did.

I tried very hard to identify with the beliefs he expressed, but my fears did not lessen.

In fact during the time I was a nurse I had almost lost fear and now, happily married, fear was worse than ever.

I wonder whether the independent and strong attitude I assumed during my professional work made me feel free, while now I was much more passive, almost a "clinging vine."

My husband said he could and would not have a "neurotic" wife, and I think it was healthy that he thus prevented me from making him my psychotherapist.

Because of my fears, which irritated my husband, I eventually became a patient of Dr. Jung's, who was a friend of his.

I had heard Dr. Jung speak and was fascinated, but I did not like him as a man; he was so sarcastic and he said terrible things when he made fun of people.

It was good for me to go to someone so different in attitude to my husband. He attacked my pseudo faith, which I now defended with my husband's arguments against Dr. Jung's cynicism.

He spoke to me, the minister's wife, in the vein he later wrote about in his book Answer to Job,2 attacking the belief in a "good father God" and challenging my unconscious doubts.

It was awful and I fought desperately for the Christian faith I stood for.

I certainly gained strength in that fight! I stood between my husband's and Dr. Jung's ideas.

Both men were absolutely sincere, yet each saw the world with different eyes.

Dr. Jung maintained if religion is to be alive for a person, it must be a real inner experience.

My husband said that in Christ God had sent his message to humanity once and for all; that was enough, we must only believe it.

It seemed that my husband saw faith as something one could acquire by will, by prayer or by submission, although he could not say how.

But Dr. Jung recognized that some people simply cannot believe without a real inner experience and he also knew that sometimes a crisis brought the conditions that brought such an experience.

If I was so tormented by fear it proved that my faith was not real.

At length I was defeated and had nothing to hold on to.

I do not remember how long this desperate feeling lasted, it may have been one or several weeks.

Then one night I woke up and had a real living religious experience.

It was nothing spectacular, no vision or special light, but it brought an inner certainty.

Next day I was so elated, I expected that now life would be different.

But it was only a "seed" which needed time to grow.

Still, from this small beginning, a real faith, rather an "inner knowing," has continued to grow.

For a long time I could still think within the framework of traditional religion.

I went to church and as we moved to Geneva, I went regularly to the English or the American Episcopal Church. I was later confirmed in the latter.

I had meanwhile become a practicing psychotherapist and, just as in my childhood, I knew that only with the help of higher invisible powers could I do my work well.

A religious attitude continued to be essential for me and for all I did.

In 1948, after 20 years in Geneva, we moved back to Zurich and I built up my practice there.

I was very well received by the doctors, some of whom had been students with me at the beginning of our medical training.

In Geneva I had been more of an outsider among the doctors.

In Zurich I learned to speak to groups and began to write articles; I was much appreciated, but remained outside the Jungian group.

I had for many years been interested in body awareness and had experienced myself the beneficial results of movement lessons.

This non-verbal approach had helped me more in many respects than psychotherapy, where so often words did bring insights to the mind, but did not reach my total person.

Through movement lessons I had been changed and helped toward more harmony.

More and more I realize how regular practice in body awareness and movement, as well as lessons with excellent artist-teachers has been the means of inner development of my whole person.

I have a gratitude to some of these teachers that I cannot feel for the psychotherapists who worked with me, except perhaps for Miss Toni Wolff.

I increasingly realize how the one-sided development of reason and intellect which was certainly a necessary step, gradually led to man’s alienation from the body and therefore also from contact with the environment.

The body is our only instrument to make such contact.

Other psychotherapists are also stressing the same need; movement groups and training courses in body-awareness are springing up on all sides.

As I understand through my own work we are still a long way from finding that naturalness of being "at home" in the body without losing the values some generations before us have struggled for.

Here again the religious attitude is essential.

When I said sex had been for me an ecstatic religious experience this was certainly so because I had never "experimented" before, never "played" with what seemed to me to express my deepest and fullest reality.

I agree with those psychologists who believe that if our whole body were again as in childhood or in primitives alert to the multitudes of sensory stimulation, sex would not play the exaggerated role it does in modern life.

Modern man is not happy and lacks basic satisfactions.

I do not believe that this lack is to be sought in any individual factor, but rather in the alienation that does not allow the body to draw the necessary

satisfactions from the environment.

I had very strongly felt the difference between my husband’s body and also the children’s and my lack and rigidity.

If we artificially separate nature from spirit, our religion, our reaching out for contact with a greater and higher world, automatically becomes one-sided, excluding physical reality.

It was most important for me that in my healing experience through "the Earthmother," my religious imagery ceased to be one-sided.

Yet I still catch myself having inhibitions here and there because of the habit of logic and "patriarchal" imagery.

I was leading a sober and useful life in Zurich and expected to continue in this routine when an entirely new adventure opened.

I was led out of my restricted surroundings to the wide horizons of California.

My elder son was established there.

He had emigrated when a youth of 19 and I had not seen him since.

I had always felt that in some way his rebellion was related to mine, that he had felt my unrest as a boy and my unused energies that pushed toward expression.

While I was fighting my inner battles my boy was trying out his strength in a country of wide possibilities and hard realities.

Now his father who was spending the winter in the sunny climate, fell ill and I came to join him.

The way I was helped to overcome fear, the way I was guided in every respect, was in itself a deep religious experience.

All parts of my varied life seemed to flt into a design of which this new phase and the meeting with my son in his manhood was an integral part.

I began to write my autobiography in the new and vast environment where I had much time alone.

I needed to turn inward.

I gave up my home in Switzerland and put my things in storage doing away with much that I had clung to.

All this was part of the necessary detachment and the effort to come to essentials.

At first I meant my writing as a continuation of my therapeutic work; I thought of writing to an audience.

Then I found that what I wrote was in the first place important for myself.

There was much in my life I had not come to terms with, particularly my analysis with Dr. Jung.

His image stood there like an enormous block hindering me from going on my way.

Formerly I had admired beyond all reason and become a follower without real discrimination.

Then I had become more and more critical and angry, emotionally rejecting and still not having a clear standpoint of my own.

So I entered a long and heated inner battle, reading, thinking, evaluating.

Of course my religious attitude played a primary role in this.

I could not identify with Jung's psychology, which he seemed to confuse with religion.

Psychology calls itself a science and is therefore based on reason.

I felt that this was too narrow a premise because religion has other dimensions.

Religion means stepping out of our reasonable everyday perception, where we measure and compare and because of our logical language are confronted with opposites that seem to exclude each other.

In our everyday existence in the here and now these conditions exist as the consequence of the limitation of human brains and consciousness.

Yet as one reads religious writings, the New Testament or Zen for instance, one finds contradictory statements which, because of another, wider state of consciousness are not exclusive but complementary.

All mystics describe their experiences in paradoxes.

I suddenly thought of my ecstatic experience of sex, which had been at the same time the greatest fulfillment of self and selflessness, a total giving and a total receiving at the same time.

In religious experience we somehow reach another level.

When I passed from the psychological into a level of wider dimensions, I realized that I had stepped beyond the limitation of the reasoning brain into another quality of experience.

I then also remembered my impression of Dr. Jung, when I had visited him in hospital, as he was recovering from a serious illness that had brought him close to death.

He spoke of his "visions" and how their reality had so captured him that he did not want to return to the restricted earth existence.

As he spoke, I felt another dimension that was not psychology.

I regret that later Dr. Jung tried to fit also these experiences into his psychological theories, saying that his concept of the "collective unconscious" contained everything we do not know, identifying it with religion.

I recognized more and more the limitation of the attempt to express all experience in psychological terms; it is like a two dimensional picture of a many dimensional reality.

I was then reading widely, psychological books and also books attempting to go beyond psychology.

With an intense relief I was able to step into a place of wider dimensions.

At that point I met Dr. and Mrs. Bendit, who were lecturing in the United States and living for a time in California.

Both had had Jungian analysis and had written books separately and together.

With them I found much understanding; they shared my views and were trying to express experience in a much wider context.

They knew, as I did, that some patients are troubled by parapsychological classification.

Psychology cannot help such people, but they need someone who knows that such experiences exist and to whom they can speak openly.

I never could believe that finding the causes of our troubles would produce a solution; for me, understanding a problem was a far cry from being able to tackle it.

It also seems to me quite ineffectual to try to change outer behaviour unless a new basic attitude can be found.

When a person’s attitude changes fundamentally, he then emanates another "atmosphere," so that what he does or says has another connotation.

The same words or deeds then have a totally different effect.

But a fundamental change of attitude can only happen when a person begins to feel differently, when depression and anxiety change to joy and confidence, when the person experiences self value and anticipates happiness.

This is the result of a true religious experience of being in contact with the source of life and feeling in some ways what is described as being "a child of God."

Psychology cannot bring about this change of attitude, yet it may help to eliminate some of the blocks on the way.

I knew that to be really effective to help people I must learn to make contact with the healing powers.

Dr. Jung was right when he kept insisting that the therapist’s own personal development was the most important factor.

I had worked at my development and I knew I was growing, but I am very aware how much is lacking.

I can see how many sources of error there are when trying to help people and sometimes one wonders whether often people would not do better to struggle alone; the danger of dependency is very great and people are too passive.

Sometimes I feel as if I stood at a new beginning, almost as when I was a child in the vast unlknon.

As I tolerate this situation I begin to orient myself and it is as when in a dark place gradually the eyes begin to distinguish some contours.

Even as a child I felt I belonged to that invisible world, and now also there is something in me that "knows" and "belongs."

I am convinced there is another kind of knowledge accessible to us, which is beyond the senses and beyond reason.

We have latent faculties which can develop and give access to new knowledge.

I have found it helpful to read about the discoveries of modern science.

A whole revolution has taken place in view of the world as modern science sees it, a change of outlook as great as the one implied by the discovery of the earth as a globe revolving around the sun.

As a result of the discoveries of Einstein and Planck and others, matter and energy are seen as different aspects of one unknown reality.

Time and space are found to be relative, part of a four dimensional aspect of the world.

Where formerly it was believed that man was on the way to more and more knowledge, modern science shows how restricted the human senses are, so that there is a limit to the possibilities of new discoveries, even with more perfected instruments.

Only a tiny fraction of the realities around us can ever reach the senses.

Ancient peoples acquired knowledge through intuition in a way that is lost to us.

Parapsychology is showing that most people have extrasensory faculties that maybe can be developed.

Orientals have developed training systems that give astonishing results.

When we Westerners no more place so much value on material and scientific development, we may also discover new inner powers that can enrich the lives of men.

Many men have in special moments experienced a more inclusive consciousness.

As we cultivate the inner life such wider consciousness can become more frequent and produce a lasting change of attitude, so that we may grow toward a condition of wholeness and fulfillment. Tina Keller, Tina Keller Memoir, Pages 113-123

1. https://www.amazon.com/Memoir-Tina-Keller-Jenny-Confrontation-Psychology/dp/188267085X/ref=sr_1_1?dchild=1

&keywords=tina+keller+memoirs&qid=1605084825&sr=8-1

Tina Keller-Jenny’s “Letter to her Children” (2020-11-11 04:34)

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[1]Memoir of Tina Keller-Jenny: A Lifelong Confrontation with the Psychology of C.G. Jung

Tina Keller-Jenny’s “Letter to her Children”

"I have dedicated this autobiography to you, with my love and prayers.

Some of you will remember the difficult times, where your mother seemed preoccupied, in trouble, when no one could help.

As I wrote this, much has clarified and I recommend warmly, that anyone who feels certain parts of his life to be still weighing on him, like undigested food, that he write out the experiences and wrestle with them, till he feels at peace.

There were all the mistakes I had committed and I was regretful or angry about.

Gradually I learnt, that there is nothing to regret, ignorance and errors made new learning possible.

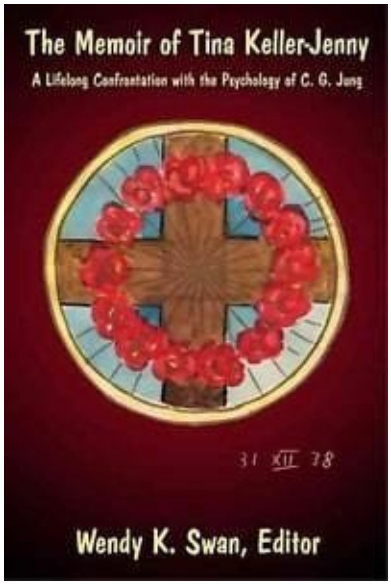
I had a very difficult, but rich life and I am very grateful.

One of the strongest motivations in my struggles was the conviction that what I left undone out of negligence would become a burden for my children.

Dr. Jung was very insistent that as parents follow their own paths of development, children become free for their own growth.

So I believe that by doing the best I could to solve my own problems, I was doing the best I could for my children.

May it bring them blessings!" Tina Keller, Tina Keller Memoir, Page 138.



1. https://www.amazon.com/Memoir-Tina-Keller-Jenny-Confrontation-Psychology/dp/188267085X/ref=sr_1_1?dchild=1&keywords=tina+keller&qid=1605089033&sr=8-1

Carl Jung’s Epitaph (2020-11-11 04:44)

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[1]

VOCATVS·ATQVE·NON
PRIMVS·HOMO·DE·TERRA·TERREN
MO·DE·CAELO·CAELESTIS
FAMILIE JVNG
JOHANNES PAVL JVNG
*1842 1896 †
EMILIE JVNG-PREISWERK
*1848 1923 †
GERTRVD JVNG
*1884 1935 †
EMMA JVNG-RAVSCHENBACH
*1882 1955 †
CARL GVSTAV JVNG

[Carl Jung’s Epitaph]

PRIMUS
HOMO
DE TERRA
TERRENUS
"The first man comes from the earth and is of the earth;" [Left Side Panel]

VOCATUS ATQUE
NON VOCATUS
DEUS ADERIT
"Invoked or not invoked, the god is present." [Center Panel]

SECUNDUS
HOMO DE
CAELO
CAELESTIS
"The second man comes from heaven and is of heaven." [Right Side Panel]

Image: Jung’s family grave at the Protestant Church Graveyard in Kusnacht. The grave-stone bears the arms of the Jung family, and beneath this the names of father, mother, sister Gertrud, wife Emma Jung-Rauschenbach, and C.G. Jung.

The top and bottom borders repeat in Latin the motto he chose for his house "Vocatus atque non vocatus deus aderit" (Called or not called, God will be present)

(photo courtesy of David Tacey)

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/9e30b-grave.jpg

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Carl Jung on the Shattered Knife (2020-11-11 04:47)

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[1]

During the summer holidays, however, something happened that was destined to influence me profoundly. One day I was sitting in my room, studying my textbooks. In the adjoining room, the door to which stood ajar, my mother was knitting.

That was our dining room, where the round walnut dining table stood. The table had come from the dowry of my paternal grandmother, and was at this time about seventy years old. My mother was sitting by the window, about a yard away from the table.

My sister was at school and our maid in the kitchen. Suddenly there sounded a report like a pistol shot. I jumped up and rushed into the room from which the noise of the explosion had come. My mother was sitting flabbergasted in her armchair, the knitting fallen from her hands. She stammered out, "W-w-what's happened? It was right beside mel" and stared at the table.

Following her eyes, I saw what had happened. The table top had split from the rim to beyond the center, and not along any joint; the split ran right through the solid wood. I was thunderstruck.

How could such a thing happen? A table of solid walnut that had dried out for seventy years–how could it split on a summer day in the relatively high degree of humidity characteristic of our climate? If it had stood next to a heated stove on a cold, dry winter day, then it might have been conceivable.

What in the world could have caused such an explosion? "There certainly are curious accidents," I thought. My mother nodded darkly. "Yes, yes," she said in her No. 2 voice, "that means something." Against my will I was impressed and annoyed with myself for not finding anything to say.

Some two weeks later I came home at six o'clock in the evening and found the household–my mother, my fourteen-year–old sister, and the maid–in a great state of agitation. About an hour earlier there had been another deafening report.

This time it was not the already damaged table; the noise had come from the direction of the sideboard, a heavy piece of furniture dating from the early nineteenth century. They had already looked all over it, but had found no trace of a split. I immediately began examining the sideboard and the entire surrounding area, but just as fruitlessly.

Then I began on the interior of the sideboard. In the cupboard containing the bread basket I found a loaf of bread, and, beside it, the bread knife. The greater part of the blade had snapped off in several pieces. The handle lay in one corner of the rectangular basket, and in each of the other corners lay a piece of the blade.

The knife had been used shortly before, at four-o'clock tea, and afterward put away. Since then no one had gone to the sideboard. The next day I took the shattered knife to one of the best cutlers in the town. He examined the fractures with a magnifying glass, and shook his head. "This knife is perfectly sound," he said. "There is no fault in the steel. Someone

must have deliberately broken it piece by piece.

It could be done, for instance, by sticking the blade into the crack of the drawer and - breaking off a piece at a time. Or else it might have been dropped on stone from a great height. But good steel can't explode. Someone has been pulling your leg." I have carefully kept the pieces of the knife to this day. My mother and my sister had been in the room when the sudden report made them jump.

My mother's No. 2 looked at me meaningfully, but I could find nothing to say. I was completely at a loss and could offer no explanation of what had happened, and this was all the more annoying as I had to admit that I was profoundly impressed. Why and how had the table split and the knife shattered?

The hypothesis that it was just a coincidence went much too far. It seemed highly improbable to me that the Rhine would flow backward just once, by mere chance–and all other possible explanations were automatically ruled out. So what was it?

A few weeks later I heard of certain relatives who had been engaged for some time in table-turning, and also had a medium, a young girl of fifteen and a half. The group had been thinking of having me meet the medium, who produced somnambulistic states and spiritualistic phenomena.

When I heard this, I immediately thought of the strange manifestations in our house, and I conjectured that they might be somehow connected with this medium. I therefore began attending the regular seances which my relatives held every Saturday evening. We had results in the form of communications and tapping noises from the walls and the table.

Movements of the table independently of the medium were questionable, and I soon found out that limiting conditions imposed on the experiment generally had an obstructive effect. I therefore accepted the obvious autonomy of the tapping noises and turned my attention to the content of the communications. I set forth the results of these observations in my doctoral thesis. After about two years of experimentation we all became rather weary of it.

I caught the medium trying to produce phenomena by trickery, and this made me break off the experiments–very much to my regret, for I had learned from this example how a No. 2 personality is formed, how it enters into a child's consciousness and finally integrates it into itself.

She was one of these precociously matured personalities, and she died of tuberculosis at the age of twenty-six. I saw her once again, when she was twenty-four, and received a lasting impression of the independence and maturity of her personality. After her death I learned from her family that during the last months of her life her character disintegrated bit by bit, and that ultimately she returned to the state of a two-year-old child, in which condition she fell into her last sleep.

All in all, this was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view. I had discovered some objective facts about the human psyche. Yet the nature of the experience was such that once again I was unable to speak of it. I knew no one to whom I could have told the whole story. Once more I had to lay aside an unfinished problem. It was not until two years later that my

dissertation appeared. Carl Jung, Memories Dreams and Reflections.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/c121f-knife.jpg
2. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=3TLNMMBHDXQVX&dchild=1&keywords=jung+memories+dreams+reflections&qid=160

Heinrich Zimmer Books [Jungian] (2020-11-11 04:49)

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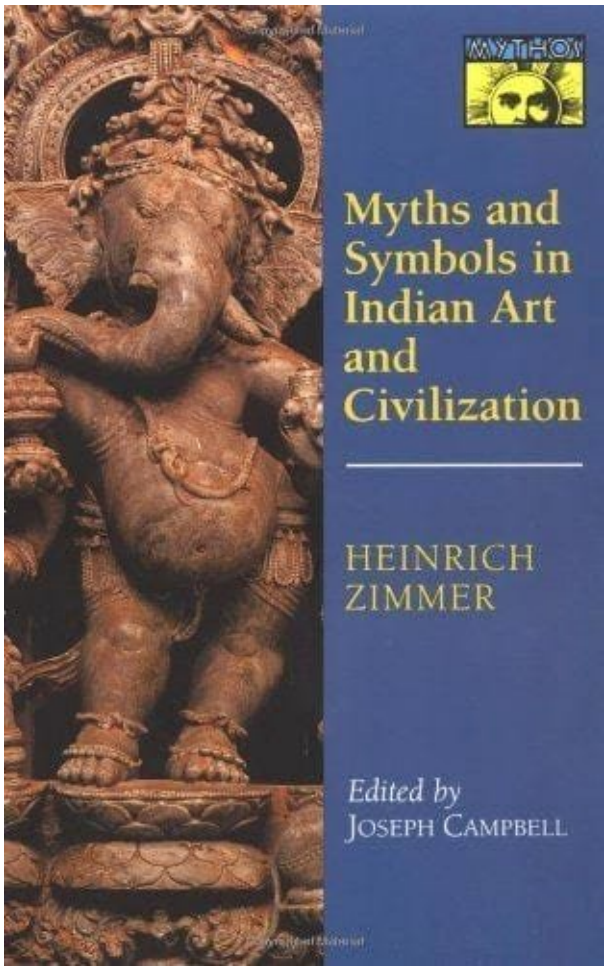

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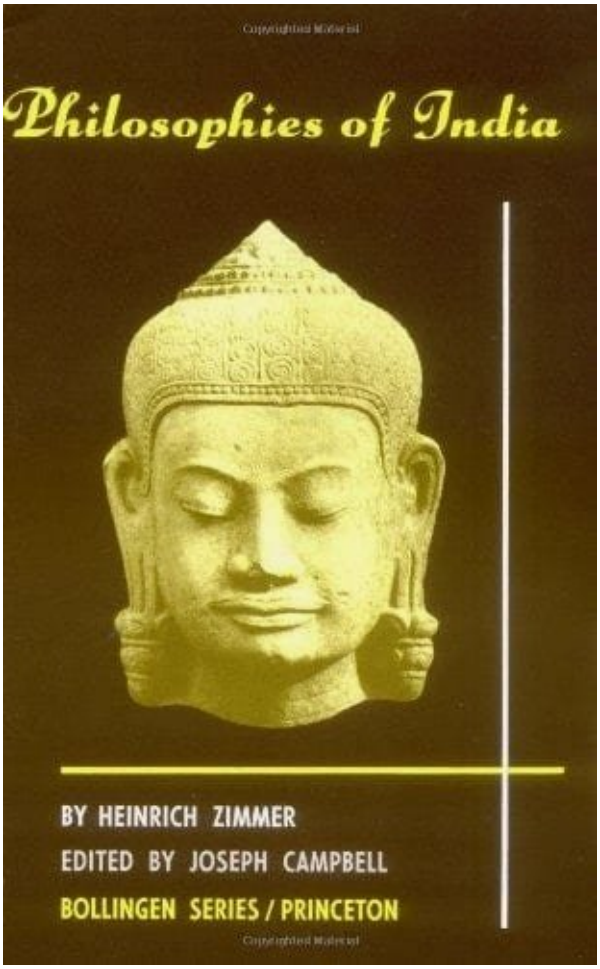
[4] 

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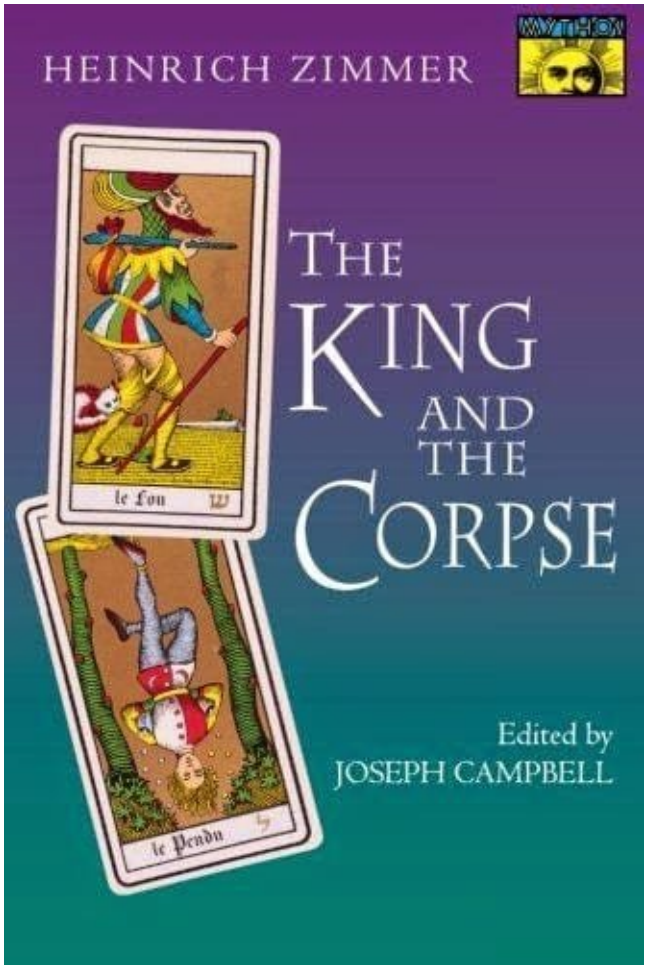

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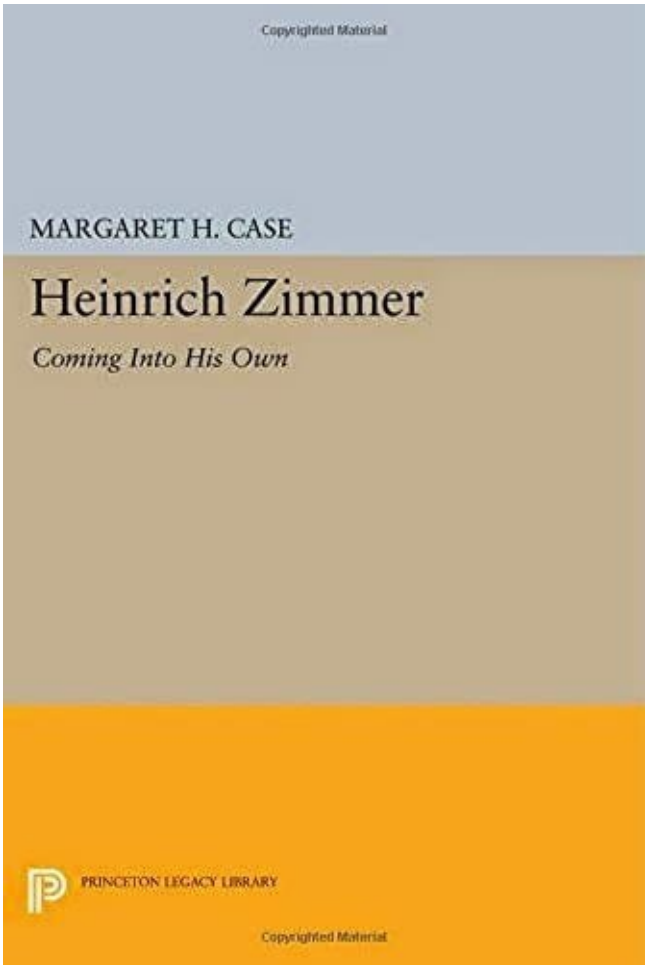

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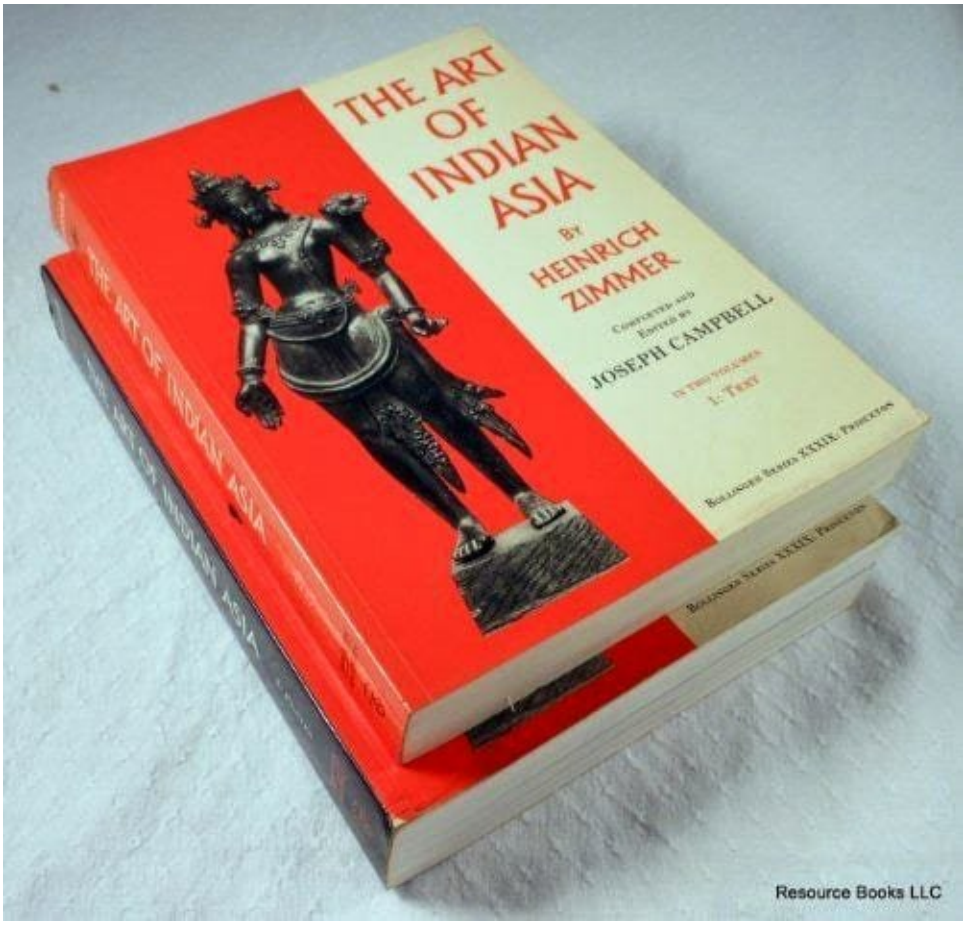

[11]Buy at Amazon here

[12]Books by Heinrich Zimmer

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/18bb9-4.jpg
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b4ef6-1.jpg
3. http://www.amazon.com/dp/0691017786/ref=cm_sw_r_pi_dp_aLuyub1J581HH
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10. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/0e5a4-5.jpg
11. http://www.amazon.com/dp/0691018464/ref=cm_sw_r_pi_dp_ELuyub13VAN24
12. http://carljungdepthpsychology.blogspot.com/2014/11/heinrich-zimmer-books-jungian.html

Carl Jung: As I am an introverted intellectual my anima contains feeling [that is] quite blind. (2020-11-11 04:53)

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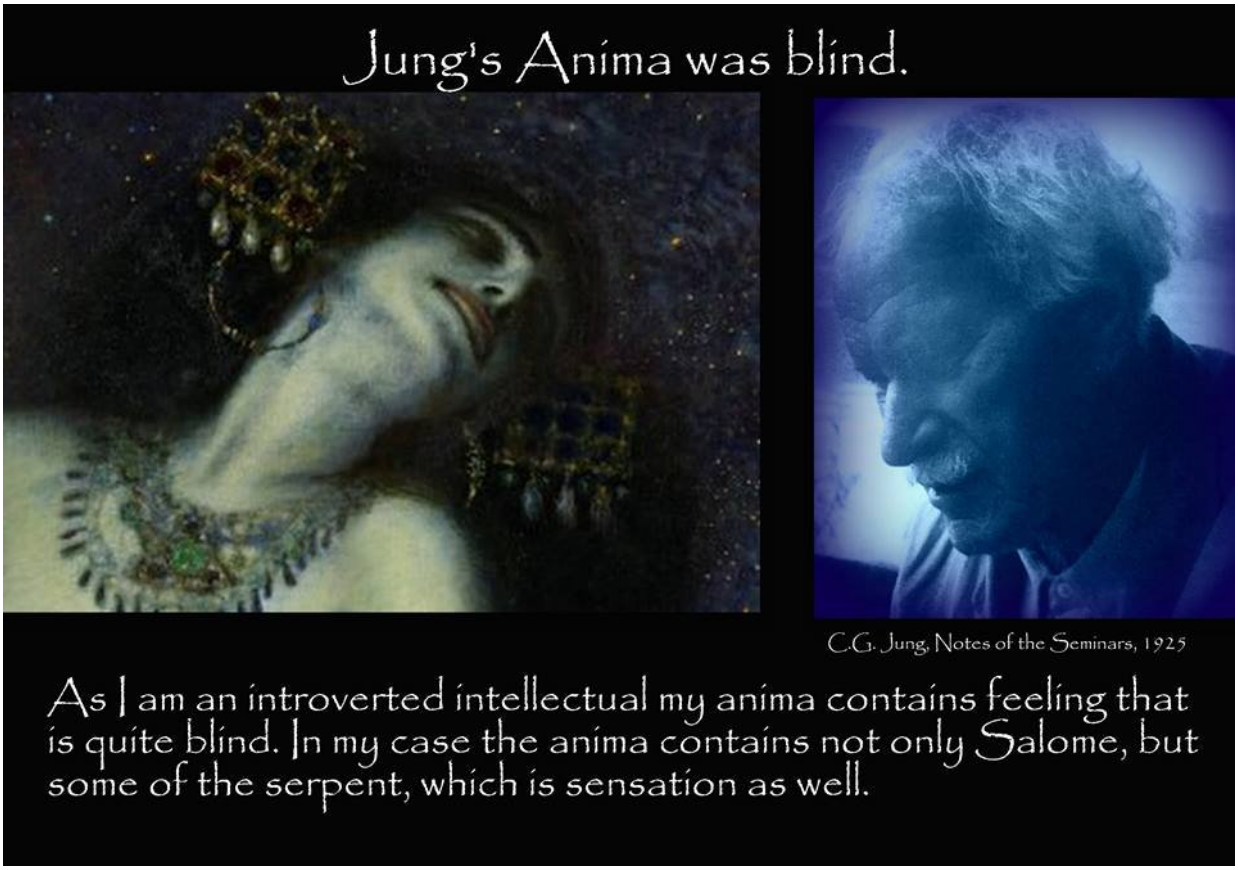
Jung's Anima was blind.
C.G. Jung, Notes of the Seminars, 1925
As I am an introverted intellectual my anima contains feeling that is quite blind. In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

[2]1925 Seminar

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man. Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

[3]

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love
for her that she was able to get the head of John the Baptist. Carl Jung, 1925 Seminar, Pages 99-100.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/b01b2-1anima2bblind.jpg
2. https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Seminars-ebook/dp/B0073X0H78/ref=sr_1_3?dchild=1&keywords=jung+1925&qid=1605088490&sr=8-3
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/eb9bf-1salomee.png

Carl Jung: It is only possible to live as we should if we live according to our own nature. (2020-11-11 04:55)

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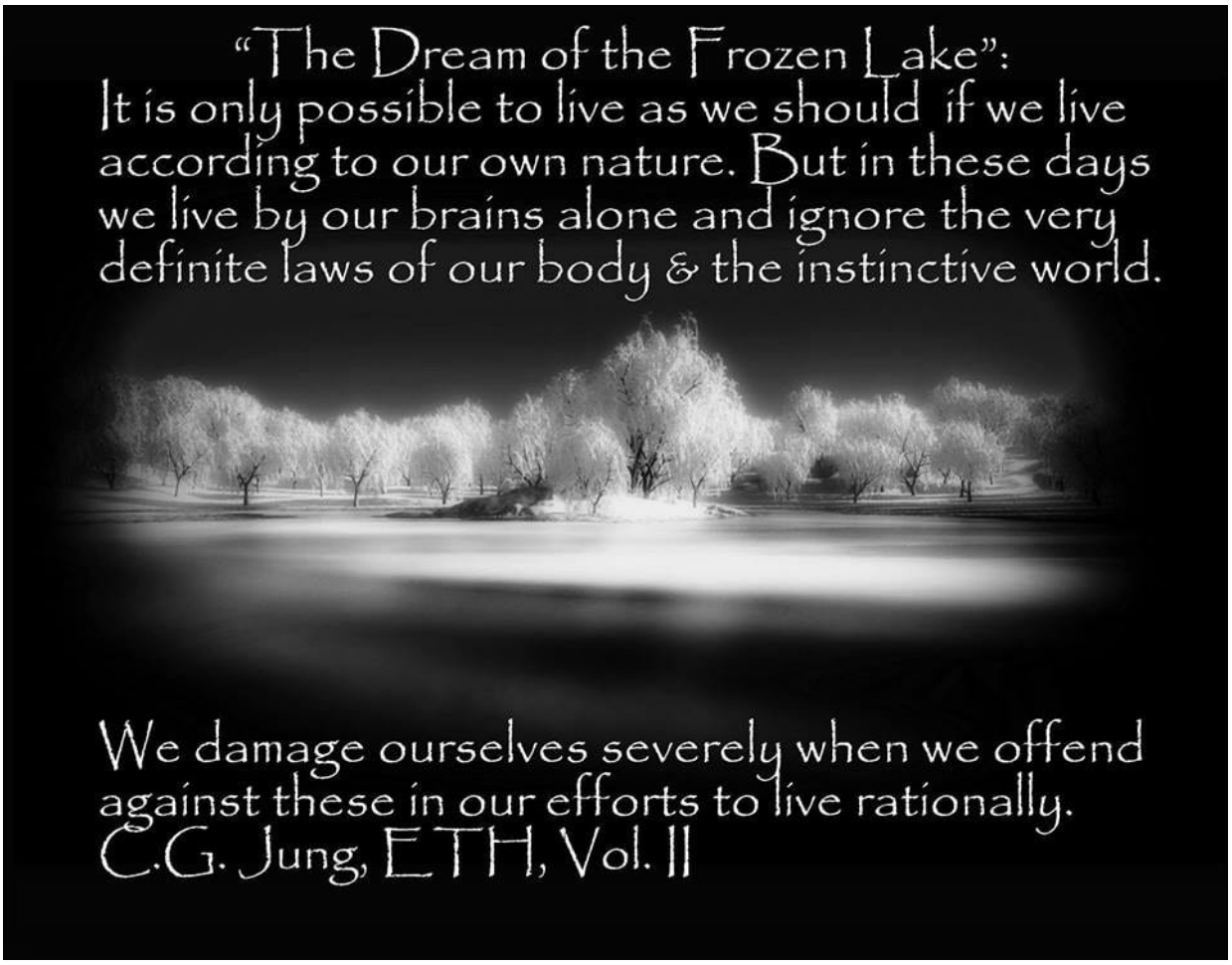
"The Dream of the Frozen Lake":
It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body & the instinctive world.
We damage ourselves severely when we offend against these in our efforts to live rationally.
C.G. Jung, ETH, Vol. II

[2]ETH Lectures

Our starting point is the lake which is a mirroring surface hiding the unconscious.

We come to a lake or a pond in almost every journey to the underworld.

There are many mediaeval examples of this, lakes and forests are both symbols for secret depths where unknown beings live.

Francesco Colonna, a monk of the 13th century, wrote Hypnerotomachia, which means the dreamlove-conflict; it is written in dream form and contains a descent into the underworld of the psyche.

Hypnerotomachia opens in the Black Forest and a famous example of the same theme is to be found in Dante’s Divine Comedy which also opens in a wood.

Animals appear in both but whereas the wolf leads the way in Hypnerotomachia, in the Divine Comedy Dante is afraid of the animals.

The animal which appears in our phantasy is a black snake, a sufficiently alarming sight but our patient is not afraid for she regards it as a "mere phantasy and therefore quite harmless”.

If she had remained an onlooker it would have been as if Dante had watched the animals in the wood remarking: "Oh, there are some animals walking about" in which case there would have been no Divine Comedy.

But at this point the patient fortunately remembered that I had told her she should be in the phantasies herself.

She had, it is true, a quite remarkable talent for keeping life away from herself, so now she looked away from the snake, out over the lake which was, appropriately, frozen.

The snake has the character of the underworld par excellence, it is chthonic, peculiarly of the earth, sinister and alarming.

Her psyche is pointing out to her that something which is exceedingly unpleasant to her can approach from her own unconscious.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host”.

It is only possible to live as we should if we live according to our own nature.

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world.

We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, ETH Lecture, 7 June 1935.

Carl Jung across the web:

Blog: http://www.blogger.com/home

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Group: https://www.facebook.com/groups/56536297291/

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/d96d7-1frozen.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/

C.G. Jung's Preface to Proposed English Edition to Tina Keller's Keller-Jenny's "L'Ame et les Nerfi" (2020-11-11 05:13)

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[1]Memoir of Tina Keller-Jenny: A Lifelong Confrontation with the Psychology of C.G. Jung

C.G. Jung’s Preface to Proposed English Edition to Tina Keller’s Keller-Jenny’s “L’Ame et les Nerfi”

"Mrs. Keller’s book is an unpretentious introduction to the understanding of nervous disorders.

A ceaseless and limitless talk about psychology has inundated the world in the last 20 years, but it has not as yet produced a noticeable improvement of the psychological outlook and attitude.

Laymen, as well as scientists, are bewildered by the luxuriant growth of theoretical standpoints, and by a maze of unbalanced propositions.

This state of things is not particularly helpful, although one cannot see how it could be avoided. It complicates things, instead of making them simpler, whereas simplicity is the very root of human understanding.

Simplicity of mind prevents fatal deviations from the instinctual pattern, and makes it possible to keep aloof from the temptation of intellectual escapades.

As there are no mental safeguards against going astray in the chaos of psychological possibilities, one has to depend upon the sound functioning of one’s instincts.

But such functioning demands simplicity, particularly when it comes to practical issues, such as education and psychotherapy.

Scientific books about psychology are relatively good for the psychological expert, but they are harmful to the layman, who is more in need of a psychological attitude than of theories.

There are not too many books, which try to confer the psychological turn of mind rather than so-called scientific knowledge.

It is the most destructive thing, in practical situations, to depend upon "scientific" statements and to look up your case in the psychological text-book.

But you need your instincts and all the simplicity of mind and heart you can afford.

In that respect the public needs some education; and I hope that Mrs. Keller’s book will provide its readers with impressions that will help them in discovering the mood, attitude or atmosphere of psychological perception and decision. C. G. Jung, Tina Keller Memoirs, Pages 140-141

1. https://www.amazon.com/Memoir-Tina-Keller-Jenny-Confrontation-Psychology/dp/188267085X/ref=sr_1_1?dchild=1&keywords=tina+keller&qid=1605091649&sr=8-1

Some Carl Jung Quotations (2020-11-11 05:21)

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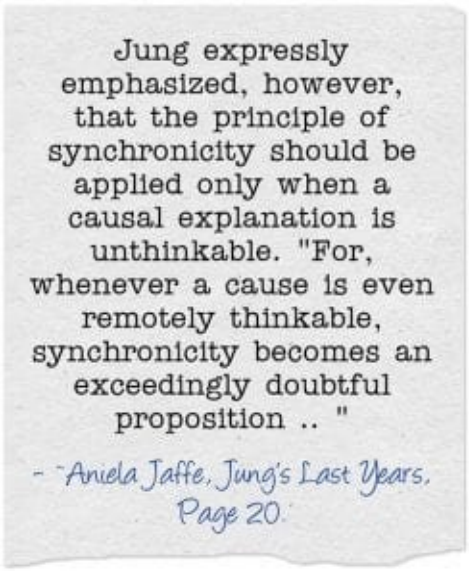
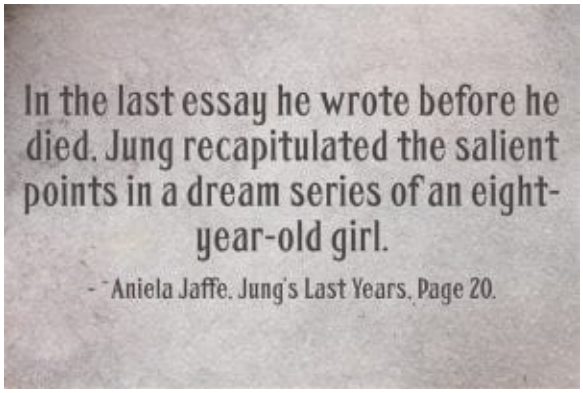

Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition .. "
- Aniela Jaffe, Jung's Last Years, Page 20.

Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition .. " Aniela Jaffe, Jung's Last Years, Page 20.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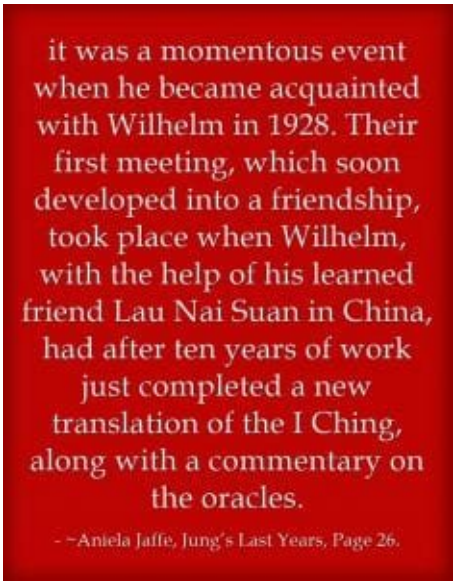
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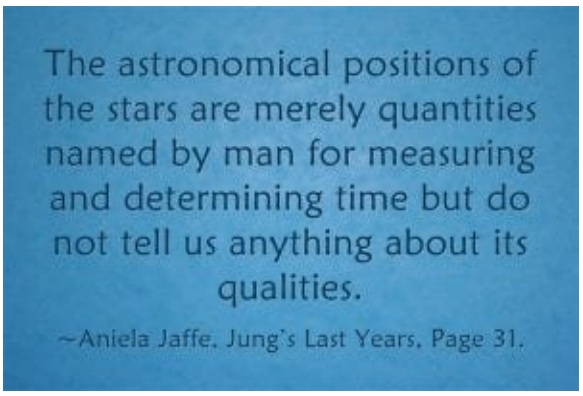
The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities.
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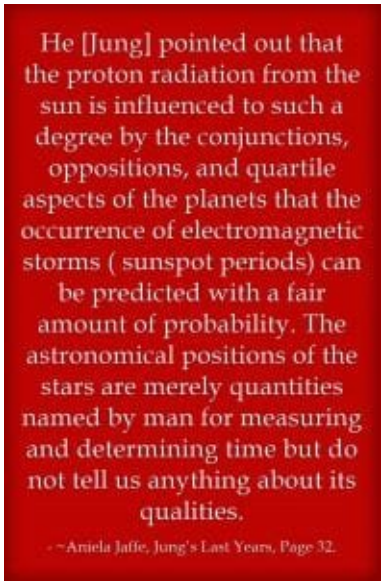
He [Jung] pointed out that the proton radiation from the sun is influenced to such a degree by the conjunctions, oppositions, and quartile aspects of the planets that the occurrence of electromagnetic storms (sunspot periods) can be predicted with a fair amount of probability. The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities.
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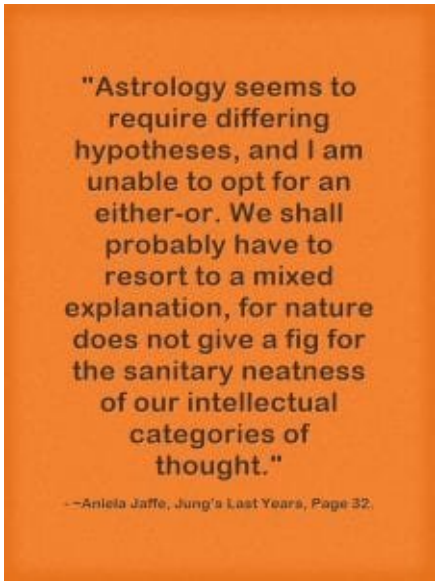
"Astrology seems to require differing hypotheses, and I am unable to opt for an either-or. We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of our intellectual categories of thought."
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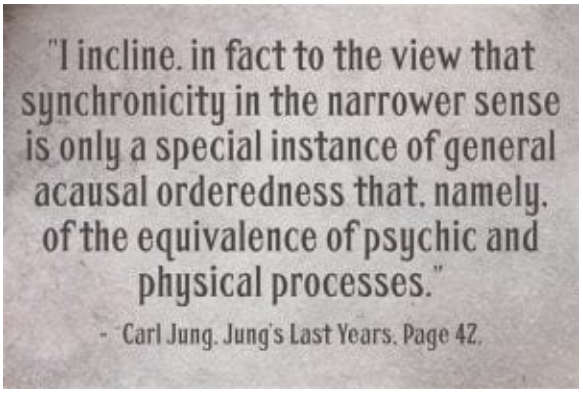
"I incline. in fact to the view that synchronicity in the narrower sense is only a special instance of general acausal orderedness that. namely. of the equivalence of psychic and physical processes."
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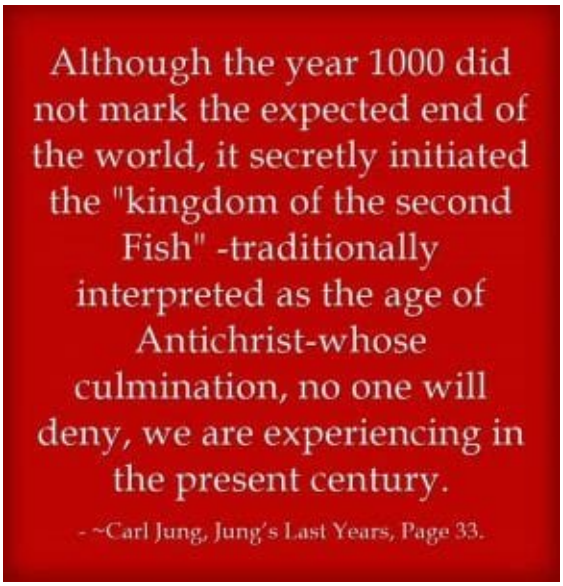
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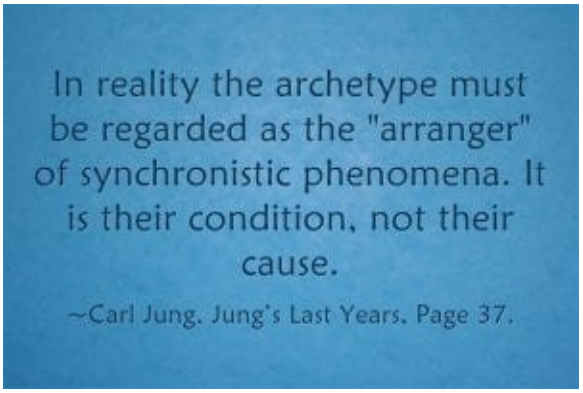
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Even in apparently banal synchronistic events it is possible in most cases to uncover the organizing archetype.
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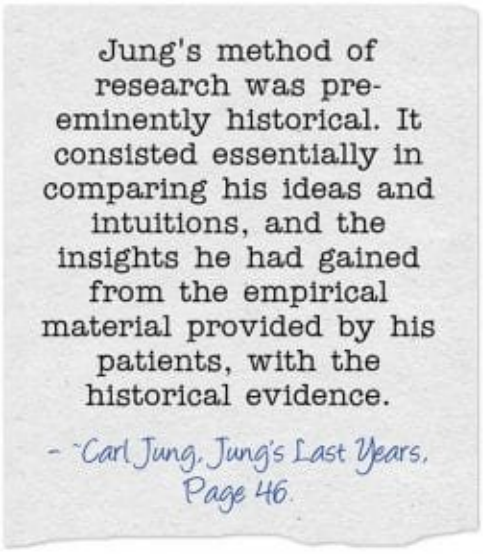
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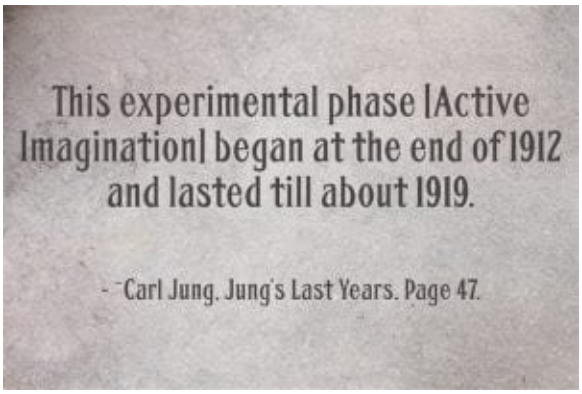
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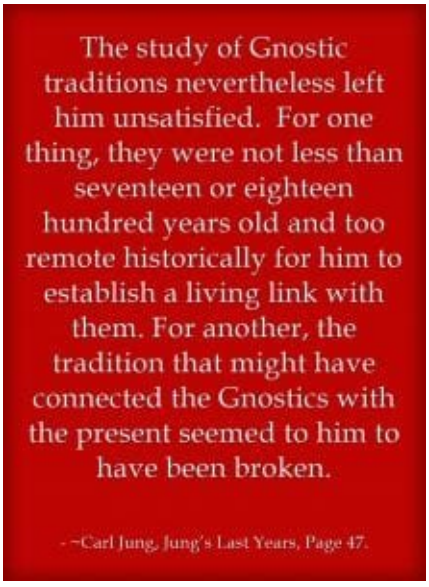
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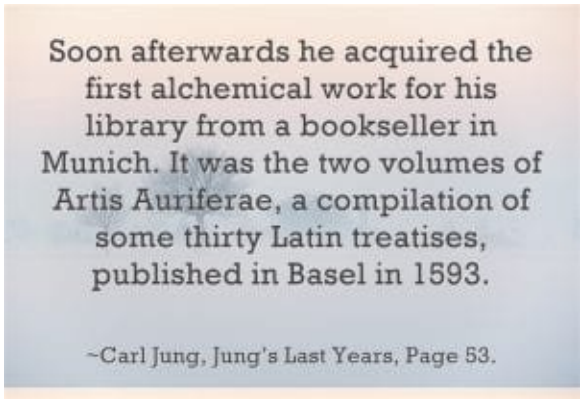
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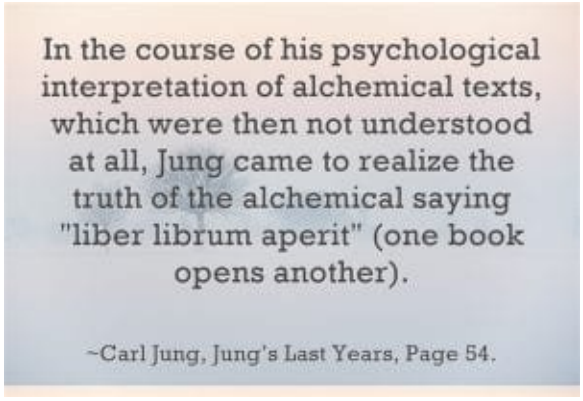
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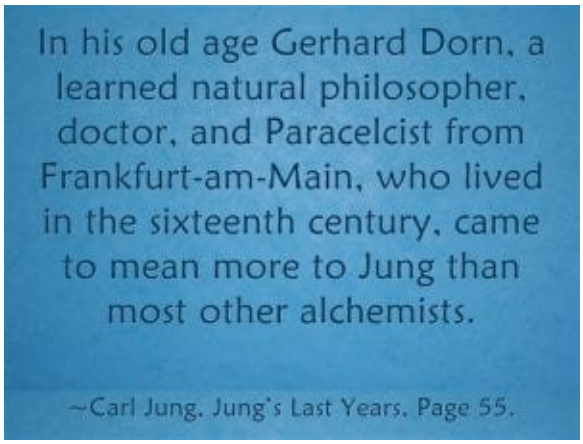
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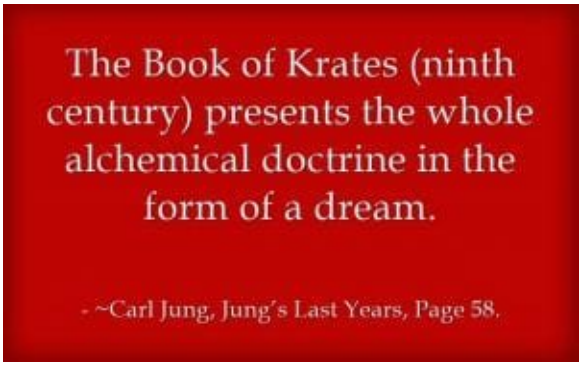
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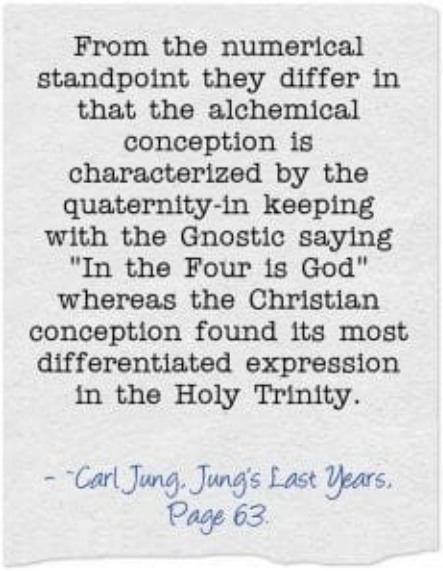
From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity.
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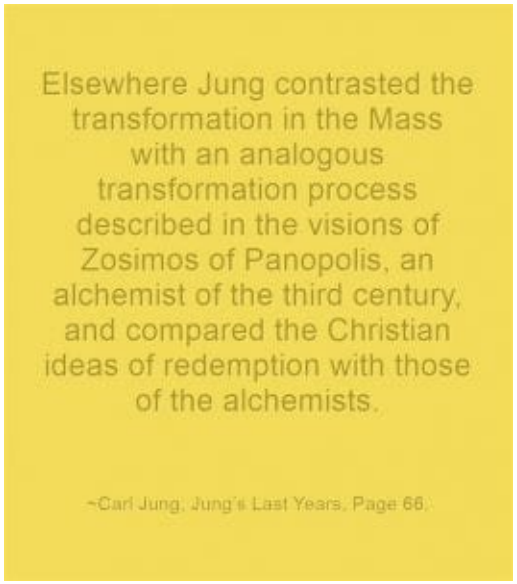
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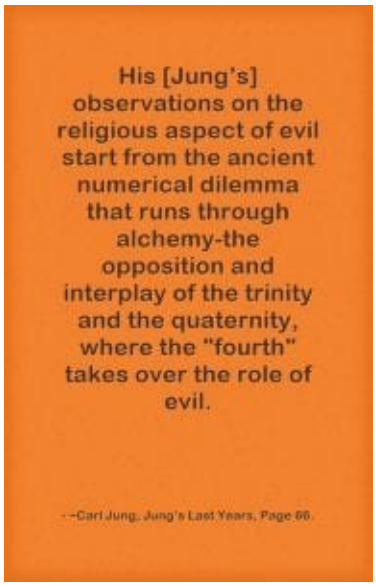
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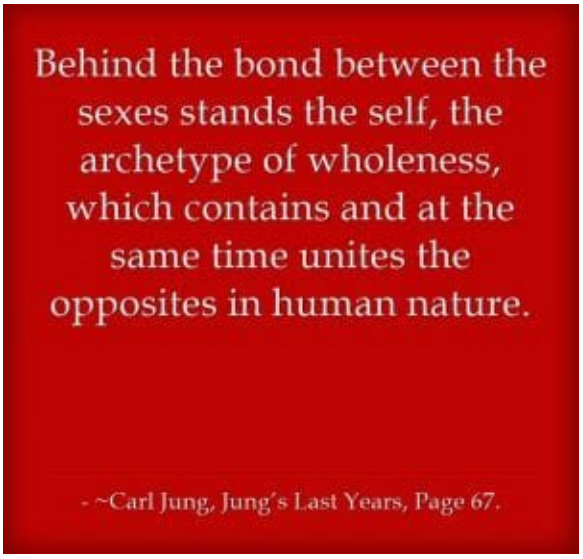
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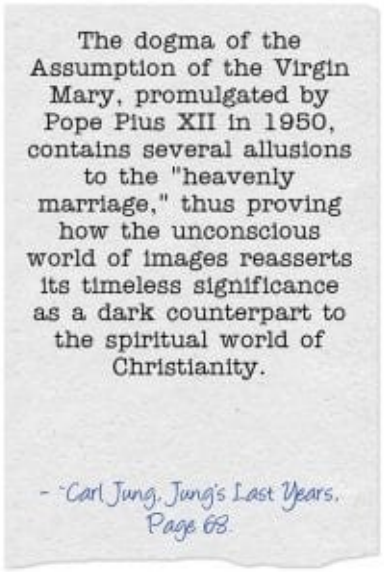
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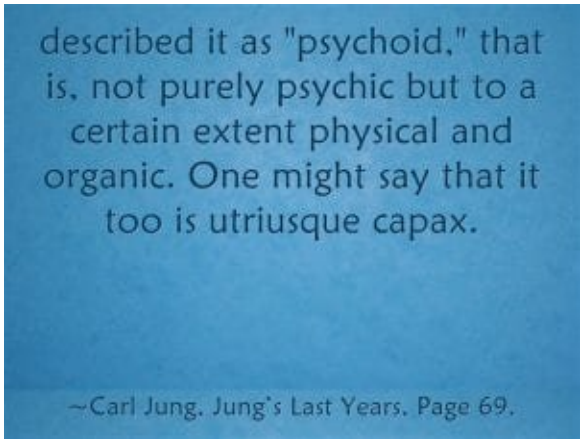
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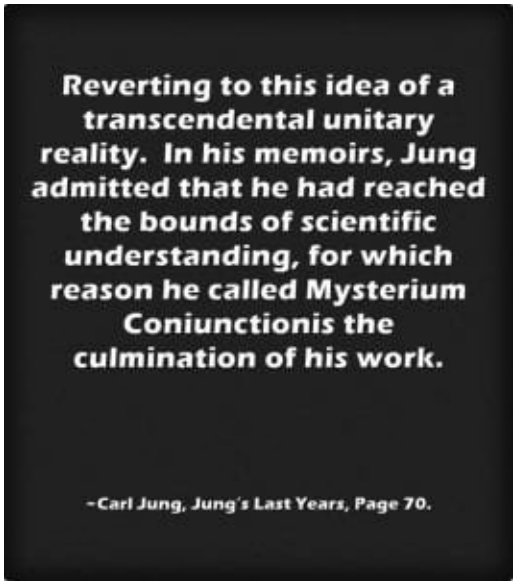
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Carl Jung's Gravesite (2020-11-11 05:34)

[paypal _donation _button border="5"]

Image 1: - the resting place of the ashes, in the family grave, the headstone of which includes the arms of the Jung family; included are the ashes of father, mother, sister Gertrud, and Emma Jung-Rauschenbach; decorated with flowers on the occasion of the 50th anniversary of Jung’s passing, 2011.

Images 2 + 3: ‘Vocatus atque non vocatus dues aderit’ (Called or not, the god will be present) was inscribed on the tomb, linking his house, library and grave. This Delphic oracle is

included in Erasmus. Jung had acquired a copy of the 1563 edition of Erasmus’s Collectaneas adagiorum, a compilation of analects from classical authors, when he was 19 years old.

[2]

[3]

Image 4: back view: where the lightning struck a poplar tree on the night of Jung's death.

[4]

Compiled, and photos by Maxwell Ketels: Secretary / Librarian C G Jung Society of Melbourne; June 2013

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/10546-1grave.jpg
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/7ab61-2grave.jpg
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/6bde3-3grave.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/bf1b6-4poplar.jpg

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E.A. Bennett Books [Jungian] (2020-11-11 07:38)

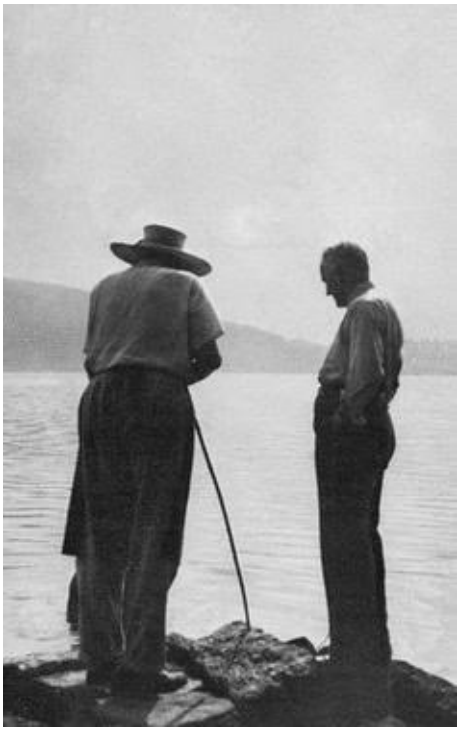
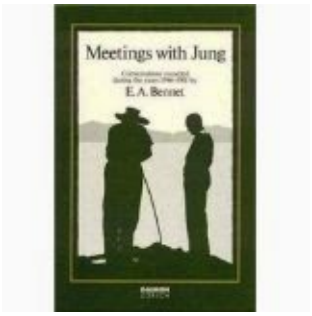
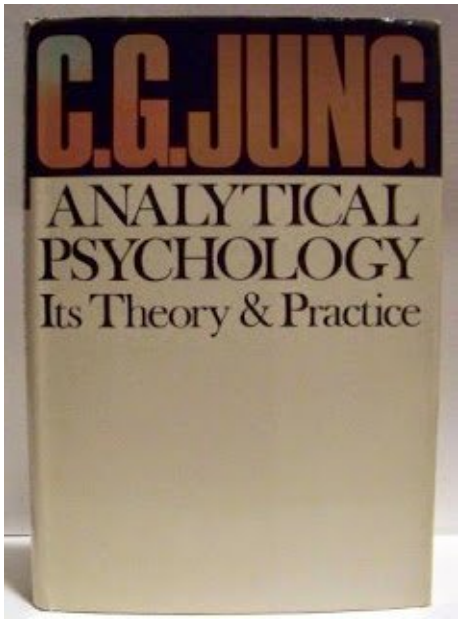
[1] 

Image: E.A. Bennett and Carl Jung at lakeside Bollingen 1957.

[2] 

[3]Buy at Amazon here

[4] 

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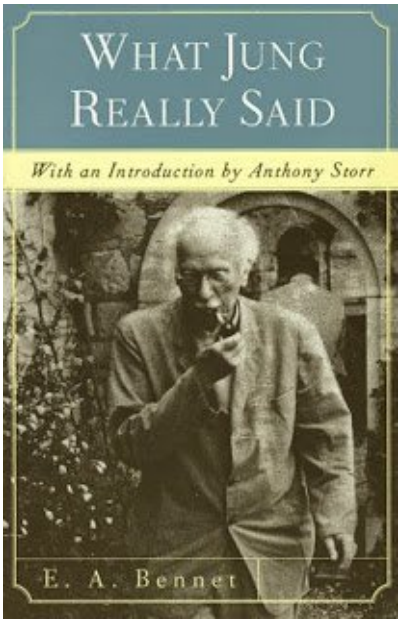
[6] 

[7]Buy at Amazon here

[8]Books by E.A. Bennett

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2. file://4.bp.blogspot.com/-Vgxv6oP5Svk/VGJGOC2diXI/AAAAAAAAMEs/9louauPR0mQ/s1600/3.jpg
3. http://www.amazon.com/dp/0805210466/ref=cm_sw_r_pi_dp_tCKyub0AX476H
4. file://2.bp.blogspot.com/-ao16DLKnglM/VGJHzKi5HpI/AAAAAAAAME4/L77_g6-bsrw/s1600/2.jpg
5. http://www.amazon.com/dp/B001QR791E/ref=cm_sw_r_pi_dp_fCKyub1XKRADT
6. file://4.bp.blogspot.com/-aqnAhU8_DAA/VGJJA61CxoI/AAAAAAAAMFE/BfgY2ZU1MjY/s1600/3.jpg
7. file://www.amazon.com/dp/0805210466/ref=cm_sw_r_pi_dp_tCKyub0AX476H
8. http://carljungdepthpsychology.blogspot.com/2014/11/ea-bennett-books-jungian.html

Clare Thompson Jung’s Contribution From the Point of View of a Psychologist

(2020-11-11 09:41)

[1]Clara Thompson

Although my relationship to Jung is once removed, I have been asked to write for this volume because of my presence at the birth of the Association of Analytical Clinical Psychologists in San Francisco.

It seems to me to be very important for American psychology as a whole that well-trained clinical psychologists in this country can be recognized as analytical psychologists, but not as psycho-analysts.

Although, like Jung, Freud was himself a doctor of medicine, he was heartily in favor of lay analysis and denounced the practice of the American psycho-analytic group of turning this into a medical specialty.

Knowing this, I searched for what, then, accounts for the differences in attitude between the two groups in the United States.

The answer to this I found, to my satisfaction at least, in the relation between Jung and his students.

Freud seems to have been able to be comfortable only in the role of the father, to have been able to accept contributions from his students only

when these extended or elaborated his own ideas, never when they were genuinely new.

In contrast, it seems likely that, had the occasion arisen, Jung would have echoed Pacheco's 'I do not esteem it discreditable that the pupil should surpass the master'.

His students seem to have enjoyed both freedom to explore for themselves and security in his affection.

Given this freedom and security, they have been able to accept that analytical practice does not rest on a single discipline.

Why, then, an association of clinical psychologists, instead of one encompassing all non-medical disciplines?

As it happens, such a more catholic association was the original conception which I was asked to help to execute.

It soon became clear to me that it was impossible, for me at least, to set standards for people in terms of what they are not.

Standards for a non-medical society began to seem like non-standards.

It seemed to me also that a non-medical society violated the very value which had first taken me into analytical psychology.

As a woman, I both resented intellectually and found sterile emotionally the Freudian definition of a woman in terms of what she is not, that woman is a non-man.

Jung respected my right to be a woman and defined me in terms of what I am. Similarly, as a clinical psychologist, I can define myself and my colleagues in terms of what we are.

This is currently the principal function of A.A.C.P. In the San Francisco area, both A.A.C.P. and the Medical Society of Analytical Psychologists

function together in a plenary organization, but each society sets standards for its own discipline and passes separately on the thoroughness with which a given candidate has met these standards within his discipline.

Psychologists in the United States are trying with increasing frequency to set up their own centers for training in psychoanalysis.

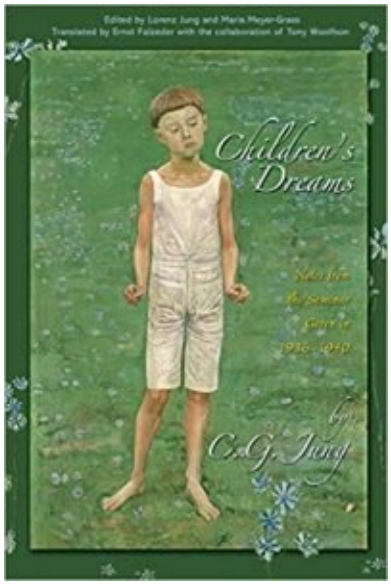
The unfortunate fact is that in many localities the psycho-analysts who could offer them most are prohibited from doing so, if not by their own prejudice, then because it would violate the dicta of their psycho-analytic associations.

Training in analytical psychology, on the other hand, is offered to clinical psychologists on the same basis as it is offered to psychiatrists, and has the added advantage that each gets to know the other in a situation of genuine equality.

That this is directly traceable to Jung, and that it is of value for the whole field of clinical psychology in the United States, seem to me to be indisputable. Clare Thompson, Contact with Jung, Pages 212-213

1. https://en.wikipedia.org/wiki/Clara_Thompson

A Dream of a Four-Year-Old Girl (2020-11-11 10:11)



Dreams of a Four-Year-Old Girl of the Wedding: Carriage and the Little Angel Presented by Cornelia Brunner

Text: 1. “The shutter of the one window very gently rises, and I see a wedding carriage on the gravel path in the garden, turning round the corner of the house.

A wedding couple is sitting in the carriage, with the devil on the box as coachman.

All of a sudden the carriage is ablaze, and disappears in the rising flames. I am very scared.”

1. The dreamer stands in the bathroom of her parents’ house and looks at herself in the mirror.

In the mirror image she sees that, very slowly, wings grow out of her shoulders, so that she looks like a little angel.

Mrs. Brunner: It seems that the two dreams belong together in a double sense: in a way, the second dream of the little angel shows the
lysis of the first one, but at the same time it could also be the first dream’s starting point and cause—opposite motifs are radiating from
their shared center, and there is the possibility of a sudden change from one pole to the other.

The question arises whether the disappearance of the carriage may be interpreted as ly-sis, or whether—because of the anxiety interrupting
the dream process—this is a dream without lysis. We can structure the dream as follows:

Locale: Situation of the dream: in the sleeping room.
Situation of the action: in the garden of the parental house.
Dramatis personae: wedding couple, devil.
Exposition: Entry of the carriage.
Peripateia: Burning of the carriage.
Lysis: Disappearance of the carriage in the rising flames.

Let us now have a look at the individual symbols.

The wedding carriage:

a carriage is a man-made means to move things or persons from one place to another. Its wheels go back to the sun wheel, thus to a
mandala. We use a carriage when we have to cover long distances, or when an important transition, as for instance a marriage or a burial,
is approaching. We find remnants of a ritual carriage procession in the Sechseläuten, or in the carnival parade.

The wedding couple:

Tacitus relates the journey of Nerthus: each year in winter a priest leads the goddess Nerthus—Mother Earth—to the humans in a carriage drawn by cows.

Then come peaceful times and happy days. Nerthus is the Ur-mother of humankind.

In Sweden, the god Frey takes her place, called the “light one” in the Edda.

In winter he drives through the country in a wagon with his priestess. People believed that he was being married to her.

The wagon journey and the marriage of the divine couple anticipate, in the form of a ritual, future events.

In Nerthus’s case, the fertility of the approaching spring should be furthered; in Frey’s case, the return of the light.

The high-spirited frenzy, reigning in winter and spring festivals up to this day, is meant to call on life, frozen in ice, to new procreation.

One of these festivals is the Walpurgis night, in which (according to De Coster) King Lenz (King Lucifer), together with his sweet and fair wife, frees life from the bonds of the winter giant.

This leads us to the devil: our concept of the devil has developed out of the Old Testament, the New Testament, and, above all, the later Christian dogma.

In the Old Testament, the devil pales beside the almighty Yahweh.

In the Book of Job he is still listed among the “sons of God.”

By his association with the Persian Ahriman he acquires Persian traits.

Ahriman is the antagonist of light; he means darkness and death; he comes from heaven in the form of a serpent.

Philo was the first, following the Persian view, to make the serpent of the Hebrew Fall of Man the Satan and the image of evil lust.

In the New Testament, the devil fights, as the lord of this world, against the kingdom of God. Consequently, he not only becomes the master of all evil, but also of what could have endangered the spread of the Church's power: the Church saw Gnosis and Reformation as temptations
by the devil.

In the Gnosis, several pairs of gods, none of whom assume a material form, stem from the highest god. From Sophia, the divine wisdom,
a relatively ignorant being is born, the Demiurge, who creates the world.

Later, the Church Father Irenæus replaces the Demiurge with Satan, the fallen angel of pride.

The notion of the fallen Lucifer means that a being of the light has fallen under the law of gravity, that it has assumed a material body.

In Dante's Divine Comedy, Lucifer, with his three heads in the earth's deepest abyss, is the counterpart to the Holy Trinity.

In the New Testament, the devil is still rather shapeless.

He became the devil incarnate only through ideas introduced by non-Jewish converted and subjugated peoples, whose gods had been degraded to devils by Christianity.

To the saints, the devil appears in his incarnate form, so, for example, to St. Simeon in the form of the man on the cherub carriage telling him: "Come, get on the carriage, so that you may receive your crown."

To St. Paternian the devil appears in the form of a girl.

When his voluptuousness is aroused by this, he recognizes the Tempter and remembers that all who soil themselves with wantonness will be punished in the fire.

In the thirteenth and fourteenth centuries, the belief in the devil reached its climax.

Misfortune, illness, blasphemy, passion—all these were attributed to the devil and his sorcery.

Pagan magic and rituals were revived in the belief in witches, particularly in its feminine and natural aspects.

In the seventeenth and eighteenth centuries, belief in the devil decreased.

The devil was rationalized and depersonalized.

He was no longer the evil power at whose mercy mortals lived, but he became the evil instinct within man's heart—egotism.

The vital symbol was reduced to a pale allegory.

Let us summarize the most important characteristics of the devil concept: the devil is the black one, the opposite of light.

When he appears red, he is of a fiery, that is, passionate nature, and causes wantonness, hate, or unruly love.

As the "green one" he is related to vegetation and nature.

He appears as a goat, snake, cat, or poodle; he is seen with a cloven hoof, filthy and with a tail.

He is living in the earth, and represents the earth power of the Titans and man's being bound to the earth.

He stands for our animal nature.

As a wild hunter and heir to Wotan, he is the spirit of eternal unrest, who storms through the skies on his horse.

His wings point to his relation to the thinking function.

As Mephistopheles, he is arrogant, egomaniacal, cunning, and eager to draw man into dust and matter.

Finally, as Lucifer, true to his name, he is the bearer of the spark of light, who descended through the planetary spheres from the highest light down into matter, seeking to liberate it as a work of salvation.

Filthy and rough like a tomcat below, but more brilliant than the sun above—that's how a judge of the witch trials described him.

He who becomes slave to the devil has to burn in the fire.

For those who have not been redeemed by Christ on the cross, the fire of hell will be eternal agony.

As Purgatory, it has the effect of purification by which man attains sight of the face of God.

Frazer offers a great deal of evidence for fire's power to purify and to promote light and fertility.

In all cultures, fires were, and still are, lit on the eve of great feasts and great changes,

as in the Walpurgis night, at midsummer celebrations,
at Easter, and so on.

The old god, or his earthly representative, is burned in the new fires. Cremation should enable rebirth in the next world.

The prophet Elijah went into heaven on a fiery wagon.

According to Heraclitus, the world was created in fire, and will perish in fire. His fire is the power of God.

Similarly, Simon Magus sees the dynamis of the fire at the origin of the cosmos.

It is logos; it is the primeval unity and it is the root of the cosmos.

Fire has a double nature, a hidden and a visible side.

In the hidden fire above heaven, all things are preserved.

Through fire, which consumes the material form, the soul becomes the pure image, god-like and immortal.

In alchemy it says: In this fire, which God created in the earth, just as he created the Purgatory in hell, God Himself is glowing in divine
love.

And Jesus Christ says, according to an apocryphal word of the Lord: “He who is near me, is near the fire.” So the savior is of a fiery
nature.

In the Krishna legend, however, the savior is born to a parental couple, at whose wedding the carriage is steered by evil demons. Children’s Dreams Seminars, Pages 172-176

Tina Keller: “The Radiant One” (2020-11-11 10:56)

Tina Keller: “The Radiant One”

Message One morning as I awoke there was an incredible joy in me because the message "you are children of God" had taken on full reality.

This truth transformed everything.

It means that there is in me and in others a divine heredity.

We are not only creatures slowly evolving from our animal ancestors, but to be human means that in some way divine power, that which we call "God," has planted a seed in us that has in it divine potentials.

It is not so important what I do, but it matters that I furnish in my life the best conditions for the divine seed to grow.

I have been feeling for some time that a growth process is taking place in me, even dur-

ing my sleep.

There were mornings when I woke feeling that a conflict had been going on in my sleep but that it was not as yet resolved.

I felt tired and unsatisfied.

On other mornings I would awaken feeling satisfied and at peace, as if something had been accomplished.

Then came this special morning with the radiant message and its reality.

What can I do to follow up the radiant message?

To my great regret, the full radiance is gradually getting lost, but I cherish its memory and I want to follow up its implications.

I see how my orientation must change and I recognize how one-sided my thinking was.

The opposites belong together, but by habit I still want to separate them.

We learned to think by comparison and opposition.

My reason is offended at the very idea of the combination of opposites.

A recent dream reminded me how as a child I had had an experience of a combination of opposites.

I was around eleven or twelve years old when I was to have my tonsils out.

I was terribly afraid of the operation and of being put to sleep.

In despair I cried out, "I cannot."

There was a very competent nurse who put her arm firmly around me and with great kindness but unshakable firmness gave me the necessary confidence.

My recent dream showed a similar situation giving me confidence that I will be similarly helped in my present difficulties as I am preparing for death.

At once I "see" the masculine figure who appeared in my imagination and who has stayed with me these many years.

"Leonard" would help me in the new orientation as he is bringing to me those necessary qualities that my one-sided education had repressed.

If I had been asked what it meant for me to be good I would probably have answered that it meant pleasing people.

In my upbringing, obedience and adjustment were required while self-assurance, independence and the ability to say "no" were repressed.

"Leonard" brings up these qualities and I am gradually assimilating them.

By the new orientation as I try for more self knowledge, "Leonard" showed me my ten-

dency to leave things vague and how in this way I was escaping reality.

I must face reality.

I must want to know myself and for this "Leonard" keeps at me.

Getting a general impression of myself I first saw how there were endless beginnings that lacked continuation.

I am getting a demonstration of this as I look through my books and papers.

There is so very much I have forgotten, read so superficially that when I re-read, it is a new discovery.

In many ways I was superficial, but that also helped me achieve, not hesitate before big tasks.

I needed this superficiality for my studies where otherwise I would have gotten too discouraged.

I have spoken of feeling a process of growth going on.

Of course such a process includes losing and gaining.

There were constant new beginnings and endings.

Sometimes painful partings led to joyful openings.

When we had to move to Geneva from Zurich I was torn away from my close association with the Jungian circle.

Yet very quickly I felt the wider atmosphere of Geneva and its international organizations.

After a long time of intensive preoccupation with my inner development, it was very enriching to come in contact with world wide concerns.

I had a most enriching contact with a Quaker group that asked me to speak to them about Jungian psychology.

The children had left home and were all married, living their own independent lives.

My marriage ended when my husband died.

It was not easy when he fell ill in California, where our elder son lives, to leave my practice and my belongings for immigration to a foreign country.

Yet my years in California were a new opening and a great enrichment.

In all these experiences I had a feeling of this being my destiny.

In each change some inner feeling of destiny led me on; I did not have to force myself.

Even now in the decision to return from California to live in Switzerland and the decision to enter an old age home, which are restrictions, I feel guided by "my destiny."

The radiant message about being "children of God" transcends psychology.

1. G. Jung had shown how from the unconscious new elements constantly flow into the conscious.

He had shown me the reality of the inner life and it is thanks to C. G. Jung’s teaching that my association with "Leonard" has been an enrichment, not a

disturbance.

But it is most important that I discuss with him and do not let him rule me.

"Leonard" brings the elements I need for wholeness, but I must bring my part also.

I feel as if I were being transformed, as if even my consciousness were changing.

I can only accept the process which is a religious process, although it has nothing to do with theology.

Very gradually I learned that my naive childhood religion that had continued far into adulthood was expressed in out-dated rational and one-sided terms.

I had clung to orthodox formulations trying to believe, but suffering from anxiety.

I then realized that anything we try to formulate in this area is inadequate, because

what we call "God" belongs to another reality, which goes quite beyond our understanding.

So I no more try to understand, but gradually inside me there grew a feeling of confidence in some unknowable power to whom I am related.

I object to the way churches insist on our being miserable sinners.

It discourages people and brings resignation.

I know evil is a reality, but it is also a mystery and in the teaching about sin, there are many misunderstandings.

For my part, I can only say that when I hear and feel the radiant message about being children of God, I am awed and have a great desire to be worthy.

There seems to be a false idea about man having to achieve.

As children of God, something greater is taking hold of us.

In psychotherapy one meets persons who are caught in some negative tendency.

It looks as if they should be able to correct it, yet there is a strange incapacity.

Gradually the person may come to the insight that something in her or him dings to this situation, is afraid of becoming normal.

When we look at ourselves closely we can see how often we are unable to put into practice our best intentions.

We need to become aware of our limitations and respect these.

We may then turn inward and pray for help.

It is much more important what kind of attitude one has than what one does.

It is the inner attitude of a person that makes the same action good or bad.

Two teachers may punish their pupils and it will have a quite different effect.

The one who loves children is felt as just and not resented; the other, who is full of personal bitterness and resentment, is felt as cruel and unjust.

In fact to become loving one needs to experience love; it is happy people who bring happiness to others.

The radiant message would bring us happiness.

There exist persons who seem to have been taken over by some greater power and are able to mediate this in their lives.

It is inspiring to read about such persons.

It is most visible in those we call artists.

We stand before some mystery which however shows us a reality.

In small ways I can feel such a reality.

When I accepted that I am before an "unknowable God" gradually there grew inside me a confidence and a knowledge quite beyond words.

Also the feeling that my life was guided by a destiny.

Of course I tried to obey that destiny, to follow the signs I could notice and as I tried to follow a greater design, life became meaningful and satisfying.

Of course achievement is important.

As the artist has to work hard at his technique, so also we have to work hard toward acquiring the knowledge and the qualities we need for what we are meant to be.

I believe that every person can, as he or she sincerely asks himself, find what he really is meant to do and enjoys doing.

There have been many false ideas about going against one’s wishes.

I think that which one is really fitted for is also what one enjoys doing and continues to enjoy. In something one enjoys one is most likely to be creative.

But achievement is not the ultimate goal.

We need to come in contact with another dimension.

We need help by superhuman forces which we cannot command, only pray for.

So we need also the opposite of achievement, times of non-doing and receptivity, where we are fully open to what may come. Tina Keller, Tina Keller Memoirs, 133-137

Books by Wolfgang Pauli [Jungian] (2020-11-12 03:24)

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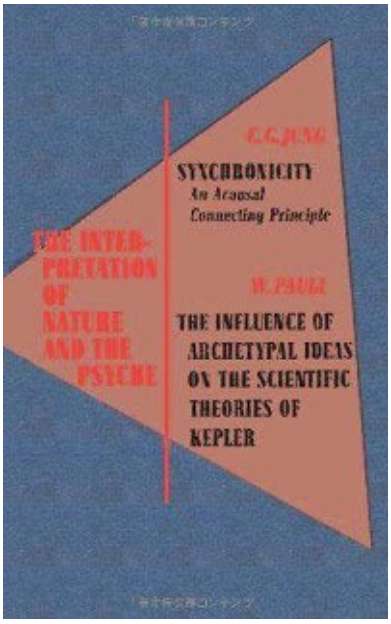
[2] 

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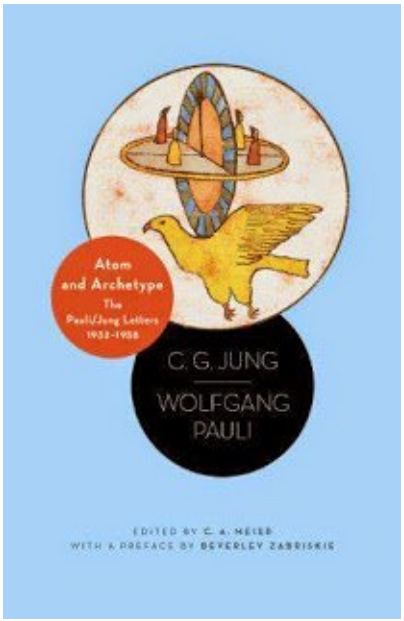
[4] 

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6. http://carljungdepthpsychology.blogspot.com/2014/11/book-by-wolfgang-pauli-jungian.html
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Body and spirit are to me mere aspects of the reality of the psyche. ~Carl Jung (2020-11-12 03:29)

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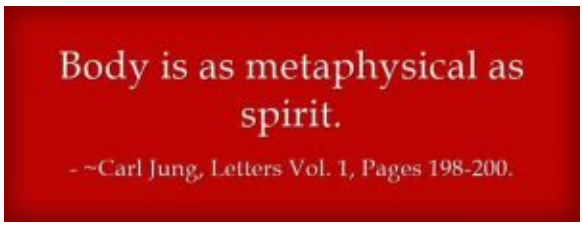
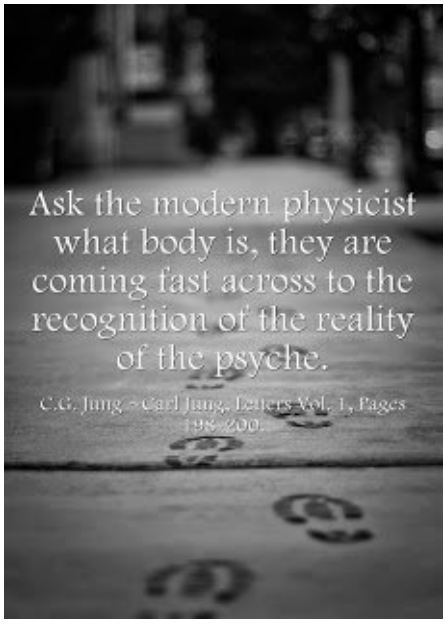


Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

[1] 
Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche.
C.G. Jung ~ Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

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Books by C.A. Meier "Jungian" (2020-11-12 03:38)

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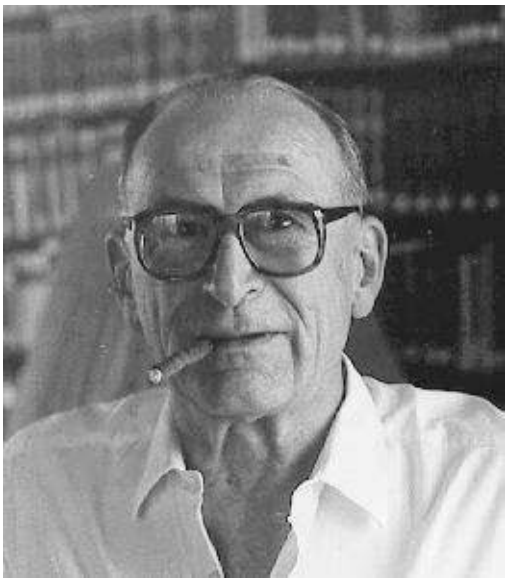
Books by C.A. Meier

[1] 

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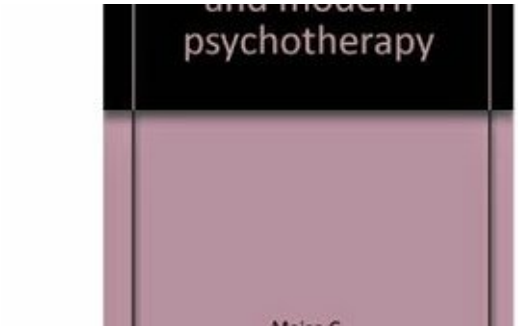

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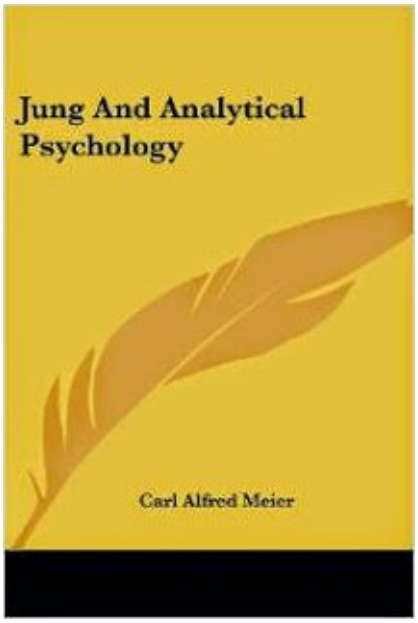
[4] 

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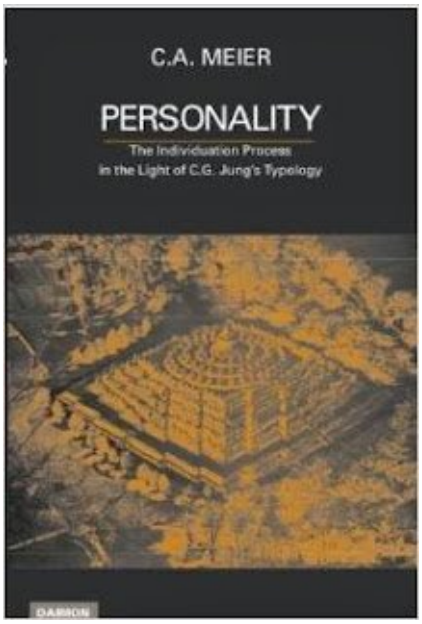
[6] 

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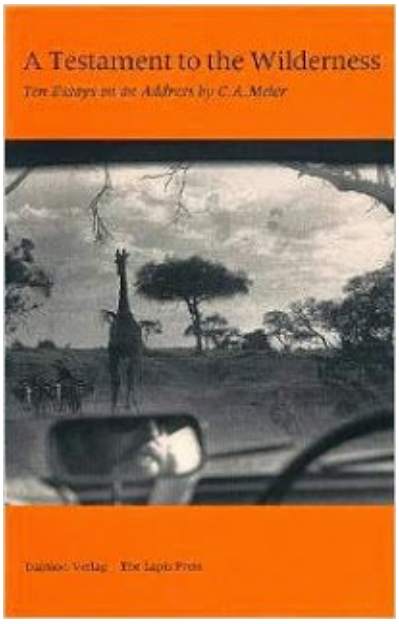
[8] 

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Carl Jung: Then I saw the snake approach me. (2020-11-12 03:53)

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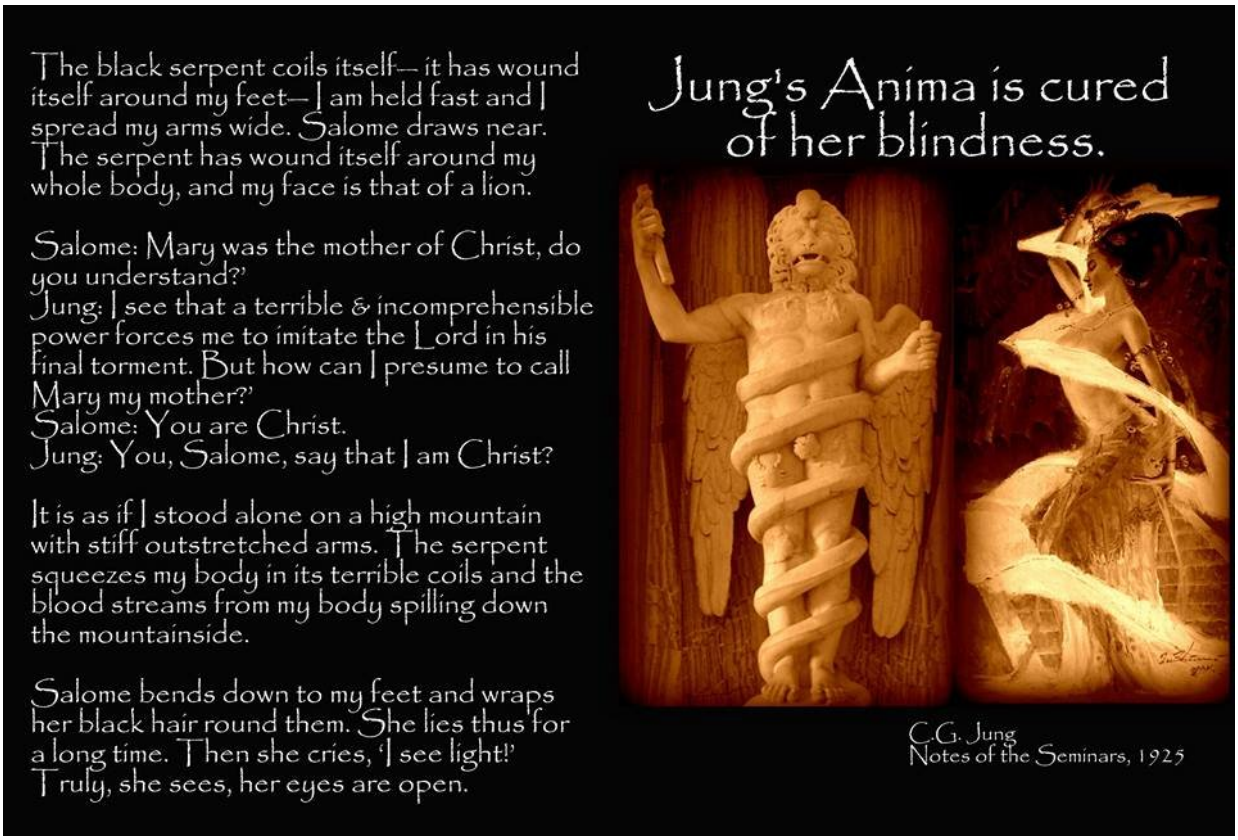
The black serpent coils itself— it has wound itself around my feet— I am held fast and I spread my arms wide. Salome draws near. The serpent has wound itself around my whole body, and my face is that of a lion.
Salome: Mary was the mother of Christ, do you understand?'
Jung: I see that a terrible & incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?'
Salome: You are Christ.
Jung: You, Salome, say that I am Christ?
It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body spilling down the mountainside.
Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, 'I see light!'
Truly, she sees, her eyes are open.
Jung's Anima is cured of her blindness.
C.G. Jung
Notes of the Seminars, 1925

Then a most disagreeable thing happened. Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.” In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart.

I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see. While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion
or a tiger. [Footnote 10] Carl Jung, 1925 Seminar, Pages 104-105.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/c914f-1animus.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/

Books by Toni Wolff [Jungian] (2020-11-12 03:59)

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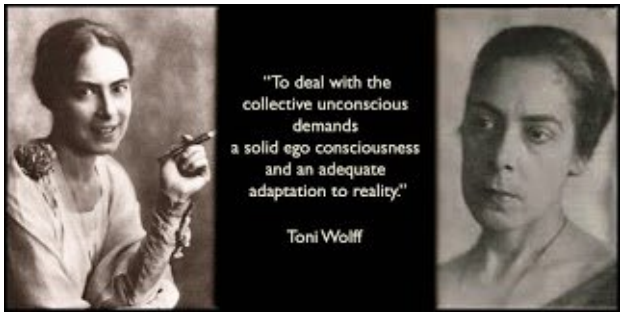
Sadly some of the works by Toni Wolff have not been translated into English. This is a tragedy.

[1]



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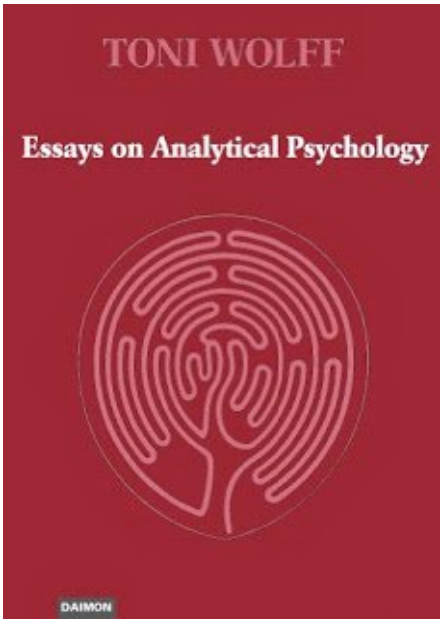
Books by Toni Wolff

[5] 

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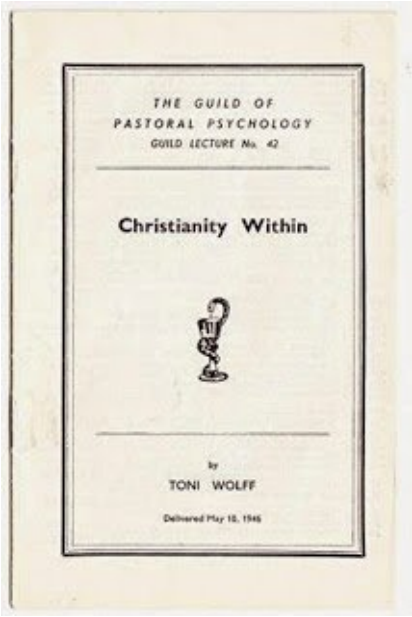
[7] 

[8]Buy at Amazon here

[9]Books by Toni Wolff

1. file://1.bp.blogspot.com/-KpJGFWZcKBE/VGOrjbCAquI/AAAAAAAAMLk/cpo8A_8Lw_0/s1600/1.jpg
2. file://4.bp.blogspot.com/-ssPCamOwStE/VGOrjNp4eQI/AAAAAAAAMLM/HreVCx6rCLo/s1600/2.jpg
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5. file://4.bp.blogspot.com/-0JivHiTEhMs/VGOsxdxPT7I/AAAAAAAAMLw/1G8Gn0jOKCE/s1600/5.jpg
6. http://www.amazon.com/dp/3856306234/ref=cm_sw_r_pi_dp_NP6yub07G80BW
7. file://3.bp.blogspot.com/-FgJoNVnhvoo/VGOtB3X-J7I/AAAAAAAAML4/VaW1WNIwVNA/s1600/6.jpg
8. http://www.amazon.com/dp/0852661045/ref=cm_sw_r_pi_dp_9P6yub15ZREYG
9. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-toni-wolff-jungian.html

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Carl Jung on the Ego and the Unconscious (2020-11-12 04:01)

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[1]

[2]Letters Volume I

To W. Y. Evans-Wentz

My dear Mr. Evans-Wentz, 8 December 1938

I shall try to comply with your wishes as much as possible with reference to Book II which I shall make the chief subject of my inquiries.

The Eastern idea which Mr. Sturdy seems to share is that what I call the unconscious is consciousness, even super-consciousness.

This is a metaphysical assumption of course.

I remain within our ordinary Western consciousness, the only kind of consciousness I know.

The nature of that psyche which reaches beyond my consciousness is essentially unknown to me.

Therefore one aptly calls it the unconscious.

Of course I wouldn't know of it if there were not parts of it that reach my consciousness, but the main body of this psyche is essentially unconscious to me, as its origins are equally unknown to me.

We know of no consciousness that is not the relation between images and an ego.

But unfortunately we have no means to ascertain that every living organism is equipped with what we call an ego.

We even know of dim states of consciousness where our own ego becomes equally dimmed, yet the state is definitely psychic.

From such an experience we may conclude that there is an enormous mass of psychic functioning which is not exactly conscious to an ego, or which is altogether without an ego.

The latter condition would be utterly "dark," i.e., deprived of the light of consciousness.

To speak of consciousness in a cell is to me a highly metaphysical assertion for which we have no evidence whatsoever.

On the other hand it is easy to assume that each living organism has probably something like a psychic function.

All psychic functioning without an ego has peculiar characteristics that adhere to every psychic fragment which is not the result of conscious functioning.

Dreams, for instance, are not the result of conscious functioning in the main.

They have therefore a peculiar character which we call unconscious.

If the Indians would call sublime psychic experience "psyche" or something equivalent to it, I would agree with them, but to call it consciousness cannot be substantiated by any evidence.

If the highest psychic condition is Sunyata, then it cannot be consciousness, because consciousness is by definition the relationship between the subject and a representation.

One is conscious of something.

As long as you are conscious of Sunyata it is not Sunyata, because there is still a subject that is conscious of something.

Void is even the void of consciousness, and there I completely agree with the East.

I hope to be able to do the promised bit of work in my winter vacations.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 2, Pages 248-250.

1. file://4.bp.blogspot.com/-JFFisY8rPr4/VGO8RgKG1eI/AAAAAAAAMNw/HwX18hQzSo8/s1600/wentz.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=ZARTG0G0Q8FZ&dchild=1&keywords=jung+letters+volume+1&qid=1605172705&sprefix=jung

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Carl Jung on the dream of Wilhelm Laiblin (2020-11-12 04:06)

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[1]

[2]Letters Volume I

[Carl Jung on the dream of Wilhelm Laiblin]

Dear Herr Laiblin, 19 March 1934

Best thanks for your letter, which interested me very much.

Also for your two open letters to the bishop.

As to your dream, I entirely agree with you that the falling stars and moons refer to the collapse of a whole world of ideas that has become obsolescent.

I think we may also hazard the conjecture that the three moons refer to the Trinity concept.

The second part of the dream unquestionably refers to the anima, who offers you food and drink at an exorbitant price.

There is nothing in the dream to indicate that there is any necessity, or a personal reason, to take up an attitude in public.

The stars are falling anyway, one cannot and need not accelerate their fall.

I think I can understand why the bishop has not replied to your letters.

Anyone who has to run a church under these circumstances cannot concern himself with problems that cast doubt on the validity of this same church.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink.

I certainly understand that in the present atmosphere, which strives for collective solutions, it was obvious that you should speak out for yourself.

We are in fact not absolutely dependent on the unconscious but can and should on occasion act on our environment at our own discretion.

For my part I would have looked at the dream in another light.

It would have occurred to me that the unconscious, in a very unchristian manner, was urging me to go home and nourish myself in silence and bear the costs of such an undertaking.

So long as the Church does not practice restraint of conscience, it can safely be kept alive for all those, the weak ones, to whom no offence should be given.

I am therefore extremely conservative and reserved in these matters, for I am convinced that the Catholic as well as the Protestant form of faith have not by any means lost their raison d’etre.

A renewal of religious beliefs has no form at present, so that the weak and those who are dependent on forms should not be prematurely precipitated into formlessness.

I am naturally in complete agreement with the content of your letters.

If one says it at all, then one has to say it like that.

I only ask myself whether it is the right time to say such things now.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 153-154.

1. file://1.bp.blogspot.com/-bCt4tn_fR4o/VGN3IXzTH6I/AAAAAAAAMKs/TABogL1Ds4I/s1600/dream.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=ZARTGOGOQ8FZ&dchild=1&keywords=jung+letters+volume+1&qid=1605172705&sprefix=jung

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Gershom Scholem's Letter to Aniela Jaffe (2020-11-12 04:14)

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[1]Letters Volume II

Dear Mrs. Jaffe: Jerusalem 7 May 1963

As you are so interested in the story of Baeck and Jung, I will write it down for your benefit and have no objection to being cited by you in this matter.

In the summer of 194 7 Leo Baeck was in Jerusalem.

I had then just received for the first time an invitation to the Eranos meeting in Ascona, evidently at Jung's suggestion, and I asked Baeck whether I should accept it, as I had heard and read many protests about Jung's behavior in the Nazi period.

Baeck said: "You must go, absolutely!" and in the course of our conversation told me the following story.

He too had been put off by Jung's reputation resulting from those well-known articles in the years 1933-34, precisely because he knew Jung very well from the Darmstadt meetings of the School of Wisdom and would never have credited him with any Nazi and anti-Semitic sentiments.

When, after his release from Theresienstadt, he returned to Switzerland for the first time (I think it was 1946), he therefore did not call on Jung in Zurich.

But it came to Jung's ears that he was in the city and Jung sent a message begging him to visit him, which he, Baeck, declined because of those happenings.

Whereupon Jung came to his hotel and they had an extremely lively talk lasting two hours, during which Baeck reproached him with all the things he had heard.

Jung defended himself by an appeal to the special conditions in Germany but at the same time confessed to him: "Well, I slipped up"-probably referring to the Nazis and his expectation that something great might after all emerge.

This remark, "I slipped up," which Baeck repeated to me several times, remains vividly in my memory.

Baeck said that in this talk they cleared up everything that had come between them and that they parted from one another reconciled again.

Because of this explanation of Baeck's I accepted the invitation to Eranos when it came a second time.

Yours sincerely,

G. Scholem Jung's Last Years, Pages 97-98.

1. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+2&qid=1605172873&sr=8-1

Carl Jung: "A Rejoinder to Dr. Bally" [A response to charges of Anti-Semitism] (2020-11-12 04:22)

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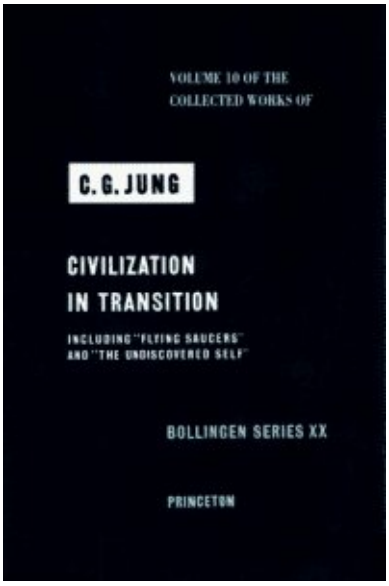

[1]Civilization in Transition

A REJOINDER TO DR. BALLY

1016 1 wish to discuss no surmises with Dr. Bally, but prefer to report the facts which led me to take over the editorship of the Zentralblatt filr Psychotherapie.

About three years ago I was elected honorary [vice-] president of the General Medical Society for Psychotherapy.

When, owing to the political upheaval, Professor Kretschmer resigned from the presidency, and the Society like so many other scientific organizations in Germany received a profound shock, some leading members pressed me—I may say, fervently—to take the chair.

This, I would expressly emphasize, was the presidency not of the German but of the International Society, as is stated in the issue from which Dr. Bally quotes.

Thus a moral conflict arose for me as it would for any decent man in this situation.

Should I, as a prudent neutral, withdraw into security this side of the frontier and wash

my hands in innocence, or should I—as I was well aware—risk my skin and expose myself to the inevitable misunderstandings which no one escapes who, from higher necessity, has to make a pact with the existing political powers in Germany?

Should I sacrifice the interests of science, loyalty to colleagues, the friendship which attaches me to some German physicians, and the living link with the humanities afforded by a common language—sacrifice all this to egotistic comfort and my different political sentiments?

I have seen too much of the distress of the German middle class, learned too much about the boundless misery that often marks the life of a German doctor today, know too much about the general spiritual wretchedness to be able to evade my plain human duty under the shabby cloak of political subterfuge.

Consequently no other course remained for me but to answer for my friends with the weight of my name and independent position.

As conditions then were, a single stroke of the pen in high places would have sufficed to sweep all psychotherapy under the table.

That had to be prevented at all costs for the sake of suffering humanity, doctors, and—last but not least—science and civilization.

1018 Anybody who has the least notion about present-day Germany knows that no newspaper, no society, nothing, absolutely nothing can exist unless it has been gleichgeschaltet (conformed) by the government.

Consequently the organization of a journal or a society is an affair that has two sides.

I can wish, but whether things will turn out as I wish is another question, the decision for which rests neither with me nor with my colleagues.

Anyone who has to deal with Germany today knows how rapidly things can alter, how one unforeseen decree follows another, and how the political scene changes like lightning.

It is quite impossible to keep abreast of events from abroad, when even inside Germany people are unable, with the best will in the world, to get the political authorities to adopt a clear and binding attitude.

Since the German section of the International Society has to be gleichgeschaltet, and since, moreover, the Zentralblatt is published in Germany, there naturally arose so many difficulties that more than once we doubted the possibility of a reorganization.

One of these concerned the oath of allegiance and the "purity of political sentiment" required of the German Society.

We in Switzerland can hardly understand such a thing, but we are immediately in the picture if we transport ourselves back three or four centuries to a time when the Church had totalitarian presumptions.

Barbed wire had not been invented then, so there were probably no concentration camps; instead, the Church used large quantities of faggots.

The "modernist" oath of today is a pale and feeble offshoot of an earlier, much more ro-

bust and palpable Gleichschaltung.

As the authority of the Church fades, the State becomes the Church, since the totalitarian claim is bound to come out somewhere.

First it was Socialism that entered into the Catholic heritage and again is experimenting with the crassest kind of Gleichschaltung—not, indeed, with a view to buttressing up the kingdom of heaven but to producing an equally millenarian state of bliss (or its substitute) on earth.

Russian Communism has therefore, quite logically, become the totalitarian Church, where even the poorest mouse emits the Bolshevist squeak.

No wonder National Socialism makes the same claims!

It is only consistent with the logic of history that after an age of clerical Gleichschaltung the turn should come for one practised by the secular State.

But even in such an age the spirit is at work in science, in art, philosophy, and religious experience, heedless of whether the contemporary situation be favourable or unfavourable, for there is something in man that is of divine nature and is not condemned to its own treadmill and imprisoned in its own structure.

This spirit wants to live—which is why old Galileo, when they had done torturing him, recanted, and afterwards, so the story goes, said "But it does move"—only very softly, I'll wager.

Martyrdom is a singular calling for which one must have a special gift.

Therefore it seems to me at least as intelligent not to worry the high inquisition for a while with the exciting news that one has discovered the moons of Jupiter without the authorization of Aristotle.

Galileo had the childlike eyes of the great discoverer and was not at all wise to his gleichgeschaltet age.

Were he alive today he could sun himself on the beach at Los Angeles in company with Einstein and would be a made man, since a liberal age worships God in the form of science.

But the "metamorphosis of the gods" rolls rumbling on and the State becomes lord of this world: more than half Europe is already swallowed up.

Science and every healing art get seven fat years, then come the seven lean.

They must learn to adapt themselves.

To protest is ridiculous—how protest against an avalanche?

It is better to look out.

Science has no interest in calling down avalanches; it must preserve its intellectual her-

itage even under the changed conditions.

That is how things stand today.

Neither I nor my German colleagues are responsible for them.

If the German section of the Society wants to exist at all the oath of allegiance is inescapable, as any reasonable person will understand.

It was therefore planned that the managing editor of the Zentralblatt, Dr. Cimbal of Hamburg, would bring out a special issue with statements by leading German psychotherapists, together with a signed introductory statement by the president of the German Society, Professor Goring of Elberfeld, for exclusive circulation in Germany.

Such, too, were the instructions which I gave to the managing editor.

To my great surprise and disappointment Professor Goring's political manifesto was suddenly printed in the current issue of the Zentralblatt [VI 13].

I do not doubt that there were inside political reasons for this, but it was one of those lamentable tactical gaffes which were the bane of German foreign policy even in the Wilhelm era.

In this way my name unexpectedly appeared over a National Socialist manifesto, which to me personally was anything but agreeable.

And yet after all what is help or friendship that costs nothing? The incident is naturally so incriminating as to put my editorship seriously in question.

In Germany everything must be "German" at present if it is to survive.

Even the healing art must be "German," and this for political reasons.

From the standpoint of medicine itself, it is unimportant whether it is called "German" or "French," but it is extremely important that it should live, even if under undeniably difficult conditions, as I know only too well.

It is a cheap jibe to ridicule "Germanic psychotherapy," but a very different thing to have to rescue medicine for humanity's sake from the seething chaos of revolution.

It is easy to stand by and be funny when the main point is to get a young and insecure science into a place of safety during an earthquake, and that was my aim in helping to reorganize the psychotherapeutic movement in Germany.

Medicine has nothing to do with politics—I only wish it had!—and therefore it can and should be practiced for the good of suffering humanity under all governments.

If the doctors of Petersburg [sic] or Moscow had sought my help I would have acceded without hesitation, because I am concerned with human beings and not with Bolsheviks—and if I was then inevitably branded a Bolshevik it would have bothered me just as little.

Man after all still has a soul and is not just an ox fatted for political slaughter.

If I am called into the arena for the sake of the soul I shall follow the call wherever it may be.

This naïve belief of mine in the human soul may, from the Olympian standpoint of a hypertrophied intellect or of partisan blindness, appear laughable, suspect, unpatriotic, and God knows what.

I do not pride myself on being a good Christian, but I do believe in the saying, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country.

There is no sense in us doctors facing the National Socialist regime as if we were a party.

As doctors we are first and foremost men who serve our fellows, if necessary under all the aggravations of a given political situation.

We are neither obliged nor called upon to make protests from a sudden access of untimely political zeal and thus gravely to endanger our medical activity.

My support of the German doctors has nothing to do with any political attitude.

If it is interpreted politically—which has doubtless happened already or soon will—the interpretations are a reflection on those who make them.

I have never been in a position to stop the formation of myths.

024 Admittedly I was incautious, so incautious as to do the very thing most open to misunderstanding at the present moment: I have tabled the Jewish question.

This I did deliberately.

My esteemed critic appears to have forgotten that the first rule of psychotherapy is to talk in the greatest detail about all the things that are the most ticklish and dangerous, and the most misunderstood.

The Jewish problem is a regular complex, a festering wound, and no responsible doctor could bring himself to apply methods of medical hush-hush in this matter.

As to the difference between Jewish and "Aryan-Germanic-Christian-European" psychology, it can of course hardly be seen in the individual products of science as a whole.

But we are not so much concerned with these as with the fundamental fact that in psychology the object of knowledge is at the same time the organ of knowledge, which is true of no other science.

It has therefore been doubted in all sincerity whether psychology is possible as a science at all.

In keeping with this doubt I suggested years ago that every psychological theory should be criticized in the first instance as a subjective confession.

For, if the organ of knowledge is its own object, we have every reason to examine the nature of that organ very closely indeed, since the subjective premise is at once the object of knowledge which is therefore limited from the start.

This subjective premise is identical with our psychic idiosyncrasy.

The idiosyncrasy is conditioned (1) by the individual, (2) by the family, (3) by the nation, race, climate, locality, and history.

1 have in my time been accused of "Swiss wooden-headedness."

Not that I have anything against possessing the national vices of the Swiss; I am also quite ready to suppose that I am a bigoted Swiss in every respect.

I am perfectly content to let my psychological confession, my so-called "theories," be criticized as a product of Swiss wooden-headedness or queer-headedness, as betraying the sinister influence of my theological and medical forbears, and, in general, of our Christian and German heritage, as exemplified for instance by Schiller and Meister Eckhart.

I am not affronted when people call me "Teutonically confused," "mystical," "moralistic," etc.

I am proud of my subjective premises, I love the Swiss earth in them, I am grateful to my theological forbears for having passed on to me the Christian premise, and I also admit my so-called "father complex": I do not want to knuckle under to any "fathers" and never shall (see "queer-headedness").

1027 May it not therefore be said that there is a Jewish psychology too, which admits the prejudice of its blood and its history?

And may it not be asked wherein lie the peculiar differences between an essentially Jewish and an essentially Christian outlook?

Can it really be maintained that I alone among psychologists have a special organ of knowledge with a subjective bias, whereas the Jew is apparently insulted to the core if one assumes him to be.

Presumably he would not have one assume that his insights are the products of a mere cipher, or that his brain emerged only today from the featureless ocean of non-history.

I must confess my total inability to understand why it should be a crime to speak of "Jewish" psychology.

If 1 were in the position—as Dr. Bally supposes me to be—of not being able to point to a single difference between the two psychologies, it would amount to exactly the same thing

as not being able to make plausible the difference between the peculiarities of the English and the Americans, or the French and the Germans.

I have not invented these differences; you can read about them in innumerable books and newspapers; as jokes they are on everybody’s tongue, and anyone who fails to see that there are one or two psychological differences between Frenchmen and Germans must have come from the back of beyond and know nothing about our European madhouse.

Are we really to believe that a tribe which has wandered through history for several thousand years as "God’s chosen people" was not put up to such an idea by some quite special psychological peculiarity?

If no differences exist, how do we recognize Jews at all?

1029 Psychological differences obtain between all nations and races, and even between the inhabitants of Zurich, Basel, and Bern. (Where else would all the good jokes come from?)

There are in fact differences between families and between individuals.

That is why I attack every levelling psychology when it raises a claim to universal validity, as for instance the Freudian and the Adlerian.

All levelling produces hatred and venom in the suppressed and misjudged; it prevents any broad human understanding.

All branches of mankind unite in one stem—yes, but what is a stem without separate branches?

Why this ridiculous touchiness when anybody dares to say anything about the psychological difference between Jews and Christians? Every child knows that differences exist.

103° It seems to be generally assumed that in tabling the discussion of ethnological differences my sole purpose was to blurt out my "notorious" anti-Semitism.

Apparently no one believes that I—and others—might also have something good and appreciative to say.

Whatever it be, and however critical it be, I would never have the audacity to maintain that "ten tribes are accursed and two alone holy."

That saying comes from no Christian.

My criticism and appreciation will always keep well outside this glaring contrast, and will contain nothing that cannot be discussed civilly.

I express no value-judgments, nor do I intend any veiled ones.

I have been engaged for many years on the problem of imponderable differences which everybody knows and nobody can really define.

They are among the most difficult problems of psychology and probably for that reason are a taboo area which none may enter on pain of death.

To many people it is an insult if one credits them with a special psychological idiosyncrasy, and in dealing with parties and nations one must be even more careful.

That is why any investigation of these imponderables is so extraordinarily difficult, because, as well as doing his work, the investigator has to perform a grotesque egg-balancing dance around highly charged sensibilities.

It is high time the practicing psychologist understood more about these psychic imponderabilia, because from them arise a good half of the things that go wrong in the world.

Anyone who could define the nature of these imponderable differences would truly have gazed deep into the mystery of the human soul.

For my part, I do not belong to those savants who concern themselves exclusively with what is known already—an extremely useful activity, no doubt—but prefer to sniff around territories where nothing is yet known.

103 2 Consequently I am amused to find myself cast in the role of the nitwit who is unable to spot a single difference between Jews and Christians.

It is, in spite of Bally, an undoubted fact that the difference exists, just as water existed before the chemist discovered H20; but it cannot be grasped as yet, because all the views that have been put forward so far are unsatisfactory.

These purely cognitive difficulties have, however, nothing to do with the question of whether the imponderables exist.

I intend shortly to publish a few no doubt very inadequate and arguable apergus on this subject.

I am as little capable as anybody else of putting forward anything final, but I shall be content if I succeed in provoking discussion.

I would like to bring the parties together round a conference-table, so that they could at last get to know and acknowledge their differences.

Very often this sort of knowledge is the way to understanding. I wish I could do the same for the brothers in enmity on the left and right of the Rhine.

Naturally nothing like this can be attempted without inviting the kicks of both sides.

Would the cure be successful? The possibility of defeat in a good cause has never alarmed me.

But, my public will object, why raise the Jewish problem today of all days and in Germany of all places?

Pardon me, I raised it long ago, as anybody knows who is acquainted with the literature.

I did not speak about it only since the revolution; I have been officially campaigning for criticism of subjective psychological premises as a necessary reform in psychology ever since 1913.

This has nothing to do with the form of the German state.

If I am to be exploited for political ends, there's nothing I can do to stop it.

Or can anyone stop anything he pleases in Germany? It is rather late in the day for my critical attitude to attract attention only now, and it is, alas, characteristic that it should be construed in such a way as to suggest that Nazism alone has lent wings to my criticism.

It is, I frankly admit, a highly unfortunate and disconcerting coincidence that my scientific programme should, without any assistance of mine and against my express wish, have been lined up with a political manifesto.

But an event of this kind, although regrettable in itself, often has the consequence of ventilating problems which would otherwise be sedulously avoided. Carl Jung, CW 10, Pages 535-544

1. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=3F1XY6RBOS6FV&dchild=1&keywords=jung+volume+10&qid=1605174960&

Carl Jung: The Gothic style is also in a way hysterical... (2020-11-12 04:30)

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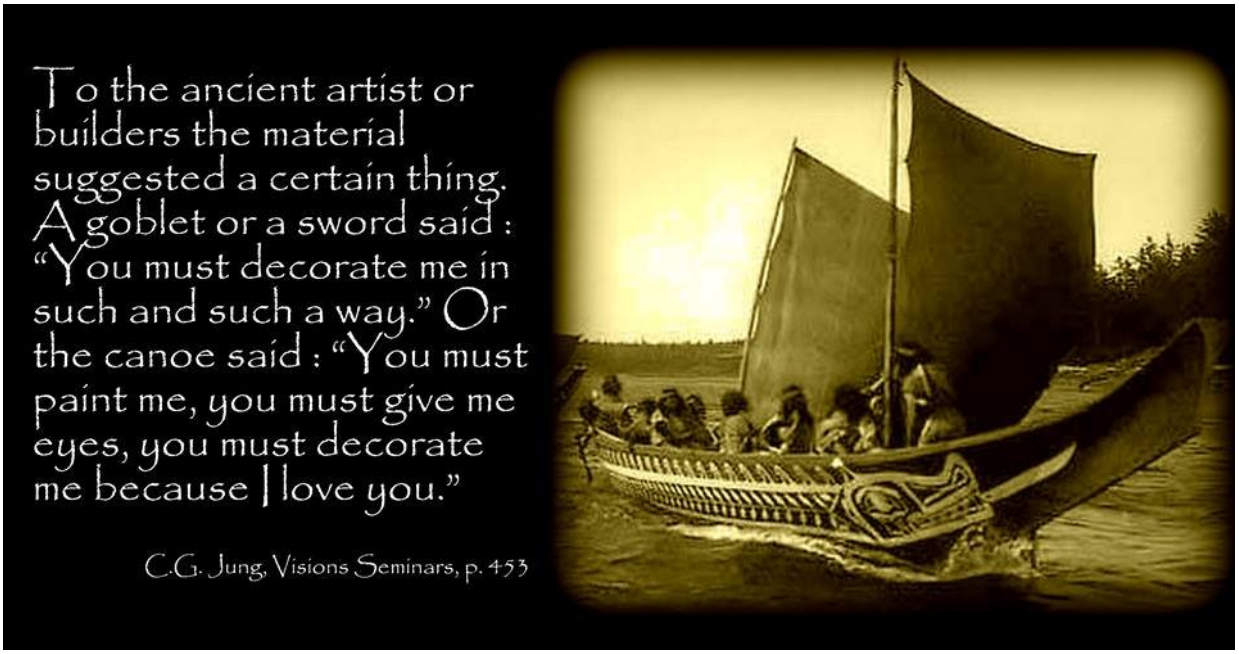
To the ancient artist or builders the material suggested a certain thing. A goblet or a sword said : "You must decorate me in such and such a way." Or the canoe said : "You must paint me, you must give me eyes, you must decorate me because I love you."
C.G. Jung, Visions Seminars, p. 453

[2]Visions Seminar

This story makes one understand the extraordinary feeling for the material in old Chinese sculpture: the material spoke to them.

And it seems as if the marble in old Greek sculpture told the artist what the figure or the column should be like that he was about to make, what the marble wanted to become.

Do you remember, for instance, the two figures of the barbarian slaves in the Boboli gardens in Florence?

I advise you, the next time you are in Florence, to go first to the tomb of the Medici and look at Michelangelo's marbles there, and then take a taxi,don't look out of the window, but drive straight to the Boboli gardens, and there you will see the difference.

Those two figures of the barbarians are suggested by the stone, the stone speaks, it is really the stone;

while in Michelangelo's figures the stone has just nothing to say; you get an hysterical impression, you feel that he did something with the stone which never should have been done.

I had a feeling of nausea; I said, "Now this is hysteria."

It is the beginning of the Baroque style, and that was certainly not suggested by the stone.

The Gothic style is also in a way hysterical because it is not true to the nature of the stone; the builders suggested wood into the stone, and therefore they made buildings which are like plants.

And in antiquity they made the living ornament, like ivy, clutching the stone, not being the stone itself.

We have got very far away from the antique activity of the stone, when the spirit was still in the
object and the object could suggest itself to the artists.

To the ancient artists or builders the material suggested a certain thing.

A goblet or a sword said: "You must decorate me in such and such a way."

Or the canoe said: "You must paint me, you must give me eyes, you must decorate me because I love you."

That was the relation, because the antiqueman was under the spell of the object. Carl Jung, Visions Seminar, Pages 452-453

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/12644-12bancient2bartist.jpg
2. https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_2?crid=32PD515C8OY7I&dchild=1&keywords=jung+visions+seminar&qid=16051750

Carl Jung on "Self-Reflection" Quotations (2020-11-12 04:34)

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Self-Reflection:

Mental activity that concentrates on a particular content of consciousness, an instinct encompassing religion and the search for meaning.

Ordinarily we do not think of "reflection" as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means "bending back" and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . Thus in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse.["Psychological Factors in Human Behaviour," CW 8, par. 241.]

In Jung’s view, the richness of the human psyche and its essential character are determined by the reflective instinct.

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature.[Ibid., par. 243.]

Self-reflection, or – what comes to the same thing – the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man.

In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up. Carl Jung; Collected Works 11; Transformation Symbolism in the Mass; par. 401

To concern ourselves with dreams is a way of reflecting on ourselves-a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 318

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/ffc00-self-reflection.jpg

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Carl Jung on Symbolic Love. (2020-11-12 04:36)

[paypal _donation _button border="5"]

[1]

[2]Letters Volume I

Dear Fraulein Kaufmann, 30 April 1936

I cannot possibly answer your question in a letter.

I think you would do best to take the whole problem of love as a miracu lum per gratiam Dei which nobody really understands.

It is always fate, whose ultimate roots we shall never dig out.

One shouldn’t let oneself be upset by God’s doings. The sublime nonsense or nonsensical sublimity of love may invite us to philosophic wonder.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union.

There is a "real" partner only if you make him real.

Reality is an anthropomorphism.

You really ought to have asked this question when you were here.

Volumes could be written about it, which I shall on no account do, however.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 213-214.

1. file://3.bp.blogspot.com/-HbwMRYAcvRo/VGN-L5CltKI/AAAAAAAAMK8/HA3UGOefLmc/s1600/eros.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=ZWPC6PL2QZLY&dchild=1&keywords=jung+letters+volume+1&qid=1605175217&sprefix=jung

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Carl Jung on the “Objective Psyche.” (2020-11-12 04:50)

[paypal _donation _button border="5"]

[1]Letters Volume I

[2]

Carl Jung and Jolandi Jacobi

[3]

Michael Fordham

[Carl Jung on the “Objective Psyche.”]

Dear Dr. Jacobi, 15 April 1948

I understand what Fordham means but it doesn’t agree at all with my view of the objective psyche.

We also speak of the "objective world," by which we do not mean that this objective world is the one we are conscious of.

There is no object of which we are totally conscious.

So, too, the collective unconscious becomes conscious in part and to the at extent it is then a conscious object.

But over and above that it is still present unconsciously, though it can be discovered.

It behaves exactly like the world of things, which is partly known, partly unknown, the unknown being just as objectively real as that which is known to me.

I chose the term "objective psyche" in contradistinction to "subjective psyche" because the subjective psyche coincides with consciousness, whereas the objective psyche does not always do so by any means.

I wanted to let you know my exact position so that you can make use of this definition if necessary.

With friendly greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 497.

1. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_1?crid=ZWPC6PL2QZLY&dchild=1&keywords=jung+letters+volume+1&qid=1605175217&sprefix=jung
2. file://2.bp.blogspot.com/-9cvuYQsOPps/VGM66K3CXKI/AAAAAAAAMIQ/cV8Fv889QiU/s1600/jolande.jpg
3. file://3.bp.blogspot.com/-mUAsrBu4eE4/VGM7GuFsh6I/AAAAAAAAMIY/8D1YR3CZ-tA/s1600/2.png

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How many will God break? (2020-11-12 04:54)

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[1]

[2]Red Book

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception.

And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable.

Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos. How many will the God break? Carl Jung; Red Book

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/02a8b-affliction2bof2bjob.jpg
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=2FV9QOYDMXJGV&dchild=1&keywords=jung+red+book+readers+edition&qid=1605175372&spre

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Tina Keller: “Man’s Powers” (2020-11-12 05:02)

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Tina Keller: “Man’s Powers”

[1]Memoir of Tina Keller-Jenny: A Lifelong Confrontation with the Psychology of C.G. Jung

In spite of the importance of becoming really conscious of our human limitations and accepting these, there is something in us that powerfully denies them and wants to transcend them.

Paradoxically, it is when we are most aware of our human incapacity that something in us stirs, as if knowing that latent powers of another quality could awaken and lead us toward a new kind of experience.

I believe, with Teilhard de Chardin and others that man is in a process of further evolution; he is not yet what he was meant to be!

Most of us have experiences of special moments where we seem to be more than we are in our routine everyday life.

Some of us have known moments where we could feel a union of the opposites or a feeling of being outside time.

I remember times when I seemed to be in touch with greater powers.

When I fell in love for the first time at about 15, it was as if something opened in me. I felt as if I had not lived before.

My small self was enlarged; I was part of something bigger and stronger, yet intensely myself.

I had a self-assurance and a generosity different than before. I seemed capable of things I would not have imagined, something stronger was carrying me along.

But when disappointment came, I fell into a corresponding low, a feeling of emptiness took over.

Where before I had overflowed with love for everyone, now I was separated and seemed unable to come dose to anyone.

These opposite conditions showed me that I had been seized by a wave of life energy that lifted me in exaltation and then dropped me into a depression proving that both conditions were beyond my normal limits.

Again and again through life such experiences have repeated themselves.

Enthusiasm took hold of me, in particular in my work, where my imagination showed me new possibilities and an emotional wave lifted me beyond myself, so that at times I could accomplish things I would otherwise not have attempted.

When I was successful, I often forgot that this was not due to my limited person and so I became unrealistic and then had an unexpected setback.

The unconscious forces which at times increase our possibilities, come in waves and, while they allow us to be lifted beyond our ordinary

boundaries at times, we need to remember their rhythm and prepare for a low to follow each high.

When I entered marriage I experienced our love relationship as a sacrament.

This image came to me spontaneously and I do not connect it with the fact that our marriage was consecrated in church.

I would have felt the same if we had not been married.

Imagination played an important part; both I and my husband seemed through imagination to be lifted out of ourselves.

There were always new discoveries that touched the mythological, such as when he said, "you let me experience something of Woman, the Unknown."

In such moments, I clearly felt the union of the opposites. I was truly myself as I was the focus of his affection.

But as I could fully give myself and let go, I seemed to melt into the great cosmic ocean.

I am reminded of the special conditions of an artist who, after trembling as a shy person before going on stage, when once there feels himself invested with a new quality where he or she can transmit something that is a gift beyond the small individual person.

Our personal lives thus in small ways carry echoes of the vast currents of life in general,

and as we are struggling with our personal difficulties, we are in our small way also confronting world problems.

As we seek to solve our personal problems in a positive way, we are making our individual contribution to the general problem.

From the many individual tentative solutions, gradually new patterns will emerge.

I here think of the chief of a primitive tribe, who by his dreams and inner vision was able to guide his people across unknown land to a new place, where they could again find food.

Since such a time, when a chief was unconsciously so part of his small tribe that he could dream for them, everything has grown to such proportions that there is seldom someone so identified with the troubles of one specific small group that he would dream as if he were that group.

Groups are too large, problems too complex and the age of reason has built such strong barriers that the hopes of receiving answers from inside are almost nonexistent.

Those who carry such hope see it in rational terms and are mostly disappointed. Because of the strong barriers and the great distance between rational and irrational, finding the inner connection that could bring helpful answers is a long and arduous process.

Yet more and more, in very different places and under very different circumstances, modern persons are becoming increasingly open to inner promptings, urges, or even voices.

1. G. Jung’s teachings and the attempts toward reaching psychological balance help toward discrimination of such inner messages.

Here and there a person gets in contact with a more general problem, when he himself becomes personally involved.

In this way Alexander Ziegler wrote a book called Consequence that calls attention to certain abuses and harms of prison life, because he was himself so deeply touched by the fate of a dose friend.

As he expresses his own pain and indignation, he stirs the emotions of others by his book, which to a great extent is autobiographical.

The psychologist Erikson has shown in his books Young Man Luther and Gandhi’s Truth how at different times, when a man was personally deeply affected by a problem of his time and place, his personal solution had a decisive effect on many.

His individual emotional involvement gave him access to latent powers that lifted him beyond the personal.

It is emotion that seems to lift us into a condition where our ordinary limits are transcended.

All through the ages there have been persons whose interest and feeling reached out beyond their everyday preoccupations, while others around them seemed to see and feel only what immediately concerned themselves and their family.

A few seemed conscious of conditions around them.

They could not be happy while others were suffering and felt the tensions that were in the air and some were able, while suffering from the trouble and dilemma of their group, to find a new way, speak a word that showed a new truth, becoming pathfinders in an impasse.

In Luther’s case, for instance, many people were troubled by the abuses that had crept into the church at that time.

Traveling monks had come from Rome and sold bonds promising the church’s absolution from various sins.

The church’s pardon could be bought for money! Most people remained unconscious of what was at stake.

something an institution decrees is generally considered

"legitimate."

When should a member of an organization criticize and stand up against its decisions?

Such questions are becoming more and more acute today.

Many people obey blindly, many do the things that are most profitable for their personal interests.

Others feel uncomfortable; they feel "something should be done about it," but they themselves remain inactive.

The young man Luther was in such inner turmoil.

It was as if in his personal conscience there were acted out a whole battle between good and bad forces.

That which was really happening in the unconscious collective background, as a battle

between spiritual reality and worldly tendencies toward power and riches, was played out in the emotions of that man, who became the mouthpiece for many.

In our present time C. G. Jung was one of the persons whose personal problem was also the problem of our age.

He seemed already as a child to have had intuitions and dreams of a collective nature.

As a very introverted and also a lonely child, fantasies had free play.

In his confrontation with the unconscious he was faced with the dissolution of outdated values and the flood of tentative new beginnings that stir in the collective unconscious and cause the present confusion in people.

He felt in danger of insanity and as he was able to give form and verbalize the irrational emotions, he brought insights to many and became a pioneer for dealing with non-rational powers.

Following his ideas gradually new ways may be found to channel the irrational as helpful powers.

While repressed, they had been threatening.

Dr. Jung often said how we were only at the very beginning in dealing with the unconscious and that our knowledge was quite inadequate as yet.

I heard him challenge his pupils to go on searching.

The English author Colin Wilson, in his book The Occult, tells of his deep search as to

man’s latent powers.

He has no doubt that man is in an intermediate stage; he is not what he was meant to be.

There are latent potentials that he does not use, but that Colin Wilson finds exemplified here and there through the ages in various places.

Often persons having special gifts lacked the vision or the qualities of character needed to put such gifts to adequate use for the good of others.

Wilson deplores the passivity of people and how the majority have no wider interest beyond their personal concerns.

Few people find their life meaningful and fulfilled.

These questions become acute in our time because for the first time there is for most people more leisure.

Attention is no more primarily focused on survival, nor does the basic work for everyday necessities occupy all the time available.

But it would seem that when outer necessities do not oblige people to act, inertia takes over.

Yet there are always some who feel a motivation from within that gives their whole life incentive and meaning.

So the question arises: could not more people find motivation from within and thus escape boredom and find meaning for their lives?

The reporter and author Allen Spraggett who wrote the well known book The Unexplained, made a very careful study of Kathryn Kuhlman's healing missions in a book that carries her name and adds, "the woman who believes in miracles."

It is fascinating to read the description of this woman who combines living as a natural human being fully conscious of her limitations but who, when she goes on her mission, is invested with greater powers.

While she was just another evangelist preaching in many different places of the American Midwest, one day a woman announced that she had been healed.

During a sermon of Kathryn, she had had a strange sensation in her body and she "knew" she had been healed of a tumor.

Next day she had gone to her doctor who confirmed the healing. Kathryn Kuhlman felt this event as "the coming of the Power."

It divided her life into two phases and when asked about her life before, she said she had the feeling that the former Kathryn Kuhlman really is dead and a new person had taken her place in the healing services.

She told Allen Spraggett that she had had a great sorrow, a heartbreak, and it was then that she totally surrendered to God, giving him everything.

She said it was then that Kathryn Kuhlman died and then God, the Holy Spirit, came in.

According to Spraggett, she said that in the miracle services, when she walks out on that platform, she dies a thousand deaths.

She told him: "I walk so fast because I can hardly wait for the anointing of the Holy Spirit to come upon me."

Then Spraggett adds: "This is the altered state of consciousness in which Kathryn Kuhlman is caught up in mystic rapture. This is the ecstasy in which I have seen her."

Kathryn Kuhlman said to Mr. Spraggett: 'Tm glad I am stupid. I'm just as amazed as anybody else in the auditorium at what's happening and I know that I have nothing to do with it."

The latent powers in man seem to be neutral energies like nature forces, neither good nor bad.

It is here that man must awaken to his responsibility and that his insight, motivation, and discrimination are essential.

But as yet we can only see that certain persons are spontaneously invested with special powers.

We ask how could we come in contact with this latent source?

The question remains how the individual could contact and use his latent powers, be carried by them and yet direct them?

One can think of a rider who is able to tame a wild horse that becomes his friend and carries him, while the rider is in control and directs the course.

Colin Wilson speaks of Jung's technique of active imagination as a way of contacting latent powers.

In active imagination Jung could see his emotions as images. Psychic forces became personified and he entered into dialogue with them.

Jung insisted that the ego must remain active and must never identify with any of the imaginary figures he "saw."

I have earlier described my own experience with active imagination„ where it was crucial when I refused to lend my voice to the "dark man" who addressed me.

I believe my example shows clearly how important the firm position of the ego is.

I can today gratefully testify to the help "Leonard" gives me as I visualize him during therapy sessions and he often brings up just what is needed, sometimes in my mind, but quite often in what comes up in the patient and is then expressed by him.

If you re-read Jung’s "confrontation with the unconscious" as it is recorded in Memories, Dreams, Reflections, there stands out the idea that strong emotions could become images and some of these could become personified.

Through meaningful dialogue irrational elements could enter our life and bring helpful suggestion that brings about real change.

Jung wrote in the same book, in a later chapter, how all his life work was an elaboration of the emotional upheaval and its manifestations of the confrontation with the unconscious.

We cannot know details of what happened, except that emotions became images.

We know that Jung wrote and painted and carefully elaborated what had come to him.

We are also told of the figure called Philemon and of the dialogues Jung had with this figure walking in his garden.

There is not a recipe anyone could follow, for such inner experiences are different for each individual.

I know we need help for such encounters and I have tried to show how Toni Wolff gave me such help and I know that she gave such help to Dr. Jung and to others also.

Such encounters can be dangerous, probably more so, because the age of reason has so long and so fiercely repressed the irrational.

So the translation and discrimination is a long and arduous task and is probably only for those who feel definitely called to it.

There needs to be a real spirit of consecration and prayer for such confrontation to give positive results.

Yet I believe that many persons who feel inner tensions are in some way participating in the strong currents of changes that are in the air.

Instead of trying to discharge the modern psychological methods as advertised, such persons might consider letting the tensions become images by letting the hands model in clay, or draw or paint, or by letting the whole body express itself in "dance."

If one has no technique, it is all the better, because expression is then more spontaneous.

I am more and more convinced that much of our inner tension, perhaps even troubles which we attribute to sickness, are an inner need for expression and a way to articulate things we could not say in words, but that are realities we cannot as yet grasp.

Anyone can wait and ask "what does this trouble want to say to me?"

There is much to be discovered that cannot be taught. Tina Keller, Tina Keller Memoirs, Pages -125-132

1. https://www.amazon.com/Memoir-Tina-Keller-Jenny-Confrontation-Psychology/dp/188267085X/ref=sr_1_1?dchild=1&keywords=tina+keller+memoirs&qid=1605175471&sr=8-1

Carl Jung: Descent into Hell (2020-11-12 06:09)

[paypal _donation _button border="5"]

[1]Red Book

In the following night, the air was filled with many voices.

A loud voice called, ”I am falling.” Others cried out confused and excited during this: ”Where to? What do you want?” Should I entrust myself to this confusion?

I shuddered. It isa dreadful deep. Do you want me to leave myself to chance, to the madness of my own darkness? Wither? Wither?

You fall, and I want to fall with you, whoever you are.

The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing.

I see a gray rock face along which I sink into great depths. I stand in black dirt up to my ankles in a dark cave.

Shadows sweep over me.

I am seized by fear, but I know I must go in. I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water.

But beyond this I catch a glimpse of a luminous red stone which I must reach. I wade through the muddy water.

The cave is full of the frightful noise of shrieking voices. I take the stone, it covers a dark opening in the rock.

I hold the stone in my hand, peering around inquiringly. I do not want to listen to the voices, they keep me away

But I want to know. Here something wants to be uttered.

I place my ear to the opening. I hear the flow of underground waters. I see the bloody head of a man on the dark stream.

Someone wounded, someone slain floats there. I take in this image for a long □me, shuddering. I see a large black scarab floating past on the dark stream.

In the deepest reach of the stream shines a red sun, radiating through the dark water.

There I see-and a terror seizes me-small serpents on the dark rock walls, striving toward the depths, where the sun shines.

A thousand serpents crowd around, veiling the sun. Deep night falls.

A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear. What did I see?

Heal the wounds that doubt inflicts on me, my soul.

That too is to be overcome, so that I can recognize your supreme

meaning. How far away everything is, and how I have turned back!

My spirit is a spirit of torment, it tears asunder my contemplation, it would dismantle everything and rip it apart.

I am still a victim of my thinking.

When can I order my thinking to be quiet, so that my thoughts, those unruly hounds, will crawl to my feet?

How can I ever hope to hear your voice louder, to see your face clearer, when all my thoughts howl?

I am stunned, but I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness.

How shall I ever walk under your sun if I do not drink the bitter draught of slumber to the lees?

Help me so that I do not choke on my own knowledge.

The fullness of my knowledge threatens to fall in on me.

My knowledge has a thousand voices, an army roaring like lions; the air trembles when they speak, and I am their defenseless sacrifice.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal prison and agonizing death.

I want to go down cleansed into your depths with white garments and not rush in like some thief seizing whatever I can and fleeing breathlessly.

Let me persist in divine astonishment, so that I am ready to behold your wonders.

Let me lay my head on a stone before your door, so that I am prepared to receive your light.

[2] When the desert begins to bloom, it brings forth strange plants.

You will consider yourself mad, and in a certain sense you will in fact be mad.

To the extent that the Christianity of this time lacks madness, it lacks divine life.

Take note of what the ancients taught us in images: madness is divine.

But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world.

It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick.

What I say here can be seen as sickness, but no one can see it as sickness more than I do.

This is how I overcame madness.

If you do not know what divine madness is, suspend judgment and wait for the fruits.

But know that there is a divine madness which is nothing other than the overpowering of the spirit of this time through the spirit of the depths.

Speak then of sick delusion when the spirit of the depths can no longer stay down and forces a man to speak in tongues instead of in human speech, and makes him believe that he himself is the spirit of the depths.

But also speak of sick delusion when the spirit of this time does not leave a man and forces him to see only the surface, to deny the spirit of the depths and to take himself for the spirit of the times.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly.

Because I was caught up in the spirit of this time, precisely what happened to me on this night had to happen to me,

namely that the spirit of the depths erupted with force, and swept away the spirit of this time with a powerful wave.

But the spirit of the depths had gained this power, because I had spoken to my soul during nights in the desert and I had given her all my love and submission.

But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time.

I went into the desert only at night. Thus can you differentiate sick and divine delusion.

Whoever does the one and does without the other you may call sick since he is out of balance.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead.

The frightfulness and cruelty of the world lay under wraps and in the depths of our hearts.

If the spirit of the depths seizes you, you will feel the cruelty

and cry out in torment. The spirit of the depths is pregnant with ice, fire, and death.

You are right to fear the spirit of the depths, as he is full of horror.

You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear.

Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery; there lay the horror uncovered before me: in the depths of what is to come lay murder.

The blond hero lay slain.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night.

And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness.

Out of that burst the powerful and ever unvanquished source of blood.

This was what was to come, which you now experience in your life, and it is even more than that. (I had this vision on the night of 12 December 1913.)

Depths and surface should mix so that new life can develop.

Yet the new life does not develop outside of us, but within us.

What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.

Life does not come from events, but from us.

Everything that happens outside has already been.

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same.

But whoever

looks from inside, knows that everything is new.

The events that happen are always the same.

But the creative depths of man are not always the same. Events signify nothing, they signify only in us.

We create the meaning of events.

The meaning is and always was artificial. We make it.

Because of this we seek in ourselves the meaning of events, so that the way of what is to come becomes apparent and our life can pow again.

That which you need comes from yourself, namely the meaning of the event.

The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning.

The meaning of events is the way of salvation that you create.

The meaning of events comes from the possibility of life in this world that you create.

It is the mastery of this world and the assertion of your soul in this world.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across.

I would not have been able to see what was to come if I could not have seen it in myself Therefore I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me.

I myself am a murderer and murdered, sacrificer and sacrificed. The upwelling blood streams out of me.

You all have a share in the murder.

In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream

forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory:

But I ask you, when do men fall on their brothers with mighty weapons and bloody acts?

They do such if they do not know that their brother is themselves.

They themselves are sacrificers, but they mutually do the service of sacrifice.

They must all sacrifice each other, since the time has not yet come when man puts the bloody knife into himself in order to sacrifice the one he kills in his brother. But whom do people kill?

They kill the noble, the brave, the heroes.

They take aim at these and do not know that with these they mean themselves.

They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother.

The time is still not ripe.

But through this blood sacrifice, it should ripen.

So long as it is possible to murder the brother instead of oneself the time is not ripe. Frightful things must happen un□l men grow ripe.

But anything else will not ripen humanity.

Hence all this that takes place in these days must also be, so that the renewal can come.

Since the source of blood that follows the shrouding of the sun is also the source of the new life.

As the fate of the peoples is represented to you in events, so will it happen in your heart.

If the hero in you is slain, then the sun of the depths rises in you, glowing from afar, and from a dreadful place. B

ut all the same, everything that up till now seemed to be dead in you will come to life, and will change into poisonous serpents that will cover the sun, and you will fall into night and confusion.

Your blood also will stream from many wounds in this frightful struggle.

Your shock and doubt will be great, but from such torment the new life will be born.

Birth is blood and torment.

\our darkness, which you did not suspect since it was dead, will come to life and you will feel the crush of total evil and the conflicts of life that still now lie buried in the matter of your body.

But the serpents are dreadful evil thoughts and feelings.

You thought you knew that abyss? Oh you clever people! It is another thing to experience it.

Everything will happen to you.

Think of all the frightful and devilish things that men have inflicted on their brothers.

That should happen to you in your heart.

Suffer it yourself through your own hand, and know that it is your own heinous and devilish hand that inflicts the suffering on you, but not your brother, who wrestles with his own devils.

I would like you to see what the murdered hero means.

Those nameless men who in our day have murdered a prince are blind prophets who demonstrate in events what then is valid only for the soul.

Through the murder of princes we will learn that the prince in us, the hero, is threatened.

Whether this should be seen as a good or a bad sign need not concern us.

What is awful today is good in a hundred years, and in two hundred years is bad again.

But we must recognize what is happening: there are nameless ones in you who threaten your prince, the hereditary ruler.

But our ruler is the spirit of this time, which rules and leads in us all.

It is the general spirit in which we think and act today.

He is of frightful power, since he has brought immeasurable good to this world and fascinated men with unbelievable pleasure.

He is bejewelled with the most beautiful heroic virtue, and wants to drive men up to the brightest solar heights, in everlasting ascent.

The hero wants to open up everything he can.

But the nameless spirit of the depths evokes everything that man cannot. Incapacity prevents further ascent.

Greater height requires greater virtue. We do not possess it.

We must first create it by learning to live with our incapacity.

We must give it life. For how else shall it develop into ability?

We cannot slay our incapacity and rise above it.

But that is precisely what we wanted. Incapacity will overcome us and demand its share of life.

Our ability will desert us, and we will believe, in the sense of the spirit of this time,

that it is a loss. Yet it is no loss but a gain, not for outer trappings, however, but for inner capability.

The one who learns to live with his incapacity has learned a great deal.

This will lead us to the valuation of the smallest things, and to wise limitation, which

the greater height demands.

If all heroism is erased, we fall back into the misery of humanity and into ever worse.

Our foundations will be caught up in excitement since our highest tension, which concerns what lies outside us, will stir them up.

We ’will fall into the cesspool of our underworld, among the rubble of all the centuries in us.

The heroic in you is the fact that you are ruled by the thought that this or that is good, that this or that performance is indispensable, this or that cause is objectionable, this or that goal must be attained in headlong striving work, this or that pleasure should be ruthlessly repressed at all costs.

Consequently you sin against incapacity.

But incapacity exists. No one should deny it, find fault with it, or shout it down. Carl Jung, The Red Book, Pages 237-240

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=24QSBEVSPUPX&dchild=1&keywords=jung+red+book+readers+edition&qid=1605179329&spref

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John W. Perry: Jung’s Influence On my Life and Work (2020-11-12 09:34)

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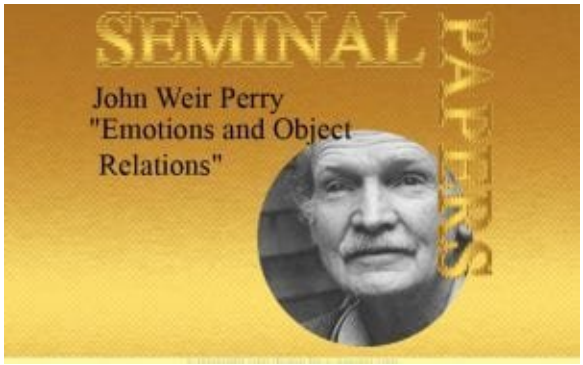

[1]Contact with Jung: Essays on the influence of his work and personality

My first encounter with Jung arose out of one of those auspicious blendings of circumstance which seem so often to mark the turning-points in one's psychic life.

On behalf of my intent to embark upon the field of psychology and religion, my father arranged to meet Jung when in Zurich, and persuaded him to return the visit when attending the Harvard Tercentenary.

Since I was seeking a new and revitalized experience of religion, and my parent was a Bishop I can imagine this crisis in father figures might have appealed to Jung. However, the occasion found me young and innocent of the world, especially of the psychic one, and he did the only thing he could for my benefit-he talked almost steadily for two days, filling my head with a rich flow of psychic nourishment that took me several years to incorporate and digest.

Many of my Boston acquaintances were far better equipped than I to benefit by such a colloquy, and it bore heavily on me; only in retrospect can I look upon those days and feel justification in knowing that not many could have been so touched in the wordless deeps as to find the rest of their lives given shape by them.

I could not assent at the time to what Jung was telling me, though I found it strangely fascinating; the psyche I had been studying in classes and books had quite a different cast, and I felt an obligation to cleave to the scientific view and not wander away into what seemed to me to be bucolic pastures of European scholarship and erudition.

My analytic reading began shortly after with Freud's works, which I devoured with avid enthusiasm and in which I thought I was finding the answer to all things human; I set about applying it all mercilessly to family and friends.

It was so satisfying to have an explanation for hidden things!

Dutifully I moved ahead in my reading program over the years, toward Jung and Adler and the rest.

The Psychology of the Unconscious, which I had already glanced through like a college text as a measure to 'brush up on Jung' before seeing him, and had taken as a sort of code of symbols, I now greeted with different eyes, perhaps because by this time I had been in love and was no longer all closed up inside.

This new encounter with Jung was like emerging out of a tunnel into a broad and noble terrain, a real world, one of heights and depths, of living beings with an historical heritage and a future to strive toward.

The Secret of the Golden Flower lit up little flames in the interior recesses which have been glowing ever since.

The Jung of those earlier days in Providence came to life again and began to speak to my condition, and I began to sense that peculiar gratitude to him which most of us know so well.

During the war I received a second infusion of psychic nourishment which I could not fully digest, a rich inpouring of ways and views of the other side of the world, the Chinese Interior, and more than ever felt the need to find the way to assimilate it; for I was tempted, as happens with large experiences, to find my life in it rather than the harder alternative of finding it in my life.

Of several foundations I requested to send me to Zurich to prepare for the field of psychology and religion, the Rockefeller wrote back with alacrity to say they had for some while been wanting such a request and had been holding a special nest egg for the purpose.

At Zurich I had the good fortune to see the first beginnings of the germinating Institute, which was starting to embody the differentiation of one man's vision into its many facets to be developed by many individuals with their special gifts; it was heroic work on the part of that Curatorium to meet the many tribulations and establish a workable order.

I have since realized what a piece of good fortune it is to be able to immerse oneself in that psychic world for a solid block of time, which in the usual course of training in other areas one cannot do.

The heart that pulsed through that organism, of course, was Jung himself; for me his helping hand slipped into the opus from point to point to steer it on its course.

In the many talks we had on religion, while I was still naive enough, all that I heard seemed natural and more or less understandable, lighting up those obscure levels bit by bit.

What really hit me amidships and shook my timbers was a thrust in the other direction.

I was having that upside-down kind of growth that begins somewhere down in the psychic basement and reaches for the light of day.

I found that what I really wanted to hear, because it threw me into a new dimension of experience, was his comment on how and where religious content connects with everyday life.

Perhaps it was made particularly moving by the circumstance that he, in his late age v.: 1th its inward turning and its appetite for exploring the depths in their historical perspective, was reaching over that long span to my predicament of young years and was striking the keynote to which I could resonate.

When with his penetrating intuition Jung would point out these principles, he flung doors open to right and left for me, and with great intensity I retraced my way through the imagery of my dreams and discovered anew the vital connections between them and the emotional episodes which had been bearing me along as on a mountain torrent.

Here my quite active religious psyche was implanting itself in events and relationships, and, though it required struggling to reclaim it, at least it then came clothed in the warm colors of experience.

It was what I wanted of a religion, one that I had known at first hand in China, that

sprang out of depths, but that entered into the life of everyday, into love, work, social issues, and concerns.

My efforts since then have been directed toward exploring the vital point of connection between the religious dynamisms and the outward life, where the archetype slips into the emotional setting, and thus where the supra-personal is one with the personal.

There has been no break in this as a religious quest, but I have felt it to be turned onto its course more than once by the hand of this man who was so well acquainted with the uncharted waters; yet it has come full circle around into psychiatry proper, where I can explore in mental disturbances that vital point of articulation (of joining) and learn how to restore to persons the personalness of their psychic life.

I need hardly enlarge on the point of this impression of Jung.

The vastness of his mind and vision, the dimensions illuminated by him, were for me gentle and serene in quality as :flooding sunlight; but what moved me like the grandeur of a storm was the genius of his hold on life and of his seeing into life, for perceiving the deepest operations of the psyche equally in the slumbering world of the night and the turbulence of the welter of the life of the day. John W. Perry, Contact with Jung, Pages 214-217

1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?crid=21N70RNY06AXW&dchild=1&keywords=contact+with+jung+by+michael+ford

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Carl Jung on the causality of fantasy (2020-11-13 02:27)

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[2]Letters Volume I

To Henry A. Murray

My dear Dr. Murray, 10 September 1935

Thank you for your interesting letter.

I think going to Samoa is a very wonderful plan, but nothing for myself as I'm fettered to all sorts of obligations in Zurich.

Next summer I'm going to Harvard University,! as you probably will have heard, which is adventurous enough.

I'm sorry that I will not be able to see you, as you just then sail for the happy isles.

Look out that the paradise doesn't eat the bottom out of your soul.

It is dangerous ground, all the more so as one is not aware of it.

While writing this letter I received your second one.

I'm sorry for the delay of my answer, but I'm so overburdened with work that I'm really often quite unable to answer or even to read long letters.

My plans for summer 1936 are not yet fixed at all except that, as I say, I'm going to

Harvard to endure a tercentenary. I don’t know

exactly what that means, but I imagine all sorts of tiresome things.

I’m also certain that many of my friends and acquaintances want to see me.

A bit of nature, I admit, would be rather heaven-sent, but it shouldn’t be too far away and not too adventurous, as my wife is probably accompanying me.

Airplanes and such devilish inventions ought to be avoided.

To write the book you suggest would be a very difficult and expensive enterprise.

Concerning your trouble with the question of the causality of fantasy images, I want to say that it is certainly true that external conditions are the cause of inner reactions, but the external cause is only one condition of the reaction, the other condition is always the quality of the thing that reacts.

One cannot assume that at any time the thing that reacts has been a thing without quality.

In other words, the psyche as an inherent quality of the living body always had its peculiar and specific quality which is not equal to the nature of the external things.

A psychic image is, as you know, by no means identical with the external object itself.

It would be an unjustified assertion to assume that the psyche wholly derives from the influences of external facts, as it would be to assume that all external objects are nothing but projected images of the mind.

When you carefully study the primitive mind, you will see that primitives are in no way concerned with their personalities, but their personalities are very much concerned with themselves.

So the unconscious in them produces actions and images without their consciousness, as is the case in our dreams.

These images are surely answers to external facts and conditions, but they are the answers of the psyche and therefore produce accurate pictures of the psychic facts.

If you compare the sun myth to the actual experience of the senses, then you see the whole difference.

The conscious mind perceives the sun as a round celestial body, the unconscious produces a myth which in its imagery has nothing but a very faint relation with the actual perception of the senses.

If the Freudians say that this is nothing but infantile, then they are right in so far as these images begin to become actual already in childhood.

But they are all based upon the inherent qualities of the inherited psyche.

That’s the reason why with children you not too rarely find dreams that are anything but childish.

If one holds that the images the child produces always were childish impressions in the history of mankind, one only repeats what has been said before, namely that the peculiar reactions of the psyche already begin to manifest themselves in early childhood.

It is certainly a very great error to assume that the psyche is without qualities except those that are insinuated or suggested by external objects.

If that were the case, then our unconscious would only produce exact replicas of external facts, which is by no means the case.

I’m chiefly concerned with the psyche itself, therefore I’m leaving out body and spirit.

Philosophy and theology know all about spirit.

Physiology and medicine know all about the body, but I’m a humble psychologist whose particular metier is to investigate the peculiar nature of the psyche.

Body and spirit are to me mere aspects of the reality of the psyche.

Psychic experience is the only immediate experience.

Body is as metaphysical as spirit.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

1. file://4.bp.blogspot.com/-UGgj5oohpUQ/VGRPFmCOitI/AAAAAAAAMPU/8d9sXC6XzTU/s1600/dream.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?dchild=1&keywords=jung+letters+volume+1&qid=1605256277&sprefix=jung+lett&sr=8-2

Some Carl Jung Quotations (2020-11-13 03:38)

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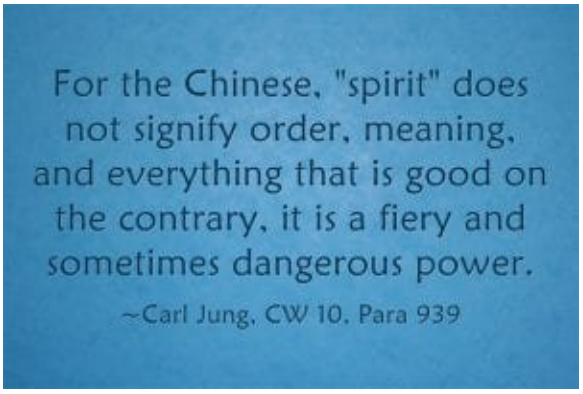
Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150


For the Chinese, "spirit" does
not signify order, meaning,
and everything that is good on
the contrary, it is a fiery and
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~Carl Jung, CW 10, Para 939

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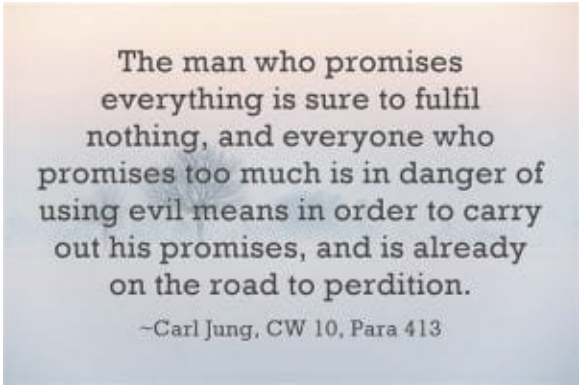
The man who promises
everything is sure to fulfil
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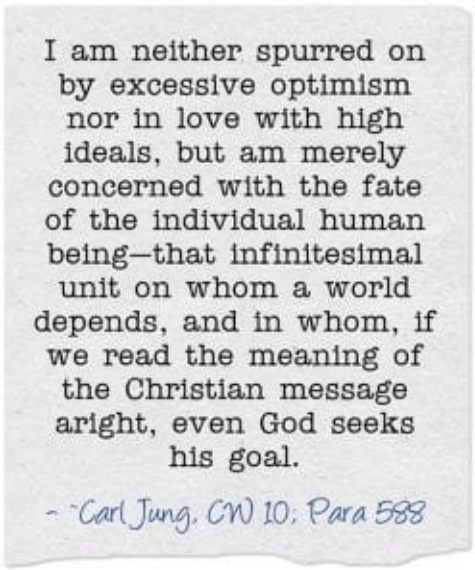
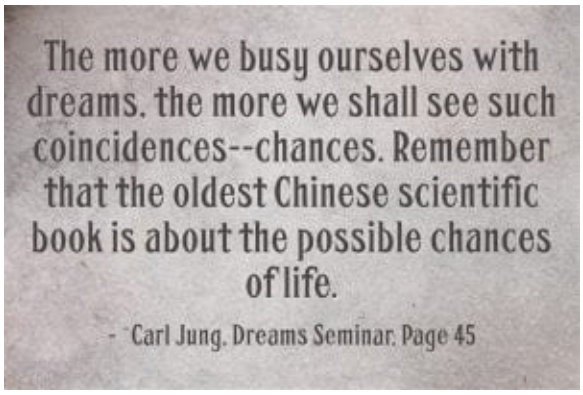

I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal.
- Carl Jung, CW 10: Para 588

The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information. The individual has a right, indeed it is his duty, to set up and apply his own standard of value. In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912


The more we busy ourselves with dreams. the more we shall see such coincidences--chances. Remember that the oldest Chinese scientific book is about the possible chances of life.
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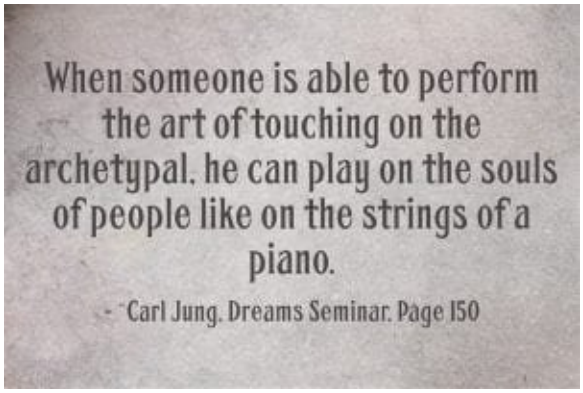
When someone is able to perform the art of touching on the archetypal. he can play on the souls of people like on the strings of a piano.
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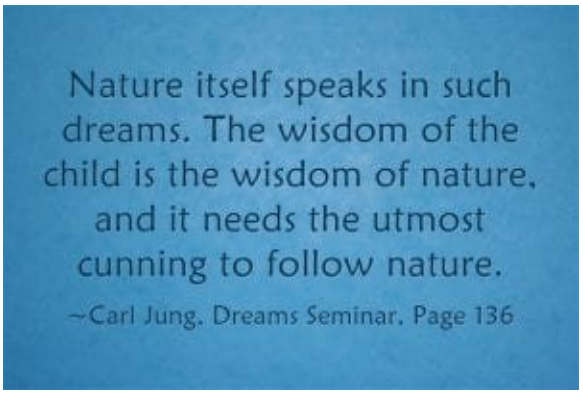
Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature.
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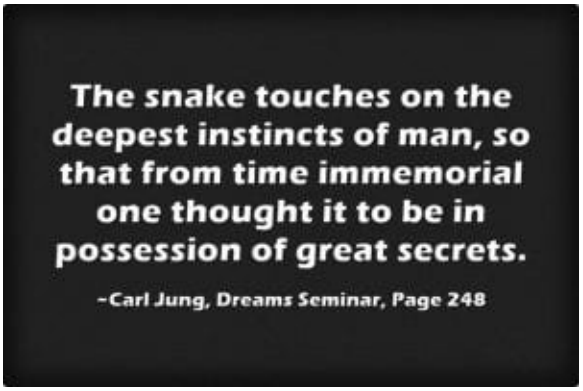
When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150


The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets.
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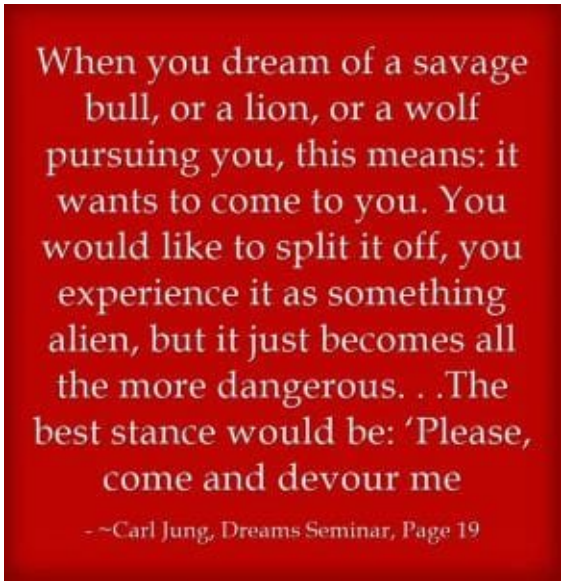
When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. . .The best stance would be: 'Please, come and devour me
- ~Carl Jung, Dreams Seminar, Page 19

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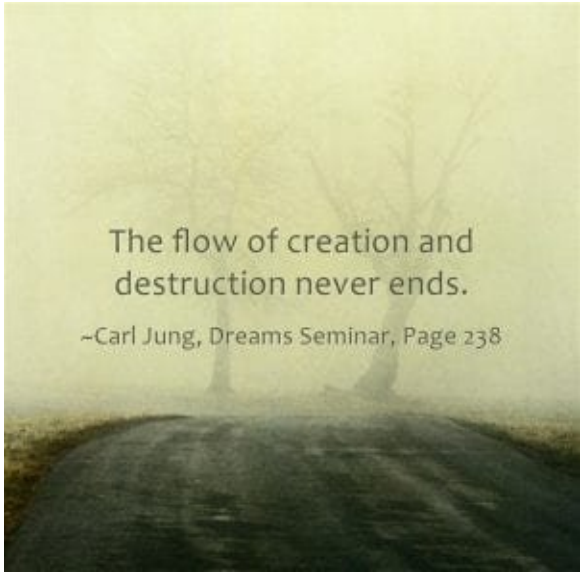

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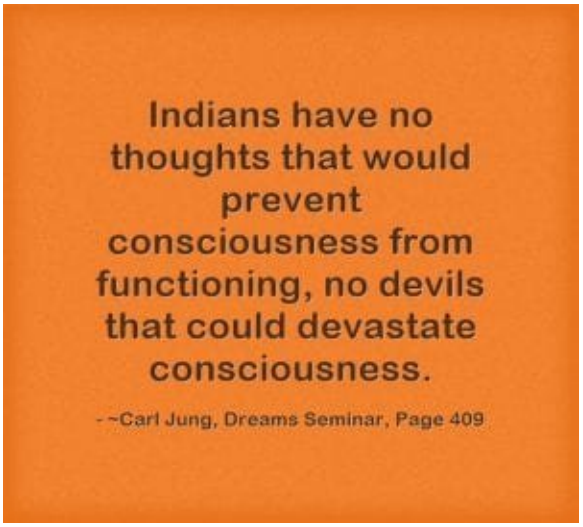
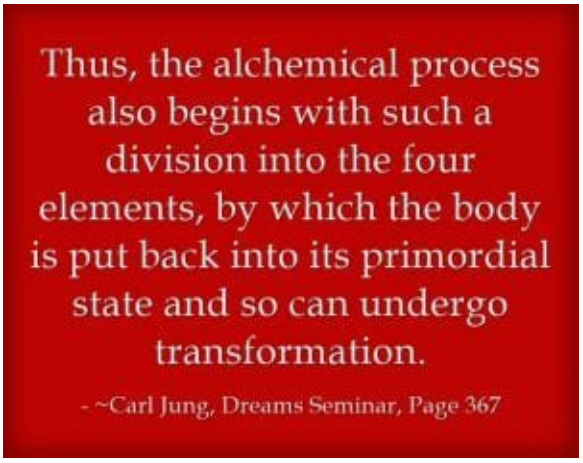

Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness.
- ~Carl Jung, Dreams Seminar, Page 409

The flow of creation and destruction never ends. Carl Jung, Children's Dreams Seminar, Page 328.


Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation.
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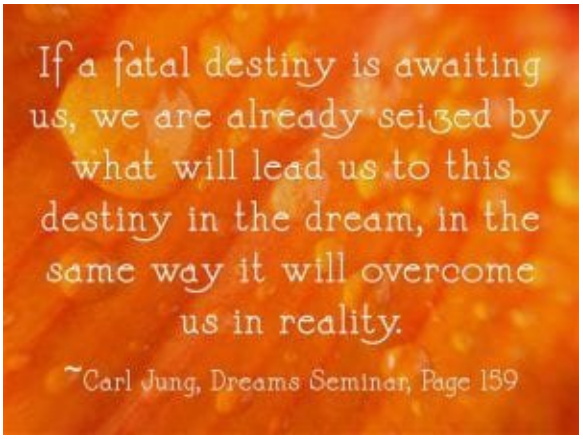
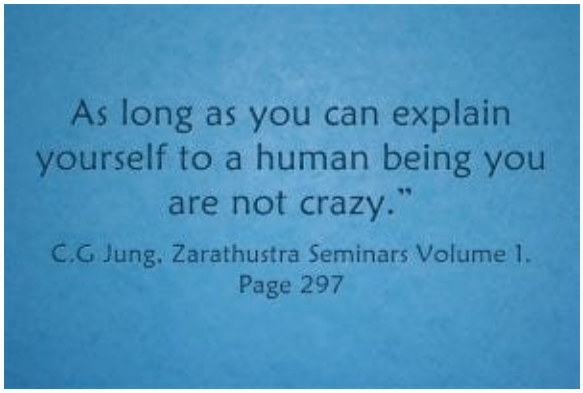
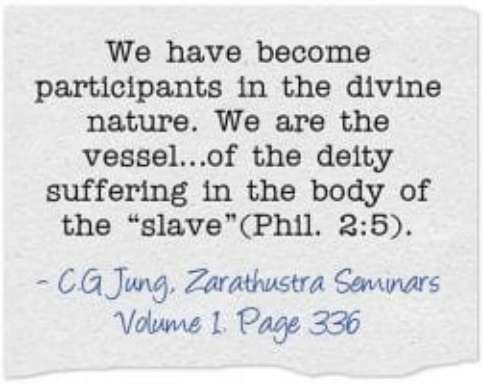

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality.
~Carl Jung, Dreams Seminar, Page 159

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl

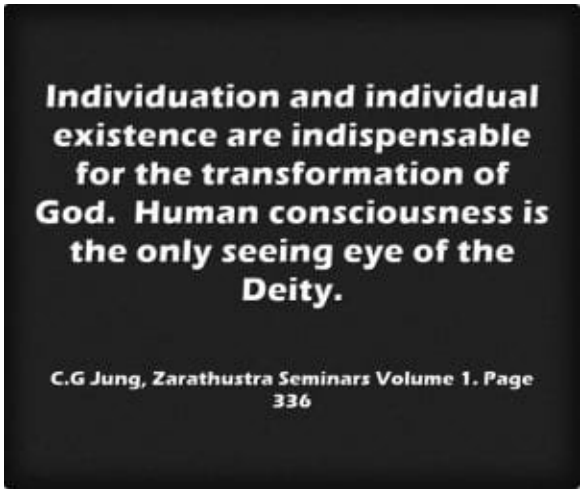
Jung, Children's Dreams, Page 367.



If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality. Carl Jung, Children's Dreams, Page 159.


We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5).
- C.G Jung, Zarathustra Seminars Volume 1. Page 336

As long as you can explain yourself to a human being you are not crazy." C.G Jung, The Zarathustra Seminars Volume 1. Page 297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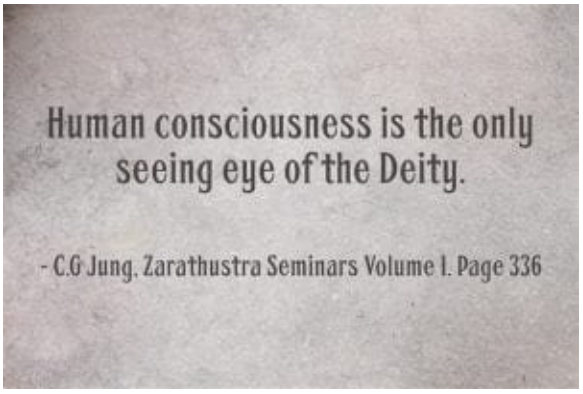

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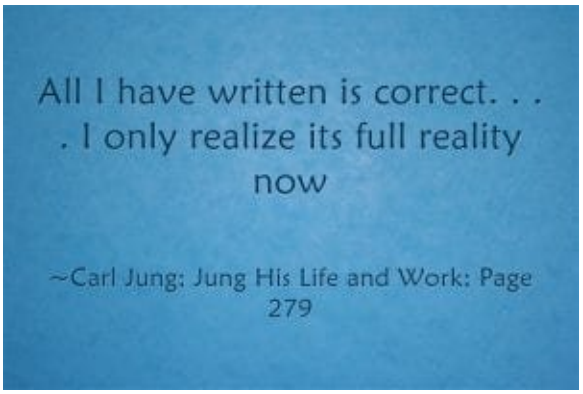
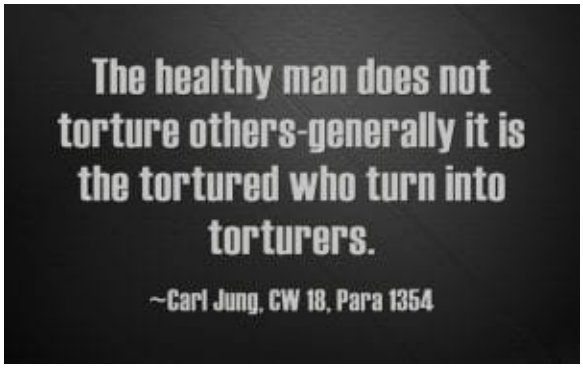
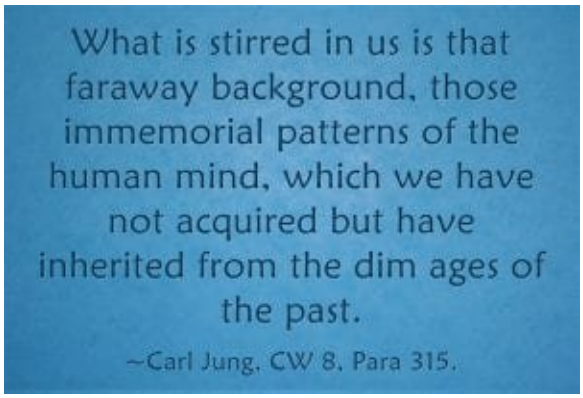


Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, Page 336.

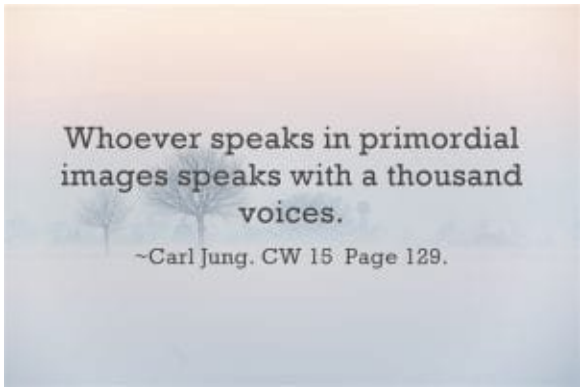
All I have written is correct. . . . I only realize its full reality now Carl Jung; Jung His Life and Work; Page 279



For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.


What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past.
~Carl Jung, CW 8, Para 315.

The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung, CW 8, Para 1354.



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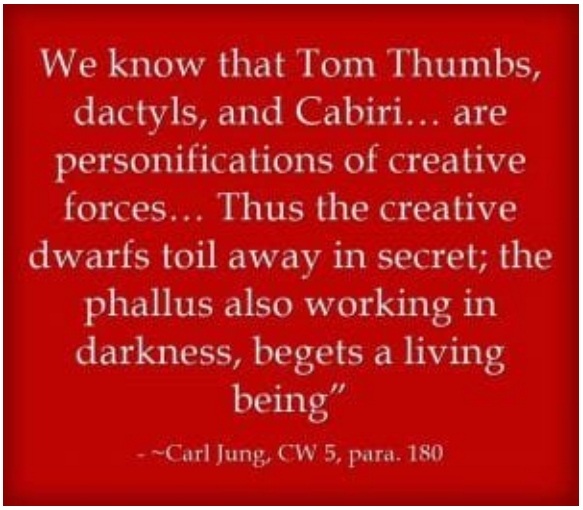
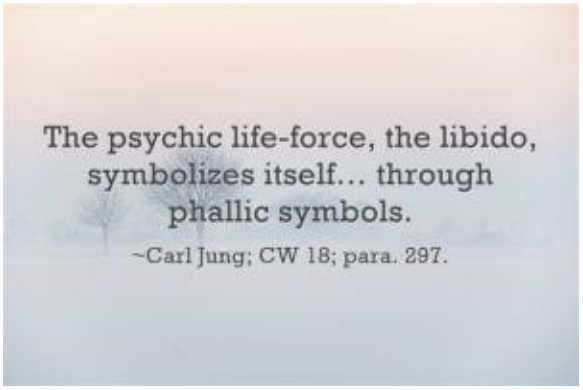

We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being"
- ~Carl Jung, CW 5, para. 180

Whoever speaks in primordial images speaks with a thousand voices. Carl Jung. CW 15 Page 129.



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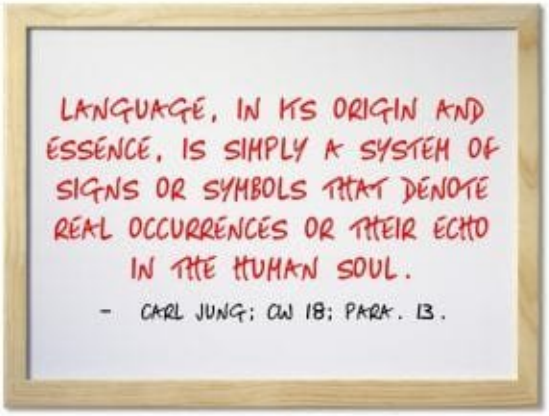
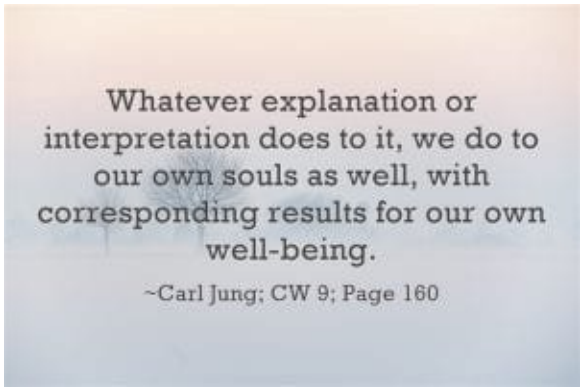

LANGUAGE, IN ITS ORIGIN AND ESSENCE, IS SIMPLY A SYSTEM OF SIGNS OR SYMBOLS THAT DENOTE REAL OCCURRENCES OR THEIR ECHO IN THE HUMAN SOUL.
- CARL JUNG; CW 18; PARA. 13.

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung; CW 18; para. 297.


Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being.
~Carl Jung; CW 9; Page 160

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; CW 18; para. 13.

Books by Irene Champernowne [Jungian] (2020-11-13 04:03)

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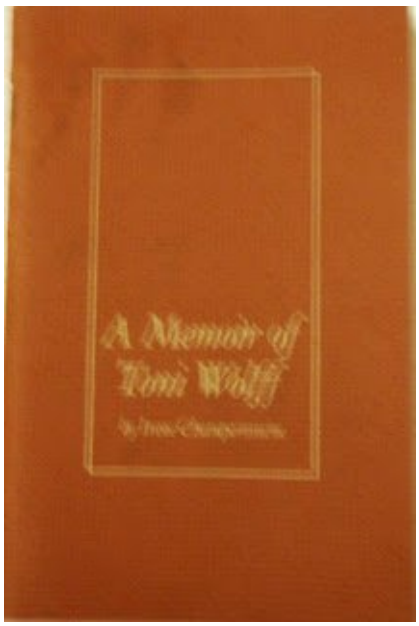
[1] 

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5. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-irene-champernowne-jungian.html

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Carl Jung: "I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with." (2020-11-13 04:15)

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[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor Max Frischknecht

Dear Pastor Frischknecht, 17 July 1945

Thank you for your letter and essay.

I, too, think that your youth is still an encumbrance to you.

But it seems to me that certain obligations are laid even upon youth.

I have read your essay with interest.

As you yourself regard it with a critical eye, I will raise no further objections.

I am only interested to know how you come to grips with the fact that in the Old Testament Satan is one of God’s angels and a member of the heavenly choir and thus part of the

divine substance. (A relative separation first occurs in the Book of Job.)

I hope it has become clear to you in the meantime that the archetype, as a psychological datum, does not delineate any historical God and therefore cannot be identified with any existing ideas of God.

I can only repeat: I am not a theologian but an empiricist who can establish only the possibility, given by the archetype, of no matter what ideas of God.

I hope you will have an opportunity to make the necessary corrections, since it should be in the interests of the theologian today not to block still further the approaches to an understanding of religion by misconceptions that can so easily be removed.

I call it tragic blindness when theologians, of all people, accuse me of psychologism, or-how stupid can they get?-of worshipping the self.

The chief difficulty, it seems to me, is that the theologian preaches away just as though he had an old heathen congregation before him that had still heard nothing of the great news from Palestine.

By so doing he completely misses the mark with modern man.

He would do better to think a bit more so as to make his preaching understandable.

Why does he go on pouring new wine into old bottles?

Why is he not glad when science tenders him some help?

After all, nobody believes any more that His Reverence is filled with the Holy Ghost every Sunday morning.

And how does Luther know that the Holy Ghost is not a sceptic?

This is theological presumptuousness.

The spirit bloweth where it listeth and not where Calvin with his providentia specialis wants it to blow.

Does theology still not know the harm it does to the religious life?

Perhaps, my dear Pastor, you will allow an old man, who has had some experience of life and the world, to offer you the above points for reflection.

You still have a long stretch of the road before you, and the future will call the theologian to account as never before.

Nowadays people want to understand and not just be harangued in an edifying manner. I hear over and over again: "Well, I knew ages ago what the parson says about it, but that's no help to me."

Why do the young complain that not a flicker of light comes from the Church?

This question cannot leave anybody cold who still has some truck with Christian civilization.

The theologian today must know a bit more about the human soul if he wants to address it.

I once told Archbishop Temple: "Send me an intelligent young theologian. I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with ."

But nobody came.

Naturally they knew it all already, and much better.

That is why the light has gone out.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 372-373.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/53568-dark.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=8OZSC3LRJHVL&keywords=jung+letters+volume+1&qid=1575019602&sprefix=jung+let%

Carl Jung on "Diagnosing the Dictators" (2020-11-13 04:30)

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[2]C. G. Jung Speaking: Interviews and Encounters (Bollingen Series XCVII)

Diagnosing the Dictators C.G. Jung [1938] [Hitler, Stalin, Mussalini]

Hitler and Stalin

What would happen if you were to lock Hitler, Mussolini, and Stalin in a room together and give them one loaf of bread and one pitcher of water to last them a week? Who would get all the food and water, or would they divide it? I doubt if they would divide it. Hitler, being a medicine man, would probably hold himself aloof and have nothing to do with the quarrel. He would be helpless because he would be without his German people. Mussolini and Stalin, being both chiefs or strong men in their own right-,- would probably dispute possession of the food and drink, and being the rougher and tougher, would probably get all of it. There were two types of strong men in, primitive society. One was the chief who was physically powerful, stronger than all his , competitors, and the other was the medicine man who was not strong in himself but was strong by reason of the power which the people _projected into him. Thus we had the emperor and the head of the religious community. The emperor was the chief, physic-day strong through his possession of soldiers; the seer was the medicine man, possessing little or no physical power but an actual power sometimes surpassing that of the emperor, because the people agreed that he possessed magic—that is, supernatural ability. He could, for example, assist or obstruct the way to a happy life after death, put a ban upon an individual, a community or a whole nation, and by excommunication cause people great discomfort or pain. Now, Mussolini is the man of physical strength When you see him you are aware of it at once. His body suggests good muscles. He is the chief by reason of the fact that he is individually stronger than any of his competitors. And it is a fact that Mussolini’s mentality corresponds to his classification:he has the mind of a chief.

Stalin belongs in the same category. He is, however, not a creator. Lenin, created; Stalin is devouring the brood. He is a conquistador; he simply took what Lenin made and put his teeth

into it and devoured it. He is not even creatively destructive. Lenin was that. He tore down the whole structure of feudal and bourgeois society in Russia and replaced - it wit is own creation. Stalin is destroying that. Mentally, Staliin is not so interesting as Mussolini, who resembles him in the fundamental pattern of his personality, and he is not anything like so interesting as the medicine man, the myth—Hitler. Anybody who takes command of one hundred and seventy million people as Stalin has done, is bound to be interesting, whether you like him or not. No, Stalin is just a brute—a shrewd peasant, an instinctive powerful, beast—no doubt in that way far the most powerful of all the dictators. He reminds one of a) Siberian saber-toothed tiger with that powerful neck, those sweeping mustaches, and that smile like a cat which has been eating cream. I should imagine that Genghis Khan might have been an early Stalin. I shouldn't wonder if he makes himself Czar. Hitler is entirely different. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him during the Czechoslovakian crisis; there was in his eyes the look of a seer. There is no question but that Hitler belongs in the category of the truly mystic medicine man) As somebody commented about him at the last Nurnberg party congress, since the time of Mohammed nothing like it has been seen in this world. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, curious and unreasonable. But consider—even the nomenclature of the Nazis is plainly mystic. Take the very name of the Nazi State. They call it the Third Reich. Why? Because the First Reich was the Holy Roman Empire and the second was the one founded by Bismarck and the third is Hitler's. Of course. But there is a deeper significance. Nobody called Charlemagne's kingdom the First Reich nor Wilhelm's the Second Reich.

Only the Nazis call theirs the Third Reich. Because it has a profound mystical meaning: to every German the expression "Third Reich" brings echoes who more than once has indicated he is aware of his mystic calling, appears to the devotees of the Third Reich as something more than mere man. Again, you take the widespread revival in the Third Reich of the cult of Wotan. Who was Wotan? God of wind. Take the name 'Sturmabteilung"—Storm Troops.Storm, you see—the wind. Just as the swastika is a revolving form making a vortex moving ever toward the left—which means in Buddhist symbolism sinister, unfavorable, directed toward the unconscious. And all these symbols together of a Third Reich led by its prophet under the banners of wind and storm and whirling vortices point to a mass movement which is to sweep the German people in a hurricane of unreasoning emotion on and on to a destiny which perhaps none but the seer, the prophet, the Fuehrer himself can foretell—and perhaps, not even he. But why is it that Hitler, who makes nearly every German fall down and worship him, produces next to no impression on any foreigner? Exactly. Few foreigners respond at all, yet apparently every German in Germany does. It is because Hitler is the mirror of every German's unconscious, but of course he mirrors nothing from a non-German. He is the loudspeaker which magnifies the inaudible whispers of the German soul until they can be heard by the German's unconscious ear. He is the first man to tell every German what he has been thinking and feeling all along in his unconscious about German fate, especially since the defeat in the World War, and the one characteristic which colors every r=eri -nan soul is the typically German inferiority complex—the complex of the younger brother, of the one who is always a bit late to the feast. Hitler's power is not political; it is magic. What do you mean by magic? To understand this you must understand what the unconscious is. It is that part of our mental constitution over which we have little control and which is stored with all sorts of impressions and sensations; which contains thoughts and even conclusions of which we are not aware. Besides the conscious impressions which we receive, there are all sorts of impressions constantly impinging upon our sense organs of which we don't become aware because they are too slight to attract our conscious attention. They lie beneath the threshold

of consciousness. But all these subliminal impressions are recorded; nothing is lost. Someone may be speaking in a faintly audible voice in the next room while we are talking here. You pay no attention to it, but the conversation next door is being recorded in your unconscious as surely as though the latter were a dicta-phone record. While you sit here my unconscious is taking in quantities of impressions of you, although I am not aware of them and you would be surprised if I should tell you all that I have already learned unconsciously about you in this short space of time.

Now, the secret of Hitler's power is not that Hitler has an unconscious more plentifully stored than yours or mine. Hitler's secret is twofold: first, that his unconscious has exceptional access to his consciousness, and second, that he allows himself to be , moved by it. He is like a man who listens intently to a stream of suggestions in a whispered voice from a mysterious source and then acts upon them. In our case, even if occasionally our unconscious does reach us as through dreams, we have too much rationality, too much cerebrum to obey it. This is doubtless the case with Chamberlain, but Hitler listens and obeys. The true leader is always led. We can see it work in him. He himself has referred to his Voice. His Voice is nothing other than his own unconscious, into which the German people have projected their own selves; that is, the unconscious of seventy-eight million Germans. That is what makes him powerful. Without the German people, he would not be what he seems to be now It is literally true when he says that whatever he is able to do is only because he has the German people behind him or, as he sometimes says, because he is Germany. So, with his unconscious being the receptacle of the souls of seventy-eight million Germans, he is powerful, and with his unconscious perception of the true balance of political forces at home and in the world, he has so far been infallible. That is why he makes political judgments which turn out to be right against the opinions of all his advisers and against the opinions of all foreign observers. When this happens, it means only that the information gathered by his unconscious, and reaching his consciousness by means of his exceptional talent, has been more nearly correct than that of all the others, German or foreign, who attempted to judge the situation and who reached conclusions different from his. And of course, it also means that, having this information at hand, he is willing to act upon it. I suppose that would apply to the three really critical decisions he made, each of which involved the acute danger of war: when he marched into the Rhineland in March, 1936, and into Austria in March, 1938, and when he mobilized and forced the Allies to abandon Czechoslovakia. Because in each one of these cases we know that many of Hitler's highest military advisers warned him against doing it, since they believed the Allies would resist, and also that if war came Germany would be bound to lose. Precisely! The fact is that Hitler was able to judge his opponents better than anyone else, and although it appeared inevitable that he would be met by force, he knew his opponents would give in without fighting. That must have been the case especially when Chamberlain came to Berchtesgaden. There for the first time Hitler met the elder British statesman. As Chamberlain proved later at Godesberg, he had come to tell him, among other things, not to go too far or Britain would fight. But Hitler's unconscious eye which so far has not failed him, read so deeply the character of the British Prime Minister that all the later ultimatums and warnings from London made no impression whatever on his unconscious: Hitler's unconscious knew—it didn't guess or feel, it knew—that Britain would not risk war. Yet Hitler's speech in the Sports Palace when he announced to the world a holy oath that he would march into Czechoslovakia October first, with or without the permission of Britain and France, indicated for the first and only time that Hitler the man, in his supremely critical moment, had fear of following Hitler the prophet.

His Voice told him to go ahead, that everything would be all right. But his human rea-

son told him the dangers were vast and perhaps overwhelming. Hence for the first time Hitler's voice trembled; his breath failed. His speech lacked form and trailed off at the end. What human being would not be afraid in such a moment? In making that speech which fixed the destiny of perhaps hundreds ofmillions of people, he was a man doing something of which he was deathly afraid but forcing himself to do it because it was ordered by his Voice. His Voice was correct. Now who knows but that his Voice may continue to be correct? If it does, it will be very interesting to observe the history of the next few years because, as he said just after his Czech victory, Germany stands today on the threshold of her future. That means he has just begun and if his Voice tells him that the German people are destined to become the lords of Europe and perhaps of the world, and if his Voice continues always to be right, then we are in for an extremely interesting period, aren't we? Yes, it seems, that the German people are now convinced they-have found their Messiah. In a way, the position of the Germans is remarkably like that of the Jews of old. Since their defeat in the World War they have awaited a Messiah, a Savior. That is characteristic of people with an inferiority complex. The Jews got their inferiority complex from geographical and ,political factors. They lived in a part of the world which was a parade ground for conquerors from both sides, and after their return from their first exile to Babylon, when they were threatened with extinction by the Romans, they invented the solacing idea of a Messiah who was going to bring all the Jews together into a nation once more and save them. And the ,Germans got their inferiority complex from comparable causes. They came up out of the Danube valley too late, and founded the beginnings of their nation long after the French and the English were well on their way to nationhood. They got too late to the scramble-rafEblonies and for the foundation of empire. Then, when they did get together and made a. united nation, they looked around them and saw the British, the French, and others with rich colonies and all the equipment of grown-up nations, and they became jealous, resentful, like a younger brother whose older brothers have taken the lion's share of the inheritance. This was the original source of the German inferiority complex which has determined so much of their political thought and action and which is certainly decisive of their wEdle policy today. It is impossible, you see, to talk about Hitler without talking about his people, because Hitler is only the German people. It occurred to me that the last time I was in America that one could make an interesting geographical analogy about Germany. In America I noticed that somewhere on the East Coast there exists a certain class of people called "poor white trash" and I learned that they are largely descendents of early settlers, some of them bearers of fine old English names. The poor white trash were left behind when some of the people with energy and initiative climbed into their covered wagons and drove West.

Then, in the Middle West you meet the people I consider the most stable in America; I mean psychologically the best balanced. Yet in some places farther west you meet some of the least-balanced people. Now, it seems to me that, taking Europe as a whole, and including the British Isles, you have in Ireland and Wales the equivalent of your West Coast. The Celts possess colorful imaginative faculties. Then, to correspond to your sober Middle West, you have in Europe the English and the French, both of them psychologically stable peoples. But then you come to Germany, and just beyond Germany are the Slav mujiks, the poor white trash of Europe. Now, the mujiks are people who can't get up in the morning, but sleep all day. And the Germans, their next door neighbors, are people who could get up, but got up too late. Don't you remember how the Germans even today represent Germany in all their cartoons? Yes, "Sleepy Michael," a tall, lean fellow in a nightgown and nightcap. That's right, and Sleepy Michael slept through the division of the world into colonial empires, and so the Germans got their inferiority complex, which made them want to fight the World War, and of course when they lost it their feeling of inferiority grew, even worse, and developed a desire

for a Messiah, and so they have their Hitler. If he is not their true Messiah, he is like one of the Old Testament prophets: his mission is to unite his people and lead them to the Promised Land. This explains why the Nazis have to combat every form of religion besides their own idolatrous brand. I have no doubt but that the campaign against the Catholic and Protestant churches will be pursued with relentless and unremitting vigor, for the very sound reason, from the Nazi point of view, that they wish to substitute the new faith of Hitlerism. Do you consider it possible that Hitlerism might become for Germany a permanent religion for the future like Mohammedanism for the Moslems? I think it highly possible. Hitler's "religion" is the nearest to Mohammedanism, realistic, earthy, promising the maximum of rewards in this life, but with a Moslem-like Valhalla into which worthy Germans may enter and continue to enjoy themselves. Like Mohammedanism, it teaches the virtue of the sword. Hitler's first idea is to make his people powerful because the spirit of the Aryan German deserves to be supported by might, by muscle and steel. Of course, it is not a spiritual religion in the sense in which we ordinarily use the term. But remember that in the early days of Christianity it was the church which made the claim to total power, both spiritual and temporal! Today the church no longer makes this claim, but the claim has been taken over by the totalitarian states which demand not only temporal but spiritual power. Incidentally, it occurs to me that the "religious" character of Hitlerism is also emphasized by the fact that German communities throughout the world, far from the political power of Berlin, have adopted Hitlerism. Look at the South American German communities, notably in Chile. (It surprised me that in this analysis of the dictators nothing had been said of the influence of the fathers and mothers of the strong men. Doctor Jung assigned them no major role.) It is a great mistake to think that a dictator becomes so on account of personal reasons, such as that he had a strong resistance to his father. There are millions of men who resisted their fathers just as strongly as, say, Mussolini or Hitler or Stalin, but who never became dictators or anything like dictators. The law to remember about dictators is: "It is the persecuted one who, persecutes." The dictators must have suffered from circumstances calculated to bring about dictatorship. Mussolini came at the moment when the country was in chaos, the workmen out of hand and a threat of Bolshevism was terrifying the people. Hitler came when the economic crisis had reduced the standard of living in Germany and increased unemployment to an intolerable level, and after the great inflation of the currency which, although stabilization had come, had impoverished the whole middle class. Both Hitler and Mussolini received their power from the people and their power cannot be withdrawn.

It is interesting that both Hitler and Mussolini base their power chiefly upon the lower middle class, workers and farmers. But to go on with the circumstances under which dictators come to power: Stalin came when the death of Lenin, unique creator of Bolshevism, had left the party and the people leaderless and the country uncertain of its future. Thus the dictators are made from human material which suffers from overwhelming needs. The three dictators in Europe differ from one another tremendously, but it is not so much they who differ as it is their peoples. Compare the way the German people think and feel about Hitler with the way the Italians think and feel about Mussolini. The Germans are highly impressionable. They go to extremes; are always a bit unbalanced. They are cosmopolitan, world citizens; easily lose their national identity; like to imitate other nations. Every German man would like to dress like an English gentleman. Not Hitler. He always has dressed in his own way, and nobody could ever accuse him of trying to look as if he got his clothes on Savile Row. Precisely. Because Hitler is saying to his Germans, "Now, bei Gott, you have got to start being Germans!" The Germans are extraordinarily sensitive to new ideas, and when they hear one which appeals to them they are likely to swallow it uncritically, and for a time to be completely dominated by it; but after a while they are equally likely to throw it violently away and adopt a newer

idea, quite probably contradicting the first one entirely. This is the way they have run their political life. Italians are more stable. Their minds do not roll and wallow and leap and plunge through all the extravagant ecstasies which are the daily exercise of the German mind. So you find in Italy a spirit of balance lacking in Germany. When the Fascists took power in Italy, Mussolini did not even remove the king. Mussolini worked not with ecstasy of spirit, but with a hammer in his hand, beating Italy into the shape he wanted it, much as his blacksmith father used to make horseshoes. This Mussolini-Italian balance of temperament is borne out by the Fascist treatment of the Jews. At first they did not persecute the Jews at all, and even now, when for various reasons they have begun an anti-Semitic campaign, it has kept a certain proportion. I suppose the chief reason why Mussolini went in for anti-Semitism at all was that he became convinced that world Jewry was probably an incorrigible and effective force against Fascism—Leon Blum in France, especially, I think—and also, he wished to make his ties with Hitler more solid. So you see, while Hitler is a medicine man, a form of spiritual vessel, a demi-deity or even better, a myth, Mussolini is a man, and therefore everything in Fascist Italy has a more human shape than it has in Nazi Germany, where things are run by revelation. Hitler as a man scarcely exists. At any rate, he disappears behind his role Mussolini, on the contrary, never disappears behind his role. His role disappears behind Mussolini. I saw the Duce and the Parer together in Berlin the time Mussolini paid his formal visit; I had the good luck to beplaced only a few yards away from them, and could study them well. It was entertaining to see Mussolini’s expression when they put on the goose step. If I had not seen it should have fallen into the popular delusion that his adoption of the German goose step for the Italian army was in imitation of Hitler. And that would have disappointed me, because I had discerned in Mussolini’s conduct a certain style, a certain format of an original man with good taste in certain matters. I mean, for example, that it was good taste of the Duce to keep the King. And his choice of title, "Duce"—not Doge as in old Venice, nor Duca, but Duce, the plain Italian word for leader—was original and in my opinion showed good taste.

Now, as I observed Mussolini watching the first goose step he had ever seen, I could see him enjoying it with the zest of a small boy at a circus. But he enjoyed even more the stunt when the cavalry comes and the mounted drummer gallops ahead and takes his place on one side of the street while the band takes its place on the other. The drummer must gallop around the band and up to the front to take his station there, and this he does without touching the reins, guiding his horse only by pressure of the knees, since both hands are busy with the drums. On this occasion it was done magnificently and it pleased Mussolini so much he broke out laughing and clapped his hands. When he got back to Rome afterwards, he introduced the goose step and I am convinced he did it solely for his own aesthetic enjoyment. It really is a most impressive step. In comparison with Mussolini, Hitler made upon me the impression of a sort of , scaffolding, of wood covered with cloth, an automaton with a mask, like a, robot, or a mask of a robot. During the whole performance he never laughed; it was as though he were in a bad humor, sulking. He showed no human sign, His expression was that of an inhumanly single-minded purposiveness, with no sense of humor. He seemed as if he might be the double of a real person, and that Hitler the man might perhaps be hiding inside like an appendix, and deliberately so hiding in order not to disturb the mechanism. What an amazing difference there is between Hitler and Mussolini! couldn’t help liking– Mussolini. His bodily energy and elasticity are warm, human, and contagious. You have the –homey feeling with Mussolini of being with a human being. With Hitler, you are scared. You know you would never be able to talk to that man; because there is nobody there. He is not a man, but a collective. He is not an individual; he is a whole nation. I take it to be literally true that he has no personal friend. How can you talk intimately with a nation? You can no more explain Hitler by the personal approach than you can explain a great work of art by examining the

personality of the artist. The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Thus it would be easier for Mussolini, who is only a man, to find a successor, than for Hitler. With good luck, I should think Mussolini might find someone to take his place, but I don't see how Hitler can. What if Hitler were to marry? He cannot marry. If he married, it would not be Hitler marrying. He would cease to be Hitler. But it is incredible that he should ever do so. I shouldn't wonder if it may be shown that he has sacrificed his sex life entirely to the Cause. This is not an unusual thing, especially for the type of medicine-man leader, although it is much less usual in the type of the chief. Mussolini and Stalin seem to lead entirely normal sex lives. Hitler's real passion, of course is. Germany. You could say that he has a tremendous mother complex, which means that he will be under the domination either of a woman or of an idea.

Idea is always female. Mind is female, because the head, the brain, is creative; hence like a womb, female. The unconscious of a man is always represented by a woman; that of a woman always by a man. How important a role does what we call personal ambition play in the makeup of the three dictators? I should say that it plays a very minor role in Hitler. I don't think Hitler has personal ambition beyond that of the average man. Mussolini has more than average personal ambition, but it is not sufficient to explain his force. He also feels that he coincides with the national need. Hitler does not rule Germany. He is simply the exponent of the trend of things. This makes him uncanny and psychologically fascinating. Mussolini rules Italy to a certain extent, but for the rest he is an instrument of the Italian people. With Stalin it is different. His dominant characteristic is overwhelming personal ambition. He does not identify himself with Russia. He rules Russia like any Czar. Remember, he is a Georgian anyway. But how do you explain Stalin's having taken the course he has? It seems to me that Stalin, far from being uninteresting, is also enigmatic. Here you have a person who spent the greater part of his life as a revolutionist Bolshevik. His cobbler father and pious mother sent him to a theological school. In his early years he became a revolutionary and from then on for the next twenty-five years he did nothing but fight the Czar and the Czar's police. He was put into a dozen jails and broke out of all of them. Now, how do you explain that a man who had fought the Czar's tyranny all his life should suddenly become a kind of Czar himself?

Hitler and Mussalini

That is not remarkable. It is because you always become the thing you fight the most. What undermined the armed force of Rome? Christianity did. Because when the Romans conquered the Near East, they were conquered by its religion. When you fight a thing you have to get very close to it, and it is likely to infect you. You must know Czarism very well in order to defeat it. Then, when you have driven out the Czar, you become a Czar yourself, just as a wild-animal hunter may become bestial. I know of one fellow who, after many years of big-game hunting in a proper sporting manner, had to be arrested because he took a machine gun to the animals. The man had become as blood-lustful as the panthers and lions he killed. Stalin fought so much against the Czar's bloody oppression that he is now doing exactly the same as the Czar. In my opinion, there is no difference at all now between Stalin and Ivan the Terrible. But what about the fact reported by many, and observed by myself, that the standard of living in the Soviet Union has risen considerably and is still rising from the low point of the famine of 1933? Of course. Stalin can be a good administrator at the same time that he is a Czar. It would be a miracle if anybody could keep so naturally rich a country as Russia from being prosperous. But Stalin is not very original, and it is such bad taste for him to go about turning himself into a Czar so crudely, in front of everybody, without any concealment at all!

It is really proletarian! But you still have not explained to me how Stalin, the loyal Communist party man, the underground worker for what was then a highly altruistic ideal, should have changed into a power-grabber. In my opinion the change came about in Stalin during the 1918 revolution. Up to that time he had labored, unselfishly perhaps, for the good of the Cause, and probably had never thought of personal power for himself, for the very good reason that there never appeared to be the shadow of a chance that he could even aspire to anything like personal power.

The question didn't exist for him. But during the revolution Stalin saw for the first time how you acquire power. I am sure he said to himself with astonishment, "But it is so easy!" He must have watched Lenin and the others reach the full rank of complete power, and have said to himself, "So that is how it is done! Well, I can go them one better. All you have to do is to do away with the fellow in front of you." He would certainly have done away with Lenin if Lenin had lived. Nothing could have stopped him, as nothing has stopped him now. Naturally, he wants his country to prosper. The more prosperous and greater his country is, the greater he is. But he cannot devote his full energies to promoting the welfare of his country so long as his personal drive for power is not satisfied. But surely he's got fullest power now. Yes, but he's got to keep it. He is surrounded by a pack of wolves. He must keep forever on the alert. I must say that I think we owe him a debt of gratitude! Why? For the wonderful example he has given the whole world of the axiomatic truth that Communism always leads to dictatorship. But now let us leave this aside and let me tell you what my therapy is. As a physician, I have not only to analyze and diagnose, but to recommend treatment. We have been talking nearly all the while about Hitler and the Germans, because they are so incomparably the most important of the dictator phenomena at the moment. It is for this, then, that I must propose a therapy. It is extremely difficult to deal with this type of phenomenon. It is excessively dangerous. I mean the type of case of a man acting under compulsion.

Now, when I have a patient acting under the command of a higher power, a power within him, such as Hitler's Voice, I dare not tell him to disobey his Voice. He won't do it if I do tell him. He will even act more determinedly than if I did not tell him. All I can do is attempt, by interpreting the Voice, to induce the patient to behave in a way which will be less harmful to himself and to society than if he obeyed the Voice immediately without interpretation. So I say, in this situation, the only way to save Democracy in the West—and by the West I mean America too—is not to try to stop Hitler. You may try to divert him, but to stop him will be impossible without the Great Catastrophe for all. His 'Voice tells him to unite the German people and to lead them toward a better future, a bigger place on the earth, a position of glory and richness. You cannot stop him from trying to do that. You can only hope to influence the direction of his expansion. I say let him go East. Turn his attention away from the West, or rather, encourage him to keep it turned away. –Let him go to Russia. That is the logical cure for Hitler. I don't think Germany will be satisfied with a bit of Africa, big or small. Germany looks at Britain and at France with their magnificent colonial empires, and even at Italy with her Libya and Ethiopia, and thinks of her own size, seventy-eight million Germans as against forty-five million British in the British Isles and forty-two million French and forty-two million Italians and she is bound to think that she ought to have a place in the world not merely as large as that occupied by any one of the other three Western Great Powers, but much larger. How is she going to get that in the West without destroying one or more of the nations which now occupy the West? There is only one field for her to operate in, and that is Russia. And what will happen to Germany when she tries accounts with Russia?

Ah, that's her own business. Our interest in it is simply that it will save the West. No-

body has ever bitten into Russia without regretting it. It's not very palatable food. It might-take -the Germans a hundred years to finish that meal. Meanwhile we .should be safe, and by we, I mean all of Western civilization. Instinct should tell the Western statesmen not to touch Germany in her present mood. She is much too dangerous. Stalin's instinct was correct when it told him to let the Western nations have a war and destroy one another, while he waited to pick the bones. That would have saved the Soviet Union. I don't believe he ever would have entered the war on the side of Czechoslovakia and France, unless it were at the very end, to profit from the exhaustion of both sides. So I say, studying Germany as I would a patient, and Europe as I would a patient's family and neighbors, let her go into Russia. There is plenty of land there—one sixth of the surface of the earth. It wouldn't matter to Russia if somebody took a bite, and as I said, nobody has ever prospered who did. How to save your democratic U.S.A.? It must, of course, be saved, else we all go under. You must keep away from the craze, avoid the infection. Keep your army and navy large, but save them. If war comes, wait. America must keep big armed forces to help keep the world at peace, or to decide the war if it comes. You are the last resort of Western democracy. But how is the peace of Western Europe going to be preserved by letting Germany "go East," as you put it, since England and France have now formally guaranteed the frontiers of the new rump state of Czechoslovakia? Won't there then be war anyway if Germany attempts to incorporate the rump state in her administrative system? England and France will not honor their new guarantee to Czechoslovakia any more than France honored her previous pledge to Czechoslovakia. No nation - keeps its word.

A nation is a big, blind worm, following what? Fate, perhaps. A nation has no honor; it has no word to keep. That is the reason why, in the old days, they tried to have kings who did possess personal honor and a word. Don't you know that if you choose one hundred of the most intelligent people in the world and get them all together, they are a stupid mob? Ten thousand of them together would have the collective intelligence of an alligator. Haven't you noticed that at a dinner party the more people you invite the more stupid the conversation? In a crowd, the qualities which everybody possesses multiply, pile up, and become the dominant characteristics of the whole crowd. Not everybody has virtues, but everybody has the low animal instincts, the basic primitive caveman suggestibility, the suspicions and vicious traits of the savage. The result is that when you get a nation of many millions of people, it is not even human. It is a lizard or a crocodile or a wolf. Its statesmen cannot have a higher morality than the animal like mass morality of the nation, although individual statesmen of the democratic states may attempt to behave a little better. For Hitler, however, more than for any other statesman in the modern world, it would be impossible to expect that he should keep the word of Germany against her interest, in any international bargain, agreement or treaty. Because Hitler is himself the nation. That, incidentally, is why Hitler always has to talk so loud, even in private onversation—because he is speaking with seventy-eight million voices. That's what a nation is: a monster. Everybody ought to fear a nation. It is a horrible thing. How can such a thing have honor or a word? That's why I am for small nations. Small nations mean small catastrophes. Big nations mean big catastrophes. The telephone rang. In the stillness of the study and a windless day without, I could hear a patient cry that a hurricane in his bedroom was about to sweep him of his feet. "Lie down on the floor and you will be safe," advised the doctor. It is the same advice the sage physician now gives to Europe and America, as the high wind of Dictatorship rages at the foundations of Democracy. Carl Jung interview with H.R. Knickerbocker in Cosmopolitan [1938] See: C.G. Jung Speaks; Pages 115-135

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/36ec4-12bstalin.jpg

2. https://www.amazon.com/Jung-Speaking-Interviews-Encounters-Bollingen/dp/B000MDINT0/ref=sr_1_12?keywords=william+mcguire+jung&qid=1575020167&sr=8-12

Carl Jung: ...the collective man is subhuman... (2020-11-13 05:25)

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[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Dr. Ed. Lauchenauer

Dear Dr. Lauchenauer, 16 January 1940

What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland.

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster.

With kind regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 282.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/37792-sub.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574690075&sr=8-1

New York Time Book Review of Psychology and Religion [1958] (2020-11-13 05:39)

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April 20, 1958

What Makes a Man the Way He Is?

By JOOST A. M. MEERLOO

The last surviving giant of modern psychology, Carl Gustav Jung, will be 83 years old this July. It is amazing how fervently for or hostilely against Jung modern psychologists and psychoanalysts still show themselves to be when they discuss him and his work. I remember vividly a psychiatric meeting at which Jung was the principal speaker. At the beginning nearly everyone, in a skeptical spirit, traded jokes and little fibs about him. Yet when he started to speak, all were fascinated by his words and personality. There was something about his metaphysical impact on people that we scientists sought to escape but could not when we were face to face with him.
Perhaps it is this characteristic of Jung that has created the most animosity among his contemporaries. Even Edward Glover, the Freudian theoretician, in his diatribe against Jung ("Freud or Jung?"), calls him an enigma.

I must confess that I started to read these two volumes by Jung–one a newly published volume in his collected works dealing with oriental thought, the other with the contemporary crisis of man– with the same smug reservation many scientists feel when confronted with the ideas of another school of thought. I must acknowledge that, like many people, I tend to distrust what I cannot understand and verify with fact and theory. We suppose that everything must have a known cause. It is a fearful thing to live in the world of the unknown, beyond the edges of theoretical clarification. And this is, of course, the area into which Jung's theories and inquiries have taken him. In attacking rational knowledge, in speaking in the tongue of a prophet, he forgets that science has to be built on verifiable facts and concepts.

The danger in learning about psychology and psychoanalysis through one particular set of concepts is that the neophyte will become so involved and entangled in it that it will be well-nigh impossible for him to shake loose his allegiance to his master, along with that master's very human prejudices and blindness to the theories of rivals. But more and more the differing schools are acknowledging that the study of man's souls must be approached from various angles. Increasingly it is realized that the time is about here for final integration and clarification of concepts.

Another cause of confusion and disagreement in the fields of psychology and psychoanalysis is language. As Freud developed the new depth psychology, several of his students and collaborators, showing all the convulsive signs of maturation and rebellion against the patriarch, attempted to fly out of his nest. In their attempt to appear original and in their struggle for individuation–to use a Jungian term–they gave new, involved names to concepts that were similar, thus producing more confusion than clarity.

Usually their criticisms and reproaches of one another were actually misrepresentations of one another. Yet however detestable, unreadable, and unquotable these schools found one another, they subtly influenced each other–and will continue to influence each other until the crisis in the evolution of psychological thought is passed.

Jung is one of these rebellious collaborators, of course, but with a difference. He and Freud employed different idioms, but both showed a poetic and creative touch in their choice of words.

The difference in the concepts of Freud and Jung is best illustrated in the way they considered man. Freud emphasized him in the present, Jung looked at him in a timeless, creative sense. Where Freud described a nearly unfathomable personal unconscious, Jung postulated a far wider unconscious for man in the collective sense, a subterranean storeroom for symbols,

myths and fairy tales that represented inherited patterns of thought. Freud emphasizes the psychology of "here and now"; Jung is concerned with man taking shape under the burden of history, myth and eternity. For Freud the creative molders of man are the tensions of Eros; for Jung man's spiritual core is determined by religious experience, by transcendental experience and by an unsophisticated self-composure.

Psychoanalysis, as created by Freud, ushered in a new understanding of man. It taught us to see that in our daily life we are aware of only a small, superficial portion of him; most of his psychic life remains hidden beneath the surface. He brought man down from his pedestal as the godlike molder of life. He revealed the hidden bias in every man and the intricate interdependence of body and mind.

Though Freud, the empiricist, shattered the picture of man as a mere rational being, he himself lived too much in the age of causal Darwinian thinking to inquire into comparable oriental concepts of man. Jung's merit is that he was not bound by the assumptions of "the rational thinker." Occupying himself more and more with myths and legends, he built up an audacious system of concepts often incapable of being verified empirically.

Jung demonstrates his vast knowledge of mythical lore and offers his conclusions about oriental thought in the seventh volume of this collected works, a volume intended especially for student and scholar, "Psychology and Religion: West and East."

Nowhere else than in this study of the interplay of East and West is the point so forcefully made that man's cultural past somehow molds his feelings and thinking as well as his highly contrasting attitudes toward reality. Occidental culture makes an ideal of the rational, thinking, individual being who lives in a vacuum separate from his fellow men. The Orient sees man more as a part of a family or group, continually participating, living in mystic interpretation with each other.

The volume contains Jung's famous treatises on Western and Eastern religion and his "Answer to Job," in which the struggle between good and evil in man is illustrated through the epic story of Job, who expected God to help him against God. Yet, the Biblical poem is the expression of total acceptance of life. "Naked came I forth out of my mother's womb, And naked shall I return thither: The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord."

The best example of the combination of Jung's intuitive grasp and psychological intuition is his foreword to Suzuki's "Introduction to Zen Buddhism," which in itself is one of the finest treatises about Zen that I have read.

In "The Undiscovered Self," a rather small monograph published last summer in Switzerland under the title "Gegenwart und Zukunft," Jung, the archaeologist of the psyche, puts aside for the moment the final edition of his collected works to take a look at the distress of the Western world and the agonies of the entire planet. At the age of 82 he has the right to offer a capsule view of such a large subject. R. F. C. Hull's translation is excellent and reads even more smoothly than the German original.

Jung inquires what the psychic forces are that today divide our world into two armed camps, ready to jump at each other at any moment. Why, in the midst of towering organizations, institutions and machines, is the individual lost and forgotten?

Jung's response is a passionate plea for individual integrity and for freedom against intrusion upon it by mechanical forces and political majorities. He asks for an awareness of the uniqueness of the individual that can be understood neither by generalizations nor by statistics.

Thus Jung turns from scrutiny of the collective self to the far more important question of the meaning of the individual self. No wonder that he repeatedly quotes his former friend and teacher Freud. He has traveled a long way from that time in his life when he was infected by the collective mysticism of the Nazi ideology, when he postulated a creative Aryan collective unconscious opposed to a destructive Semitic unconscious. Now he recognizes that only through a study of the crisis within the individual and the widening gulf between his conscious and unconscious aspects can we improve our understanding of the crisis in society.

Jung does not write about the individual and the mass as contrasts. Both elements are represented in every living person. It is the lack of awareness of man's duality and inner contrasts that may lead to uncontrolled outbursts, as in the time of the Nazis. The hope of increasing the control of the destructive forces within man lies in increasing man's image of self, of his individuality and his feelings of inner freedom and inner confidence. It is here that the ego psychology of Freud and the thought of Jung again parallel each other.

Jung closes his treatise with a moving message: "I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being–that infinitesimal human unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal.
The Problem

It is not that present-day man is capable of greater evil than the man of antiquity or the primitive. He merely has incomparably more effective means with which to realize his proclivity to evil. As his consciousness has broadened and differentiated, so his moral nature has lagged behind. That is the great problem before us today.–The Undiscovered Self." Joost A. M. Meerloo, New York Times, April 20, 1958.

1. https://1.bp.blogspot.com/-4spkYzyPXpM/Whq1AChen8I/AAAAAAAAqB4/p2afPGtNeLw4oOSoIa7FFBq6ymNNeadegCLcBGAs/s1600/1joost.jpg

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Anneliese Aumuller Personal Stimulus of Jung (2020-11-13 06:03)

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[1]Contact with Jung: Essays on the influence of his work and personality

To be asked to write about the personal stimulus and effect Jung has had on my life seemed at first a very easy request to fulfill.

The more I think about it the more difficult it becomes; what should I select?

Jung’s influence has many dimensions-from the spoken word to the tremendous, subtle effectiveness which radiated from his great personality-even if oceans, and years, prevented a personal encounter.

Thinking back at least thirty years, as a young student spending a few weeks in Zurich, I was invited to a social gathering.

There, by chance, Jung was present. By chance?

Well, Jean Gebser has something to say to this: ’People who believe that there is pure coincidence lose their lives to meaninglessness.

Each so-called coincidence adds to the exhilarating meaningfulness and inexhaustible richness of our lives, by making it more obvious that we are participants in the whole.’

So Jung was present; but at that time my knowledge of psychology and its great representatives was hardly more than that Jung had been a disciple of Freud’s and had parted company in order to follow his own discoveries.

There were about twenty people in the room, but it was Jung’s wonderful forehead that caught my eye.

And then he spoke-not about psychology, not at all about any deep science.

He talked about his experiences in Africa, his encounters with natives of practically every part of the world.

It was as if the walls of the room opened into the limitless horizon where everything could be possible. His voice seemed to belong to an ancient Chinese storyteller.

I found myself walking through the jungle with many new eyes open to the beauty of the early sunrise, the diamond glittering of the night’s dew.

I had numerous ears in order to hear the song and jubilation of strange, beautiful birds.

I could suddenly perceive the world with senses of whose existence I had never known before. Jung talked about superstition which, seen in this light,

was great intuition; about instincts and phenomena far beyond all our school and book knowledge.

I got my first faint idea about symbolism, transcendence, and synchronicity without any

one of those words even being mentioned.

It was my first encounter with Jung, and it opened doors for me which never closed again.

I did not immediately change my studies or plans, but a seed was planted that night which in due time made me become a Jungian analyst.

It was years before I saw Jung again.

The catastrophe of the Nazis and the second world war overshadowed the world.

People had to leave their countries, to change their professions; barriers were put up between states, countries, and families.

My task as an analyst seemed to take on a greater urgency-a need to help, to be active, to solve immediate difficulties.

So I thought!

Brimful of problems and, to me, important dreams, I went to Zurich.

Jung did not ask for my dreams, nor did he seem to have any idea how desperately I wanted to talk with him.

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He also said something about the pitch-black darkness of a tower where there is no chance of any light, and what fertile ground that was for the unconscious to enfold.

I was rather close to despair when I left Jung and did not understand at all what he meant. That night I had the following dream:

I had a small, very dirty, iron ball, and my task was to polish it so that it would shine. I did my utmost.

I tried everything because it seemed terribly important to succeed.

The ball stayed dirty and dull.

Full of anger, I threw it in a comer.

After a while I heard a cat playing with something. Looking closer I saw a kitten circling around my ball and warming it with its soft fur. The ball shone

like pure gold !

Next morning Jung greeted me with a little sarcastic smile saying, 'You were quite unhappy last night, and thought me a nasty un-understanding man, didn't you?'

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Then Jung went on and told me very seriously that in our Western civilization we had very little idea about letting things happen.

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sivity.

1. Wilhelm and E. Rousselle translated this Wu-Wei as: ’Doing nothing, but also not doing nothing’; hard to understand-and terribly important for analytical practice.

When I went back to war-terror and fear, I had learnt not to jump immediately in medias res.

I no longer wanted to solve the problem or complex, but was able to smell the climate a little more-and to let things happen; even to let the patient leave in despair in order to give the unconscious a chance to say what it thought to be good.

I had gained the absolute conviction that the unconscious always knew better.

It was an entry into another dimension which Jung had let me experience.

Jung has so often emphasized that the analyst has to learn as 1 ,1 1 t 1 11 r .

much as possible \ too mucn, really, tor most normal numan beings). Psychology, philosophy, religion, mythology, anthropology, the knowledge of fairy tales of many countries, the rituals and ceremonies of different tribes-these he thought to be only the basic background for becoming an analyst.

But the life experience, the risk, the daring to explore he found the most important tools. He once said, scathingly:

’It is easy to say "No", to be cautious; even to say "No" to a much desired and tempting situation is much easier than to say "Yes" and take the full consequences.

Only that makes a fully mature human being-and that you must be if you want to become an analyst.'

One single encounter with Jung was so much more important than years of studying.

I want to add a third situation where a few short sentences from Jung gave me an entirely fresh, new, life orientation.

It was not so long ago that I found myself with a decision to make which seemed vital to me.

Working as an analyst in the United States, I wondered ifI should not go back to my own country and work there. We all know those situations where we try hard to solve something with our brains, and we become dry and virtually sterile because we act against the inner fl.ow of life, instead of

listening to the possibility which is lodged in the deep womb of the unconscious.

This time it was not even a personal session I had with Jung.

It was his birthday party and many people were around.

He was speaking a few words with each one.

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And, with a twinkle in his eyes, he went on to say: ’It is not so important on which side of the bridge one stands-only to do good work.’

I had not mentioned a word of my private problem, but I got the answer-right to the point-out of Jung’s tremendous intuition.

We have Jung’s work; we have his books, his seminars, even a few films.

His enormous knowledge and wisdom are put down in those volumes, and we have to be very grateful for them.

But we have lost with his death the twinkle of his eyes-his laughter coming from the depth of his being.

There will be no more immediate reaction in joy or anger. His unique, and overwhelming, intuition is quiet.

And the world-those who knew him personally and those who knew about him-has lost one of the true wardens of conscience and responsibility. Anneliese Aumuller, Contact with Jung, Pages 190-193

To be asked to write about the personal stimulus and effect Jung has had on my life seemed at first a very easy request to fulfill.

The more I think about it the more difficult it becomes; what should I select?

Jung’s influence has many dimensions-from the spoken word to the tremendous, subtle effectiveness which radiated from his great personality-even if oceans, and years, prevented a personal encounter.

Thinking back at least thirty years, as a young student spending a few weeks in Zurich, I was invited to a social gathering.

There, by chance, Jung was present. By chance?

Well, Jean Gebser has something to say to this: ’People who believe that there is pure coincidence lose their lives to meaninglessness.

Each so-called coincidence adds to the exhilarating meaningfulness and inexhaustible richness of our lives, by making it more obvious that we are participants in the whole.’

So Jung was present; but at that time my knowledge of psychology and its great representatives was hardly more than that Jung had been a disciple of Freud’s and had parted company in order to follow his own discoveries.

There were about twenty people in the room, but it was Jung’s wonderful forehead that caught my eye.

And then he spoke-not about psychology, not at all about any deep science.

He talked about his experiences in Africa, his encounters with natives of practically every part of the world.

It was as if the walls of the room opened into the limitless horizon where everything could be possible. His voice seemed to belong to an ancient Chinese storyteller.

I found myself walking through the jungle with many new eyes open to the beauty of the early sunrise, the diamond glittering of the night’s dew.

I had numerous ears in order to hear the song and jubilation of strange, beautiful birds.

I could suddenly perceive the world with senses of whose existence I had never known before. Jung talked about superstition which, seen in this light,

was great intuition; about instincts and phenomena far beyond all our school and book knowledge.

I got my first faint idea about symbolism, transcendence, and synchronicity without any one of those words even being mentioned.

It was my first encounter with Jung, and it opened doors for me which never closed again.

I did not immediately change my studies or plans, but a seed was planted that night which in due time made me become a Jungian analyst.

It was years before I saw Jung again.

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1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1575039723&sr=8-1

Carl Jung: "The comparison of the fishes with a yoke of oxen ploughing merits special attention." (2020-11-13 06:18)

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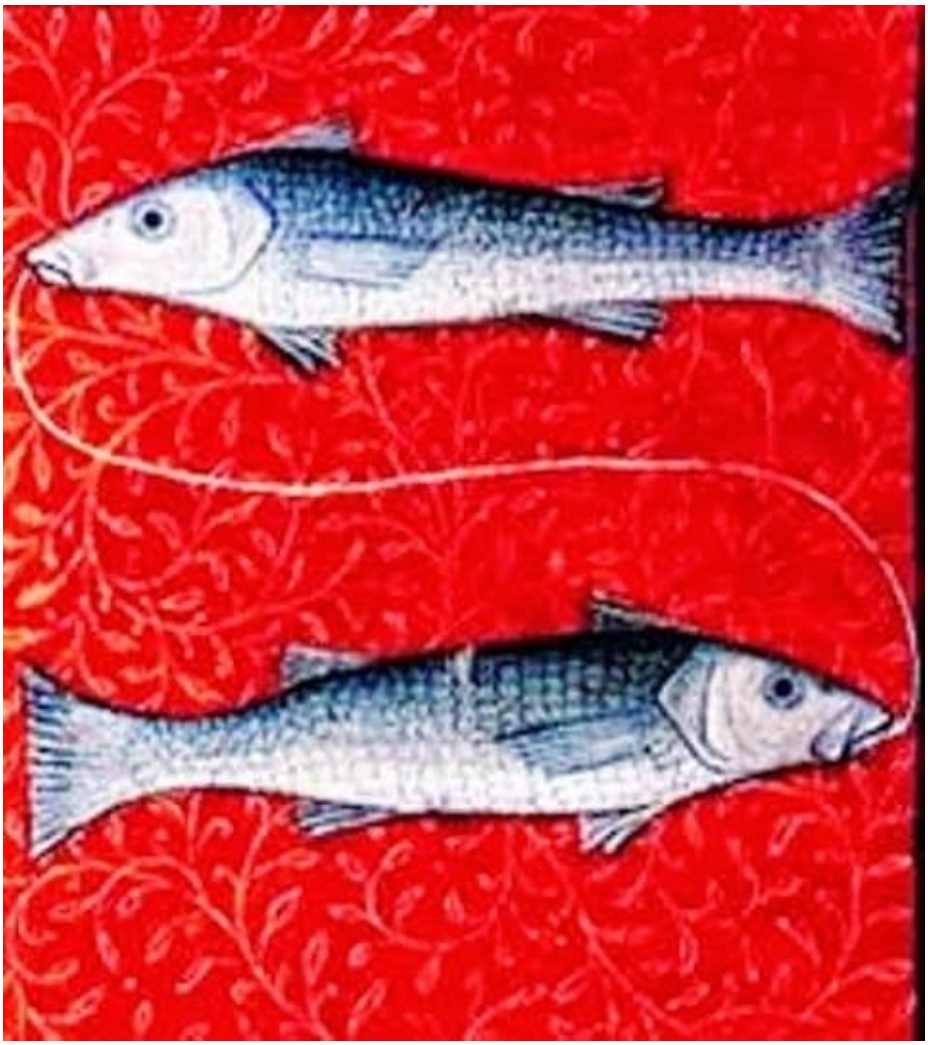
[1]



[2]Aion (Collected Works of C.G. Jung)

The comparison of the fishes with a yoke of oxen ploughing merits special attention.

Oxen stand for the motive power of the plough. In the same way, the fishes represent the driving forces of the coming world of consciousness.

Since olden times the plough has stood for man's mastery over the earth: wherever man ploughs, he has wrested a patch of soil from the primal state and put it to his own use.

That is to say: the fishes will rule this world and subdue it by working astrologically through man and moulding his consciousness.

Oddly enough, the ploughing does not begin, like all other things, in the east, but in the west.

[3]

This motif turns up again in alchemy.

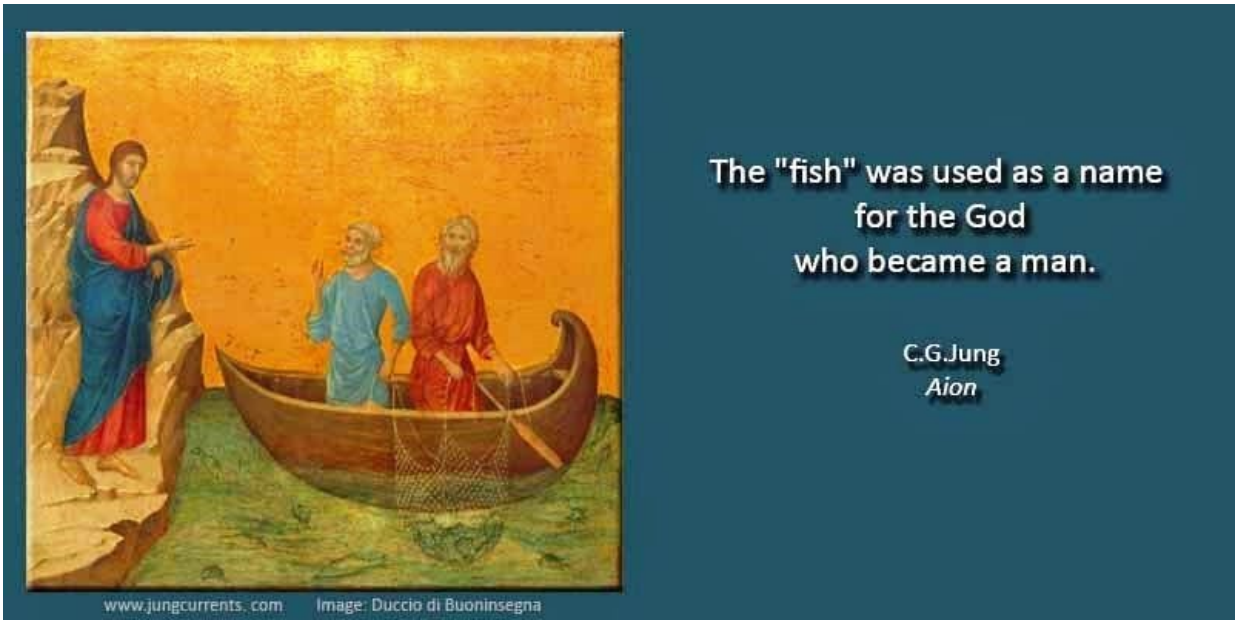
"Know," says Ripley, "that your beginning should be made towards sunset, and from there you should turn towards midnight, when the lights cease altogether to shine, and you should remain ninety nights in the dark fire of purgatory without light.

Then turn your course towards the east, and you will pass through many different colours," etc."

The alchemical work starts with the descent into darkness (nigredo), i.e., the unconscious.

The ploughing or mastery of the earth is undertaken "at the command of the Father."

[4]



Thus God not only foresaw the enantiodromia that began in the year 1000, but also intended it.

The Platonic month of the Fishes is to be ruled by two principles.

The fishes in our text are parallel, like the oxen, and point to the same goal, although one is Christ and the other the Antichrist. Carl Jung, Aion, Page 149, Para 231.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/b58ad-1.jpg
2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/0415064767/ref=sr_1_2?keywords=jung+aion&qid=1575039568&sr=8-2
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/ee350-3.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/90dc5-2.jpg

Robert M. Stein Reflections on Jung's Practice and Concepts (2020-11-13 06:18)

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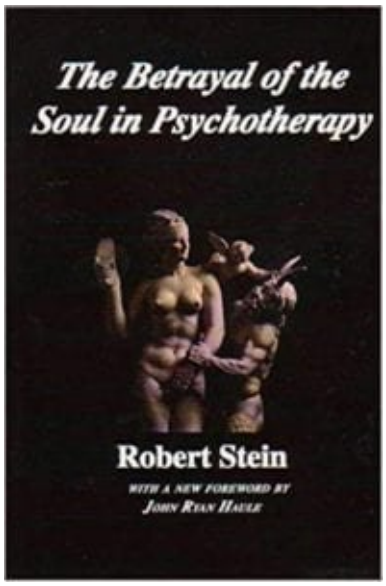

[1]Contact with Jung: Essays on the influence of his work and personality

IT is not an easy task to answer the question of the most significant stimulus that I have derived from C. G. Jung, since he opened the door for me to an entirely new orientation toward my own being and toward the world.

I believe it was H. G. Wells who once said, 'The rational mind is at the end of its tether', and it is precisely in answer to this precarious dilemma of our times that Jung has spoken most clearly and courageously. Freud's discovery that the irrational were primarily responsible for the neurotic suffering and behavior of the individual, and his therapeutic approach of uncovering the unconscious in order to bring it under better control and direction of the rational mind, leave the ultimate solution still dependent on the primacy and superiority of the ego.

But, if the rational mind is really at the end of its tether, it does not seem likely that the 'way out' is going to come via reason.

I believe that Freud's concepts were limited by the metaphysical bias of the scientific tradition of the Age of Reason.

Jung, on the other hand, broke sharply with this metaphysical foundation when he conceptualized the individuation process as a regrouping of the personality around the central symbol of the self.

Thus, in Jung's system, the superior knowledge of the numinous and divine is once again

re-established as central, while man's ego consciousness and the rational mind are moved to the periphery.

As analytical psychologists, we place our faith and trust primarily in the healing power of the self, and, although we stress the essential importance of the dialectical relationship between ego and unconscious, we believe that through this relationship the birth of a reconciling symbol will eventually occur.

To put it another way, we look for healing to come about through 'revelation' rather than through reason.

In this way we depart sharply from the tradition of modern scientific medicine.

I remember my first visit to Jung.

Hardly had I sat down in his study when he said to me, 'Why doesn't the medical profession understand me?'

He smiled with a somewhat mischievous twinkle in his eyes and did not wait for an answer.

Then he began to tell me of some of his own life experiences which gradually led him to his deep appreciation of the wisdom of the unconscious.

For two hours he continued to give me rich and vivid illustrations of how the unconscious works toward healing and wholeness.

As far as I could see, Jung was attempting to show me that the aim of psychotherapy was to help the individual to re-establish a connection with his soul.

For him, the genetic factors which may have contributed to the patient's soul sickness could fit into a number of psychopathological formulations, all of which might yield valid causalistic explanations for the patient's disturbed ego function.

But, however much these things are of interest from the medical point of view, Jung did not feel that they offered any real hope for redeeming the sick and suffering soul.

As I understand Jung, it was his conviction that modern man's dilemma is due to his neglect of psychic reality, that his only hope for psychic health is to turn inward and give serious attention and consideration to what his unconscious and his soul have to say, that the unconscious is the true source of life and wisdom.

Is there any wonder that the medical profession has not been able to understand Jung?

We can see further evidence of Jung's attitude in his approach to dreams.

Although, for him, the dream does present unconscious contents and complexes which must be made conscious, he sees the most valuable function of dreams in the fact that they reveal to consciousness astonishingly specific solutions to conflicts which appear insoluble to

the rational mind.

In other words, dreams are not only a way to understanding the unconscious, but they are in themselves potentially and extraordinarily potent healing mechanisms.

From a practical therapeutic point of view, this approach has enabled me to put my trust in the healing powers of the unconscious and the self.

Thus, I see the unconscious as the chief source of strengthening ego consciousness as well as the total personality.

Rather than attempting to strengthen a weak ego by helping it to build up more adequate defenses, I have gradually come to the conviction that any real strengthening of the ego can only come about through re-establishing a connection with psychic reality, not concrete reality.

Or, to put it another way, Jungian psychology has led me to the realization that the modern epidemic of the weak and fragmented ego is not so much due to the ego's distorted view of outer reality, as to Western man's utter neglect and devaluation of his soul and inner reality.

This is indeed a difficult position to hold in face of the fact that it can be objectively demonstrated that the ego of the neurotic generally has a distorted or inadequate response to reality-testing.

Jung realized that for the individuation process an adequate and whole ego was essential, since a dialectical relationship between ego and non-ego was fundamental to individuation as he conceived it; therefore, in his earlier writings he often stated the importance of a reductive Freudian type of analysis for individuals in the first half of life or with inadequate ego strength.

I do not know how much Jung may have altered this view in his later years, but I have found an exclusively reductive analysis entirely inadequate for any individual.

Because of my Jungian orientation, I find it increasingly difficult to view even the most severe non-organic psychic disturbances as a psychopathological process going on entirely within the individual.

Rather, I feel my patients suffer primarily from the disease of our times: namely, from a loss of connection with soul and spirit, from the collective over-concretization of the soul and over-rationalization of the spirit.

Certainly, there is psychopathology to be dealt with, but I, at least, have no doubt that an exclusively causalistic medical approach to modern man's psychic disorders can at best serve only to delay the violent and perhaps catastrophic irruption of the unconscious.

There is indeed a danger in turning to the unconscious to reveal the way toward self-regulation and self-realization, in that a tendency may develop to minimize the importance of the ego body complex.

This type of criticism has often been directed toward analytical psychology.

Assuming that there may be a tendency among some Jungian analysts to devalue the ego, body, sex, etc., I think this is owing to a gross misunderstanding and misinterpretation of Jung rather than to an inherent weakness in his psychotherapeutic formulations.

The ego must react, must take a stand toward the unconscious, for without a reacting ego there is no possibility for revelation.

On the other hand, can we speak of a truly dialectical relationship if the 'I' starts out with the presumption that, at best, the 'Thou' can only point to the problem, but that the solution must come from the 'I'?

In a reductive analysis, it is indeed the ego which throws its narrow beam of light into the unconscious in order to explore and differentiate the various contents which it encounters.

In this way the powers of conscious discrimination are increased and the ego is to some extent able to free itself from the domination of disturbing unconscious complexes.

However, there is nothing dialectical in a reductive analysis, since its aim is to strengthen the ego and depotentiate the unconscious.

Practically speaking, I have grave doubts whether an exclusively reductive analysis can even achieve its limited aim, since the 'ever-changing demon' will return again and again to pursue and harass the individual.

It cannot be depotentiated, it can only be transformed.

And we know that the ego is incapable of transforming anything, it can only participate in the process.

I have, nevertheless, found the reductive work of analysis an essential instrument in bringing the individual to an awareness of psychic reality, but only if at the same time one realizes that a meaningful life does not come through knowing, but by being known.

To put it another way, human life takes on direction and meaning only when the individual is in touch with that source which knows and recognizes his unique destiny.

Thus, isolated and alienated modern man needs above all to re-establish his connection with those eternal images which the spirit imprints upon the soul.

Only then will he find a kinship connection with all life and feel once again that he is known.

It has been difficult to express my debt to Jung without exceeding the limits of science.

Still, I think it hardly necessary to remind the reader that Jung was far from being anti-scientific.

Rather, he has attempted to introduce the human soul into a rational scientific Weltanschauung which has become sterile and destructive. Robert M. Stein, Contact with Jung, Pages 172-175

1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1574974481&sr=8-1

Commemoration of the Death of Carl Gustav Jung (2020-11-13 06:20)

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June 6

Color: White
The Mass may be a Requiem, in which case the color is Black.

THE COLLECT

Remember him O Lord in Thy Kingdom, Thy servant Carl Gustav Jung, a knower of the things that are and a true healer of the souls of men. We praise and thank Thee for this light-bearer, we thank Thee for having given him the power and wisdom to descend into the underworld and to be reborn in Thee, thus being enabled to proclaim thy truth that makes men free. Grant that we, following his most noble example, may with him in length enter into Thine ineffable splendor and attain to the elixir of life, the stone of the philosophers and the supreme good. Amen.

THE LESSON

The Lesson is taken from the writings of Carl Gustav Jung:
Our aim is to create a wider personality whose center of gravity does not necessarily coincide with the ego, but which, on the contrary, may even thwart the ego-tendencies. Like a magnet, the new center attracts to itself that which is proper to it, the ‘signs of the Father,’ namely everything that pertains to the original and unalterable character of the individual ground-plan. The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics.

Man’s consciousness was created to the end that it may recognize its descent from a higher unity; pay due and careful regard to this source; execute its commands intelligently and responsibly; and thereby afford the psyche as a whole the optimum degree of life and development. I am addressing myself to those many people for whom the light has gone out, the mystery has faded, and God is dead. To gain an understanding of religious matters, … that is left us today as the psychological approach.

All opposites are of God, therefore man must bend to this burden; and in so doing he

finds that God in his ‘oppositeness’ has taken possession of him, incarnated himself in him. He has become a vessel filled with God and with Divine conflict.

THE GOSPEL

The Gospel is taken from the Gospel of Truth of the Jung Codex:
The Gospel of Truth, the joy of those who have received from the Father of Truth the grace to know him through the power of the Logos who has come from the Pleroma, which is in the thought and mind of the Father, and who is named redeemer because he is the messenger who was destined to come for the redemption of those who knew not the Father. As we have come to manifestation in the world while we have put on the Christ and we are borne by Him until we sink down. That is our death in this life. We are drawn up to heaven as rays by the sun, with nothing to hinder us. That is the spiritual resurrection which devours the physical and fleshly resurrection.

1. https://thegnosticsociety.org/carl-gustav-jung/

Marie Louise Von Franz, C.G. Jung: His Myth in Our Time - Quotations (2020-11-13 06:27)

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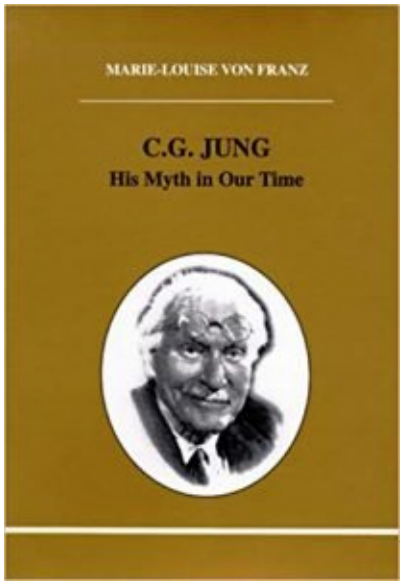


[1]C.G. Jung (Studies in Jungian Psychology by Jungian Analysts)

Life has been so cruel to some people that one cannot pass judgment on them for being warped. Carl Jung, C.G. Jung: His Myth in Our Time, Page 24

Strangely enough, Jung's discoveries were less accepted or were accepted more slowly in his own profession, academic psychiatry, than in many others. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 6

As I saw it, a scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an article of faith for all time. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have set up neither a system nor a general theory but have merely formulated auxiliary concepts to serve me as tools.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have never been inclined to think that our senses were capable of perceiving all forms of being.... All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The significant difference ... between merely pathological cases and 'inspired' personalities is that sooner or later the latter find an extensive following and can therefore transmit their effect down the centuries.... they are talking of something that is 'in the air' and is 'spoken from the heart.' Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Führer, and sometimes it is luckily the other way round. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

it seems to me very much more cautious and reasonable to take cognizance of the fact that there is not only a psychic but also a psychoid unconscious, before presuming to pronounce metaphysical judgments.... There is no need to fear that the inner experience will thereby be deprived of its reality and vitality. Carl Jung, C.G. Jung: His Myth in Our Time, Page 12

There was a daimon in me.... It overpowered me, and if I was at times ruthless it was because I was in the grip of the daimon. I could never stop at anything once attained. I had to hasten on, to catch up with my vision. Since my contemporaries, understandably, could not perceive my vision, they saw only a fool rushing ahead. ... I had no patience with people aside from my patients. I had to obey an inner law.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 22

"Shamefully A power wrests away the heart from us, For the Heavenly Ones each de-

mand sacrifice; But if it should be withheld Never has that led to good," Holderlin, C.G. Jung: His Myth in Our Time, Page 23

The daimon of creativity has ruthlessly had its way with me. Carl Jung, C.G. Jung: His Myth in Our Time, Page 23

Part of being a good cook, of course, is being a gourmet. He loved to let his guests guess what ingredients had gone into a soup or a sauce; I remember a boeuf braisé à la marseillaise with a sauce of sixteen ingredients! Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 25

Rather like Goethe's "God-nature," Jung referred to nature as "God's world" an overwhelming mystery all around us, full of the most wonderful and awesome events and forms. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 27

To 'God's world' belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. Carl Jung, C.G. Jung: His Myth in Our Time, Page 27

For the rest of his life, and despite certain moral criticisms of the character of Faust, Jung kept his great admiration for Goethe and, indeed, loved him as one loves a kindred spirit. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 35

This transformation is a process in the collective psyche which is a preparation for the new aeon, the Age of Aquarius. This new image of God appears in Jung's first dream of the underground phallic god-king, awaiting in this hidden form its eventual resurrection. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 37

The play and counter play between personalities No. 1 and No. 2, which has run through my whole life, has nothing to do with a it' or dissociation in the ordinary medical sense. On the contrary, it is played out in every individual. Carl Jung, C.G. Jung: His Myth in Our Time, Page 39

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.... I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality. Carl Jung, C.G. Jung: His Myth in Our Time, Page 41-42

in the light of consciousness the inner realm of light appears as a gigantic shadow... Now all at once I understood ... that cold shadow of embarrassment which passed over people's faces whenever I alluded to anything reminiscent of the inner realm Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an 'eternal truth.' The book [Answer to Job] does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public. Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

From earliest times attempts have been made to classify individuals according to types, and so to bring order into the chaos. The oldest attempts known to us were made by oriental astrologers.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 47

Here [Psychology] alone the two currents of my interest could flow together.... Here was the empirical field common to biological and spiritual facts.... It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals. Carl Jung, C.G. Jung: His Myth in Our Time, Page 52

It cannot be assumed, the analyst is a superman who is above such differences, just because he is a doctor who has acquired a psychological theory and a corresponding technique.... There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

The thinking type finds the feeling type stupid and sentimental; the latter takes the thinking type to be a "cold intellectual. To the sensation type, the intuitive is "unreal," whereas the latter finds the sensation type a "flat spiritless pedestrian creature," etc. Food for one is poison for the other. Judging from my practical experiences, the merit of Jungian typology, Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 48

There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. It is much more important to establish a relationship of trust than it is to demonstrate a clinical theory. The doctor "has something to say, but so has the patient. Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

The treatment is also never merely logotherapy (Victor Frankl), because to therapeutic encounter, as understood by Jung, belong all those irrational imponderabilia, such as tone of voice, facial expression, gestures and by no means least that unconscious itself "which really is unconscious." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 54

You see, I have some rare and beautiful plants. I offer them the soil. If they like it they can stay here and bloom and grow. If they don’t, well then, nothing can be done. Carl Jung, C.G. Jung: His Myth in Our Time, Page 55

Matter and spirit both appear in the psychic realm, "as distinctive qualities of conscious contents. The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us without a medium.’ Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

In consequence of the inevitability of psychic phenomena, a single approach to the mystery of existence is impossible, there have to be at least two: namely, the material or physical event on the one hand and its psychic reflection on the other. Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

[Psychology] is not concerned with things as they are ’in themselves,’ but only with what people think about them. Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

Since the human body is built up by heredity out of a multitude of Mendelian units, it does not seem altogether out of the question that the human psyche is similarly put together. Carl Jung, C.G. Jung: His Myth in Our Time, Page 59

From the start of my psychiatric career the studies of Breuer and Freud, along with the work of Pierre Janet, provided me with a wealth of suggestions and stimuli. Above all, I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression. Carl Jung, C.G. Jung: His Myth in Our Time, Page 59

it should be clear enough that Jung was not a pupil of Freud's who defected, as has often been erroneously reported, but that he had already developed the basic features of his own life-work before his meeting with Freud. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 61

For Freud, sexuality in the last analysis is rooted in a biological drive; for Jung, sexuality, although indeed a biological occurrence, is also the expression of a "chthonic spirit," which is "God's other face," the dark side of the God-image (phallus dream). Carl Jung, C.G. Jung: His Myth in Our Time, Page 61

I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63

This [Nazism] evil is so abysmal that it can only end in total destruction. Even the innocent people who are left can no longer be spared the suffering that is coming now. Carl Jung, C.G. Jung: His Myth in Our Time, Page 64

As Mircea Eliade points out, the shaman himself does not heal; he mediates the healing confrontation of the patient with the divine powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 66

Among the so-called neurotics of our day there are a good many who in other ages would not have been neurotic that is, divided against themselves. If they had lived in a period and in a milieu in which man was still linked by myth with the world of the ancestors, and thus with nature truly experienced and not merely seen from outside, they would have been spared this division' with themselves. Carl Jung, C.G. Jung: His Myth in Our Time, Page 67-68

In reality ... individuation is an expression of that biological process simple or complicated as the case may beby which every living thing becomes what it was destined to become from the beginning. Carl Jung, C.G. Jung: His Myth in Our Time, Page 73

The reproach most frequently levelled against Jung is that individuation is an asocial, egocentric exercise. This is by no means the case. The human being, in his instinctual nature, is a social being, and when this nature is rescued from unconsciousness and related to consciousness he becomes more socially fit and better related to his fellow men. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 75

Spirit threatens the naïve minded man with inflation, of which our own times have given us the most horribly instructive examples. Carl Jung, C.G. Jung: His Myth in Our Time, Page 84

We can perceive the slightest emotional fluctuations in others and have a very fine feel-

ing for the quality and quantity of affects in our fellow-men. Carl Jung, C.G. Jung: His Myth in Our Time, Page 85

In exactly the same way Jung thought that psychic processes, and especially dreams, should be described both causally and in respect to their goal or purpose. The psychic healing process can only be understood from the final standpoint, whereas the causal standpoint is more apt to yield a diagnosis. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 87

The mind, as the active principle in the inheritance, consists of the sum of the ancestral minds, the 'unseen fathers' whose authority is born anew with the child. Carl Jung, C.G. Jung: His Myth in Our Time, Page 89

The creative function of the symbol-forming psychic dynamicor the spiritalways appears in the single individual. Only in the individual are new ideas, artistic inspirations and constructive hunches and fantasies created. Carl Jung, C.G. Jung: His Myth in Our Time, Page 90

One of Jung's most important contributions to the art of dream analysis lay in adding an interpretation on the subjective level to Freud's interpretation on the objective level. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 92

We must therefore take it that the dream is just what it pretends to be, neither more nor less Carl Jung, C.G. Jung: His Myth in Our Time, Page 94

The dream never points exclusively to something known but always to complex data not yet grasped by our ego-consciousness. It points to a meaning we have not yet consciously realized. Carl Jung, C.G. Jung: His Myth in Our Time, Page 94

"The shaman," says Eliade, "is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny." Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 99

Dreams, sickness, or initiation ceremony, the central element is always the same: death and symbolic resurrection of the neophyte. Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 100

Sometimes I know so little about what the unconscious demands that I simply leave it to my hands, so that afterwards I can think about what I have shaped. Carl Jung, C.G. Jung: His Myth in Our Time, Page 106

Active imagination is the most effective means through which the patient can become independent of the therapist and learn to stand on his own feet. However, he must then undertake the inner work on his own, for no one else can do it for him. Carl Jung, C.G. Jung: His Myth in Our Time, Page 112

In the reading of this Eastern guide to meditation it became clear to Jung that he had set out quite spontaneously along an inner way that had not only been known in the East for hundreds of years but had over many centuries been developed into a structured inner path. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 113

Most Zen masters expressly decline to take serious account of dreams, which they look

upon as fragments of illusion which must be overcome. Jung, on the other hand, regards dreams as ”messages from the Self" which support the way of meditation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 114

Although the wisdom of the East made a profound impression on Jung, nevertheless he constantly warned Westerners against imitating its yoga techniques and other practices. He looked upon such imitation as theft and as a disregard of our own psychic heritage, especially of our shadow. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 114

He [Jung] writes that he does not seek, as the East Indian does, to be freed from nature and the inner opposites. Instead he seeks that wisdom which comes from the fullness of a life lived with devotion "Nature, the psyche, and life appear to me like divinity unfolded. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Here Jung confesses his Christian spiritual heritage: conflict (represented by the symbol of the cross) may not be circumvented, nor suffering avoided. He liked to quote Thomas à Kempis to the effect that suffering is the horse which carries us fastest to wholeness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung found the Buddha to be a more complete human being than the Christ, because the Buddha lived his life and took as his task the realization of the Self through understanding, whereas with the Christ this realization was more like a fate which happened to him. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung foresaw that the East would exert a growing psychological influence on our culture, while we would intervene drastically in their world with materialism and political destruction. He saw that Buddhism, too, has been weakened by a partial hardening into an outer formula, as Christianity has with the Westerner. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 115-116

It is clear to me," wrote a Japanese professor, "that Jung can contribute to our spiritual tradition and religion a reality basis that we have partly lost." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 116

The dynamic which produces such inner symbolic patterns in the psyche is what Jung understands by the word "spirit." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 93

Religion, says Jung, "on the primitive level means the psychic regulatory system that is coordinated with the dynamism of instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 83

In Jung’s opinion, therefore, symbols were not invented or thought up by man, but were produced from the unconscious by way of so-called revelation or intuition. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

The advocates of hallucinogenic drugs are engulfed in a one-sidedly overvalued unconscious, and movements and parties which are politically and rationalistically oriented hope to change the world with only conscious sociological measures, completely ignoring the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The medically controlled use of hallucinogenic drugs which has come into practice in recent years is also crippled by the same misuse of power, which is characteristic of many of the methods which employ imagination: the power of the unconscious is conjured up through the use of the drug, but it is then the controlling therapist, instead of the experiencing subject, who is responsible for the confrontation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 119

Drug users are often plagued by fearful anxiety dreams and visions which are meant to prevent them from going further into the unconscious (a bad trip!), and the dreams of politically and sociologically oriented world reformers generally criticize their intellectualism, their inflation and their lack of feeling. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 98

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 99

Jung did not enter this world in a trance-state, but rather in full consciousness and without any diminution of the individual moral responsibility which is one of the attainments of Western culture. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 117

It is generally agreed today that Jung's greatest and most characteristic discovery was the empirical proof that there is in fact such a "collective soul" or collective psyche the collective unconscious, to use the name he gave it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 123-124

In his later work Jung wrote that the archetypes might, in the last analysis, be partly non-psychic, but for the present at least can be described only in terms of their ordering function in the psychic field. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 125

At first Jung regarded the question of the origin of the archetypes as one of heredity, but in his later works he left the question completely open. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 126

Intensive contact with the unconscious is thus not only important for the mentally ill, because the healing tendencies of the psychic self-regulatory system can come into their consciousness in this way. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The secret poet and director of the dream, however, is, as we have said, the "spirit," the active, dynamic aspect of the psyche. Spirit is the real culture creating factor in human beings. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

From ancient Iran there are accounts of such celestial journeys in which the ecstatic experiences what, under normal conditions, would be in store for the soul after death. In the Book of Artay Viraf there is a description of the suffering of Viraf for seven days from tetanus. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 104

In the Roman Sominum Scipionis, described by Macrobius, Scipio is instructed in the secrets of the beyond by tile spirit. of his dead ancestor; and the so-called Oracula Chaldaica depict at great length an initiate's visionary journey to the beyond. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 105

The future will show whether a psychic process of development will arise from the psychological "binding-back" (religion), whether the scientific path of subjective knowledge can lead without a break into the heartening universe of objective faith. In the fact ... that it is no longer exclusively 'psychology' in the scientific sense intended by Freud but is already in a position to claim to be a theory of the soul in this fact lies the real meaning of complex psychology. Jean Gebser, C.G. Jung: His Myth in Our Time, Page 129

Those who do not realize the special feeling-tone of the archetype, end with nothing more than a jumble of mythological concepts, which can be strung together to show that everything means anything or nothing at all. Carl Jung, C.G. Jung: His Myth in Our Time, Page 130

Although in the last analysis the myth, like the dream, is "its own meaning," one cannot ignore the historical fact that myths do not have the same meaning for people living in the present that they had for past cultures. If they are to have meaning for us today, then they must be reinterpreted psychologically. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 130

Psychology is the only science that has to take the factor of value (i.e., feeling) into account, because it is the link between events and life. Psychology is often accused of not being scientific on this account; but its critics fail to understand the scientific and practical necessity of giving due consideration to feeling. Carl Jung C.G. Jung: His Myth in Our Time, Page 131-132

Our "modern" interpretations will probably be regarded as amplifying mythologems and a new interpretation will once again attain validity. This does no damage to the "eternal" myth. We are the ones who suffer when we can no longer connect it to our own psychic life. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 133

One wonders why the Christ-image, as an Anthropos figure uniting humanity, was inadequate to the task of liberating "the true man," so that such projections of a differently modified Anthropos-image occurred and why was the symbolic image of the Buddha unable to protect the East from the invasion of communistic ideology? Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 135

The astrological image of the Aquarian period is an image of man which, according to Jung, represents the Anthropos as an image of the Self, or of the greater inner personality which lives in every human being and in the collective psyche. He pours water from a jug into the mouth of a fish, of the constellation of the so-called "Southern Fish," which represents something still unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

This could mean that the task of man in the Aquarian Age will be to become conscious of his larger inner presence, the Anthropos, and to give the utmost care to the unconscious and to nature, instead of exploiting it (as is the case today, for the most part). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

In the Kabbala, Adam Kadmon consists of the precepts of the Torah, and the Adam-image of

the Mandaeans consisted of "the law." Psychologically this means that at this cultural level the individual cannot make direct contact with the "inner man" but must do so through religious precepts. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

The Anthropos, seen as mankind's "group soul" is, namely, an image of the bond uniting all men, or of inter-human Eros, the preconscious ground of all communication and community among men, as well as being that psychic element which, through its power to compensate and limit, stands opposed to the boundless or one-sided drive to live out any single instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 138

Later on they drew together into one god, and then that god became man. But in our day even the Godman seems to have descended from his throne and to be dissolving himself in the common man." Carl Jung, C.G. Jung: His Myth in Our Time, Page 152

... Is it possible that God wishes to see whether I am capable of obeying His will even though my faith and my reason raise before me the specters of death and hell? That might really be the answer! But these are merely my own thoughts. I may be mistaken.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 159

The appearance of the Antichrist at the end of the second Christian millennium is to be accompanied by an indescribable world-wide catastrophe, which is described in the darkest colors in the Johannine Revelation. Then, however, unmediated and in the midst of the most utter destruction, there will appear in heaven the sun-woman, "with the moon under her feet, and on her head a crown of twelve stars." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 164

If God himself should demand from me a murder, I would not commit it; instead, I would throw my tiny human freedom and consciousness onto the scale, and sooner offer myself as a sacrifice. Carl Jung, C.G. Jung: His Myth in Our Time, Page 167

If, however, latent meaning as a conscious plan for creation is ascribed to the Creator, then the question arises: Why should the Creator organize this whole phenomenon of the world, since he already knows wherein he can see his reflection? And why should he be reflected, since he is already conscious of himself? Carl Jung, C.G. Jung: His Myth in Our Time, Page 169

After all these reflections I have come to the conclusion that man's likeness to God is a matter which concerns not only man but also his Creator. Carl Jung, C.G. Jung: His Myth in Our Time, Page 169

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay. Carl Jung, C.G. Jung: His Myth in Our Time, Page 172

Nothing can spare us the torment of ethical decision. Nevertheless, harsh as it may sound, we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires. Carl Jung, C.G. Jung: His Myth in Our Time, Page 172

Naturally, human understanding and the human will can never pretend to have fathomed the

depths of the divine spirit; any such statements are of course merely human and an "endless approximation" to the concealed. Carl Jung, C.G. Jung: His Myth in Our Time, Page 174

St. Augustine, the Church father, made a distinction between two kinds of awareness: a morning awareness (cognitio matutina) and an evening awareness (cognitio vespertina). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

Augustine compares the gradual transformation of morning awareness into evening awareness with the succession of the symbolic days of the Genesis story of creation. On the first day there is knowledge of the Self in God, then follows knowledge of the firmament, of the earth, of the sea, of "things that grow out of the earth," of "all animals that swim in the water and that fly in the air" until finally, on the sixth day, man discovers knowledge of man himself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

He [Eckhart] too made a distinction between an "evening knowledge," in which the creature is known in himself and a "morning knowledge" in which creature and the human self are known "in the One which is God Himself." This morning knowledge, however, is discovered only by the man who is "detached," who has forgotten his ego and all creatures and who lives in a psychic condition "in which God is nearer the soul than the soul is to itself." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 177

Toynbee has seen what I mean, by historical function of archetypal developments. That is a mighty important determinant of human behavior and can span centuries or thousands of years. It expresses itself in symbols. Carl Jung, C.G. Jung: His Myth in Our Time, Page 181

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world ... seen from within. It is just as though you were seeing into another aspect of matter." At present, however, most materialists still believe in "dead" matter. Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes. These ... statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without. Carl Jung, C.G. Jung: His Myth in Our Time, Page 187

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naïve-minded person has never separated from their unknowable metaphysical background.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

Only heedless fools will wish to destroy [the Christian dogma]: the lover of the soul, never. Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith.

Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

For it is not that 'God' is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God. The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God. Carl Jung, C.G. Jung: His Myth in Our Time, Page 192

The essay by James Hillman, "Psychology: Monotheistic or Polytheistic," on this subject seems to me to be unsuccessful. Hillman's conclusions are based on the erroneous assumption that monotheism equals Self equals old king, and polytheism equals animus and anima equals son, which historically is not justified. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 196

The feminine factor had a determining influence on Jung's personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilization through the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

But a larger mind bears the stamp of the feminine; it is endowed with a receptive and fruitful womb which can reshape what is strange and give it a familiar form. Carl Jung, C.G. Jung: His Myth in Our Time, Page 145

But the integration of the feminine into the world of masculine Logos to which our culture has been committed up to the present was not simply a personal matter with Jung. He was convinced that in general it is required of everyone these days. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 146

The mandala differs from a personal god-image not only in its feminine aspect but also in its unequivocally mathematical-geometrical character. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 150

If the process of robbing cosmic nature of its soul by the withdrawal of the gods or of God into the human being continues as at present, "then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 153

One might also say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity. Carl Jung, C.G. Jung: His Myth in Our Time, Page 154

He [Christ] must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.... In those times the omnipresent, crushing power of Rome ... had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy." Carl Jung, C.G. Jung: His Myth in Our Time, Page 182

Like Toynbee, Jung was convinced that we are in a period of cultural decline today and that the survival or disappearance of our culture depends on a renewal of our archetypal myth.

Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 183

Christianity slumbers and has neglected to develop its myth in the course of the centuries. Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 199

It is one of Jung's greatest achievements, the significance of which has not yet been adequately recognized, that he rediscovered the projected religious myth of alchemy and showed unmistakably where it originated and where it is still at work today: not in matter but in the objective unconscious psyche of Western man. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 201

In their day the alchemists were the "empiricists in experience of God," in contrast to the denominational representatives of the different creeds, whose aim was not experience but the consolidation and exegesis of a historically revealed truth. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203

Greek alchemy, like the mathematics and the natural sciences of antiquity, was continued by the Arabs. In the Islamic world the alchemists were much closer in spirit to the Shi'ites, who were also "empiricists in experience of God," Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203-204

Thus he [Mercurius] is always a paradox containing within himself the most incompatible possible opposites. The alchemists at least suspected the psychic origin of this symbol and therefore defined Mercurius as "spirit" and "Soul." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 208

There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God's light." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218

The "terrible God" whom Nicholas of Flüe also encountered, whom Martin Luther and Jakob Böhme and many others knew, became for Jung a permanent reality as a result of this experience. All his childish and naïve ideas about a "loving God" as a Summum Bonum were outgrown once and for all. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 160

In Western alchemy, too, several masters suspected that it was a question of a meditative development of one's own inner personality which, it was hoped, would then complete itself in the outer world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 220

Petrus Bonus then further describes the stone as the resurrecting body which is spiritual as well as corporeal and of such subtlety that it can penetrate and pervade anything. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 221

…for without the conscious acknowledgment and acceptance of our kinship with those around us there can be no synthesis of personality.... The inner consolidation of the individual is not just the hardness of collective man on a higher plane, in the form of spiritual aloofness and inaccessibility; it emphatically includes our fellow man. Carl Jung, C. G. Jung: His Myth in Our Time, Page 226

The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves to be superior to the "blind multitude," in possession of a mystery which set them apart. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233

As physics has to relate its measurements to objects, it is obliged to distinguish the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative. Carl Jung, C.G. Jung: His Myth in Our Time, Page 236

From 1929 on Jung observed a class of events that appear to point to a direct relation between psyche and matter. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 236

Toward the end of his life Jung planned to concentrate his research on the nature of natural numbers, in which he saw archetypal structures and a primordial, very primitive expression of the spirit, that is, of psychic dynamics. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 246

While the mandala represents a psychological analogy to the unus mundus, synchronistic phenomena represent a parapsychological analogy which points empirically to an ultimate unity of the world. In the end everything that happens happens in one and the same world and is part of it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 249

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. Carl Jung, C.G. Jung: His Myth in Our Time, Page 250

Jung had his dream of the giant radiolarian, hidden in the center of the forest, while he was still a student in the Gymnasium, and this dream led to his decision to study natural science. Although at that time he could not have known anything about the universal meaning of the dream image, he rightly concluded that it was an indication that he should seek the light of all further knowledge in the secret orderedness of nature. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 139

My mandalas were cryptograms concerning the state of the self.... I had the distinct feeling that they were something central, and in time I acquired through them a living conception of the self. The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the psyche.... The mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation. Carl Jung, C.G. Jung: His Myth in Our Time, Page 139-140

In 1927 Jung dreamed of such a mandala. He painted it and called it a "Window on Eternity." A year later he painted a similar picture, with a golden castle in the center. Shortly after that there ensued an extraordinary coincidence: Richard Wilhelm sent him the manuscript of The Secret of the Golden Flower, in which Jung enthusiastically recognized a description of the same process at work. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 140

This dream brought with it a sense of finality. I saw that here the goal had been revealed.... Through this dream I understood that the self is the principle and archetype of orientation and meaning. Therein lies its healing function.... Out of [this insight] emerged a

first inkling of my personal myth. Carl Jung, C.G. Jung: His Myth in Our Time, Page 141

The symbols of the cosmic Anthropos and the mandala are synonymous; they both point to an ultimate inner psychic unity, to the Self. The Buddha, the great Eastern symbol of this unity, was always represented in the early days as a twelve-spoked wheel; it was only after some contact with Greece that he began to be represented in India as a human figure. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 141

As womb or matrix of the "psychic ground," the mandala contains more feminine features, which in the East are expressed by the image of Buddha's lotus and the golden city, and in Western culture by the image of Eden divided into four parts, by the temenos, the fortress and the round vessel all feminine symbols. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

"The dream discloses a thought and a premonition that have long been present in humanity: the idea of the creature that surpasses its creator by a small but decisive factor. This "small but decisive factor" is consciousness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 168

Through his investigations into the principle of synchronicity Jung prepared the way for an eventual alliance between depth psychology and microphysics, and therewith for the use of his ideas by contemporary natural science. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

We ought not to underestimate the psychological effect of the statistical world-picture: it thrusts aside the individual in favour of anonymous units that pile up into mass formations. Instead of the concrete individual, you have the names of organizations Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The goal and meaning of individual life (which is the only real life) no longer lie in individual development but in the policy of the State, which is thrust upon the individual from outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The fact that historically collective consciousness is probably older and more important than ego-consciousness is relevant here; the ego-consciousness of the individual appears to be a late acquisition and even today is a very labile factor in a great many people. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 256

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was offered by the droits de l'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naïve as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 258

But most religions have compromised with the world and with the State to such an extent that they have become creeds, that is, collective institutions with general convictions instead of a subjective relation to the irrational inner powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

The State takes the place of God; that is why, seen from this angle, the socialist dictatorships are religions and State slavery is a form of worship.... Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

Western man, however, has fallen under the spell of the ideal of community, and for some time now the churches have been making every effort to encourage "group experience" and to attract the public to every sort of social "come-on," from marriage and job bureaus to pop concerts, instead of doing their job, which is to speak to the "inner spiritual man." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 261

The contemporary division of society into a "right" wing and a "left" wing is nothing but a neurotic dissociation, reflecting on the world stage what is happening in the individual modern man: a division within himself, which causes the shadow that is, what is unacceptable to consciousness to be projected onto an opponent, while he identifies with a fictitious self-image and with the abstract picture of the world offered by scientific rationalism, which leads to a constantly greater loss of instinct and especially to the loss of caritas, the love of one's neighbor so sorely needed in the contemporary world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 265

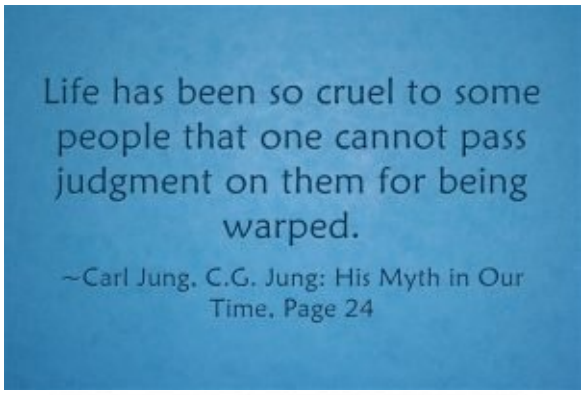
therefore, that one could even define the ego as a "relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face. All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation: That is the world and this is I! That was the first morning of the world ... when that inchoately conscious complex, the ego, the son of the darkness, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence...." Carl Jung, C.G. Jung: His Myth in Our Time, Page 52

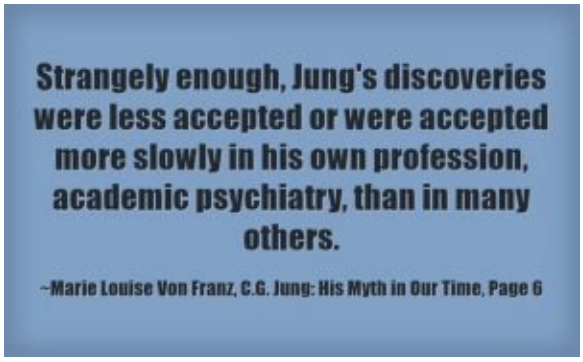
Freud's greatest achievement probably consisted in taking neurotic patients seriously and entering into their peculiar individual psychology.... He saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible. In this respect he was free of bias, courageous, and succeeded in overcoming a host of prejudices. Carl Jung, C.G. Jung: His Myth in Our Time, Page 60

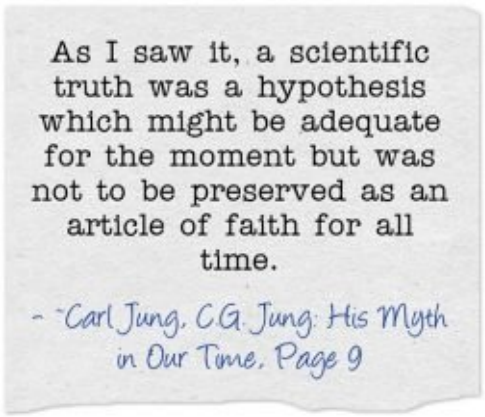
When I once remarked to Jung that his psychological insights and his attitude to the unconscious seemed to me to be in many respects the same as those of the most archaic religions for example shamanism, or the religion of the Naskapi Indians who have neither priest nor ritual but who merely follow their dreams which they believe are sent by the "immortal great man in the heart" Jung answered with a laugh: "Well, that's nothing to be ashamed of. It is an honor!" Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 13

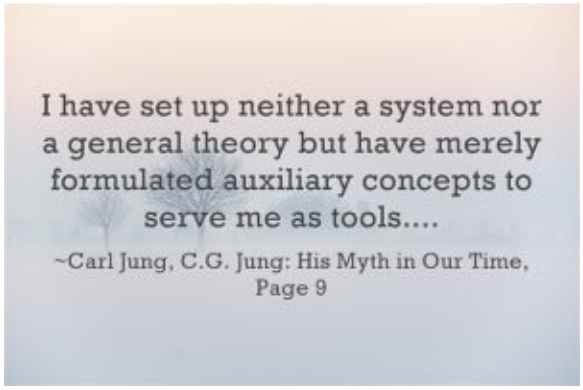
Hegel's weakness lay in what Jung calls "the attempt to dominate everything by the intellect" including the unconscious. In order to avoid the necessity of admitting that one is exposed to uncanny autonomous psychic influences from the unconscious, and thereby to circumvent the experience of these influences, one interprets them in an "artificial ... two-dimensional conceptual world in which the reality of life is well covered up by so-called clear concepts." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 44-45

They were perfect creatures of God, for He created only perfection, and yet they committed the first sin.... How was that possible? They could not have done it if God had not placed in them the possibility of doing it. That was clear, too, from the serpent, whom God had created before them, obviously so that it could induce Adam and Eve to sin.... Therefore it was God's intention that they should sin. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 159


Life has been so cruel to some people that one cannot pass judgment on them for being warped.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 24


Strangely enough, Jung's discoveries were less accepted or were accepted more slowly in his own profession, academic psychiatry, than in many others.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 6


As I saw it, a scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an article of faith for all time.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 9


I have set up neither a system nor a general theory but have merely formulated auxiliary concepts to serve me as tools....
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have never been inclined to think that our senses were capable of perceiving all forms of being.... All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences.

- Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The significant difference ... between merely pathological cases and 'inspired' personalities is that sooner or later the latter find an extensive following and can therefore transmit their effect down the centuries.... they are talking of something that is 'in the air' and is 'spoken from the heart.'

- Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Führer, and sometimes it is luckily the other way round.

- Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Führer, and sometimes it is luckily the other way round.

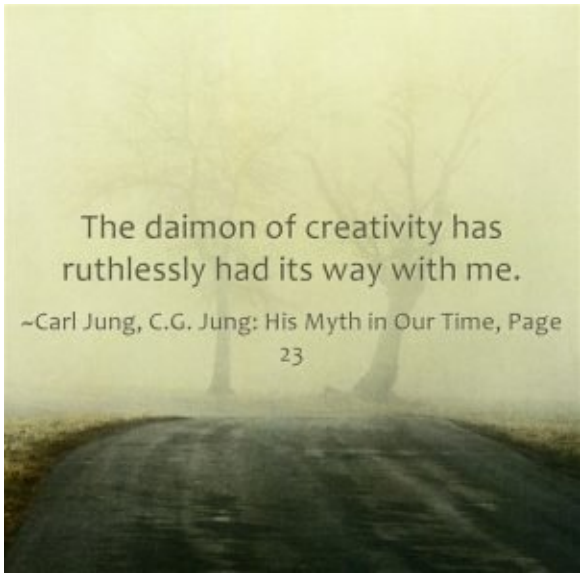
- Carl Jung, C.G. Jung: His Myth in Our Time, Page 12

There was a daimon in me.... It overpowered me, and if I was at times ruthless it was because I was in the grip of the daimon. I could never stop at anything once attained. I had to hasten on, to catch up with my vision. Since my contemporaries, understandably, could not perceive my vision, they saw only a fool rushing ahead. ... I had no patience with people aside from my patients. I had to obey an inner law....

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 22

Shamefully
A power wrests away the heart from us.
For the Heavenly Ones each demand sacrifice:
But if it should be withheld
Never has that led to good.

- Holderlin, C.G. Jung: His Myth in Our Time, Page 22



Part of being a good cook, of course, is being a gourmet. He loved to let his guests guess what ingredients had gone into a soup or a sauce; I remember a boeuf braisé à la marseillaise with a sauce of sixteen ingredients!

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 25

Rather like Goethe's "God-nature," Jung referred to nature as "God's world" an overwhelming mystery all around us, full of the most wonderful and awesome events and forms.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 27

To 'God's world' belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 27

This transformation is a process in the collective psyche which is a preparation for the new aeon, the Age of Aquarius. This new image of God appears in Jung's first dream of the underground phallic god-king, awaiting in this hidden form its eventual resurrection.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 37

For the rest of his life, and despite certain moral criticisms of the character of Faust, Jung kept his great admiration for Goethe and, indeed, loved him as one loves a kindred spirit.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 35

The play and counter play between personalities No. 1 and No. 2, which has run through my whole life, has nothing to do with a it' or dissociation in the ordinary medical sense. On the contrary, it is played out in every individual.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 39

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.... I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality.

-Carl Jung, C.G. Jung: His Myth in Our Time, Page 41-42

in the light of consciousness the inner realm of light appears as a gigantic shadow... Now all at once I understood ... that cold shadow of embarrassment which passed over people's faces whenever I alluded to anything reminiscent of the inner realm

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an 'eternal truth.' The book [Answer to Job] does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public.

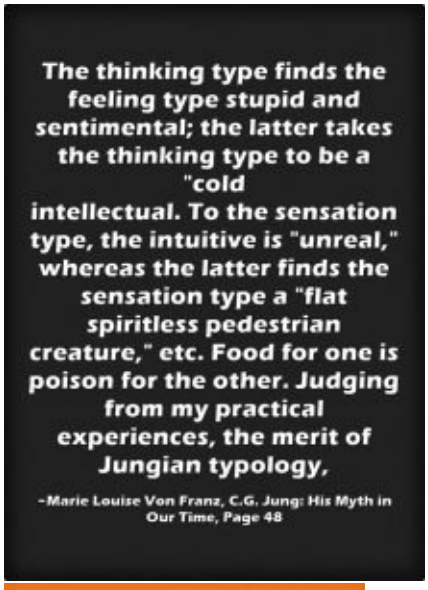
-Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

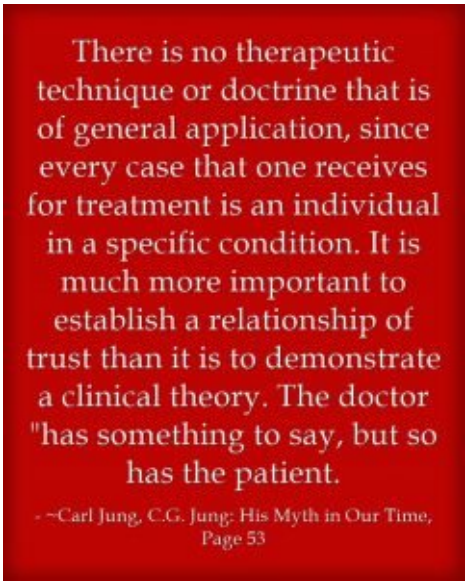
From earliest times attempts have been made to classify individuals according to types. and so to bring order into the chaos. The oldest attempts known to us were made by oriental astrologers....

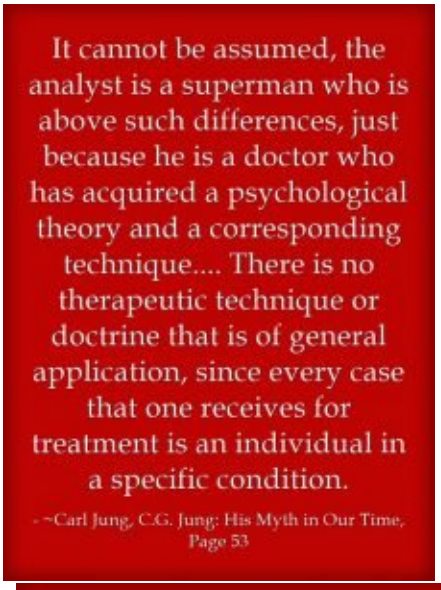
- Carl Jung, C.G. Jung: His Myth in Our Time, Page 47

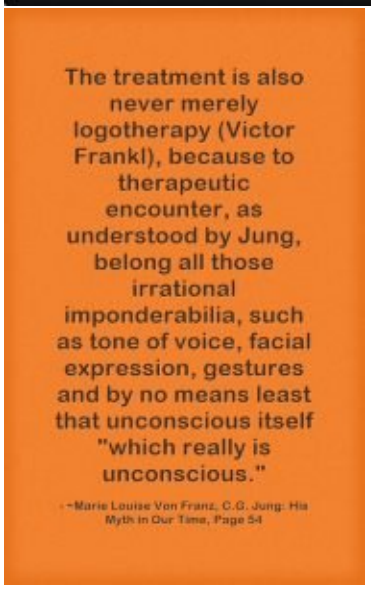
Here [Psychology] alone the two currents of my interest could flow together.... Here was the empirical field common to biological and spiritual facts.... It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals.

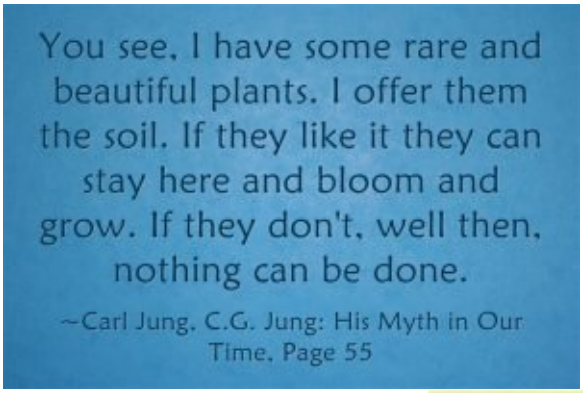
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 52

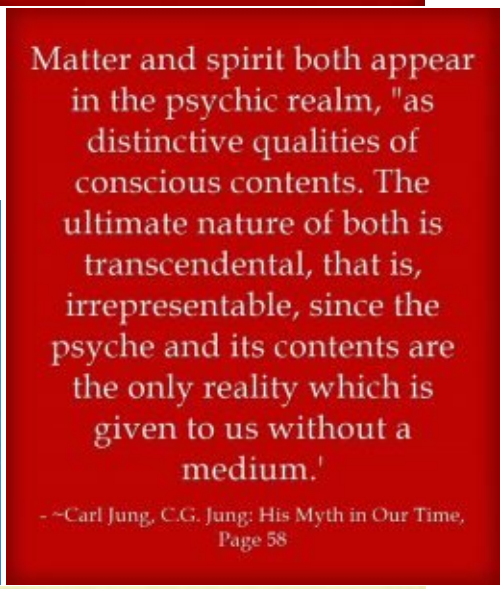

The thinking type finds the feeling type stupid and sentimental; the latter takes the thinking type to be a "cold intellectual. To the sensation type, the intuitive is "unreal," whereas the latter finds the sensation type a "flat spiritless pedestrian creature," etc. Food for one is poison for the other. Judging from my practical experiences, the merit of Jungian typology,
-Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 48

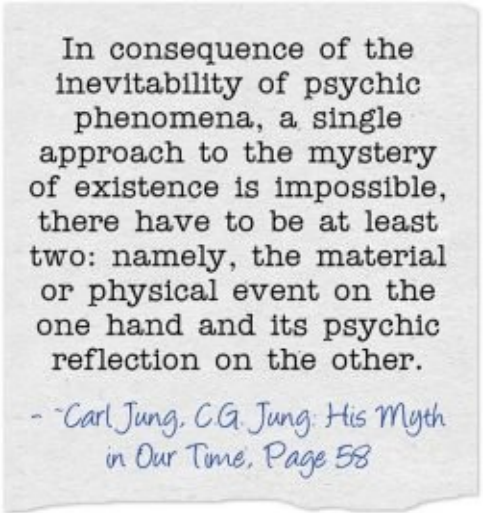

There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. It is much more important to establish a relationship of trust than it is to demonstrate a clinical theory. The doctor "has something to say, but so has the patient.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

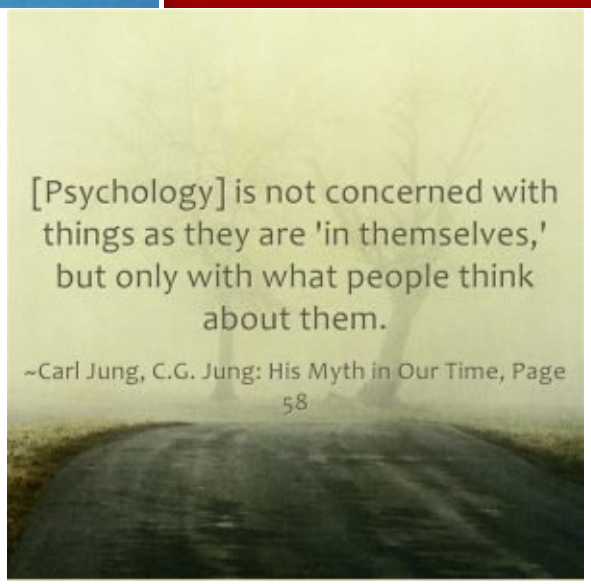

It cannot be assumed, the analyst is a superman who is above such differences, just because he is a doctor who has acquired a psychological theory and a corresponding technique.... There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

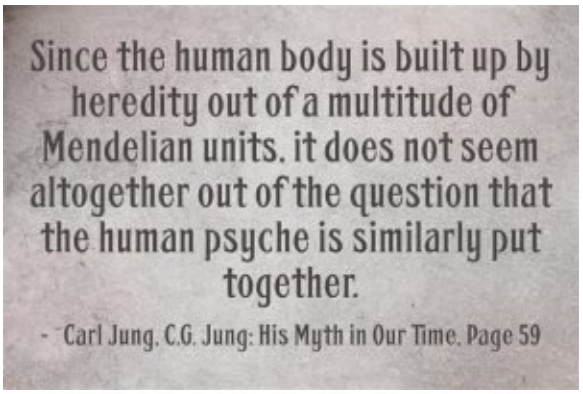

The treatment is also never merely logotherapy (Victor Frankl), because to therapeutic encounter, as understood by Jung, belong all those irrational imponderabilia, such as tone of voice, facial expression, gestures and by no means least that unconscious itself "which really is unconscious."
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 54

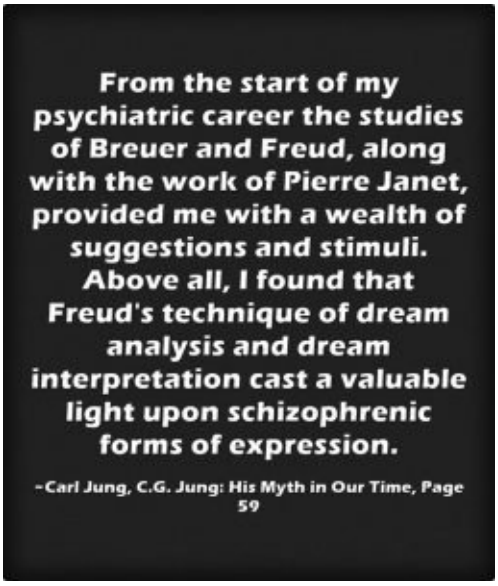

You see, I have some rare and beautiful plants. I offer them the soil. If they like it they can stay here and bloom and grow. If they don't, well then, nothing can be done.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 55

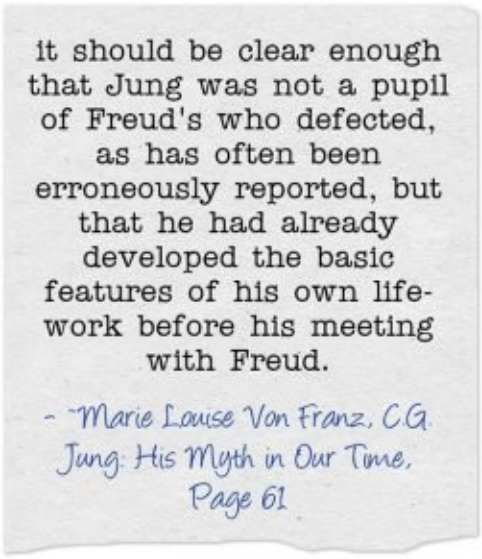

Matter and spirit both appear in the psychic realm, "as distinctive qualities of conscious contents. The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us without a medium.'
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

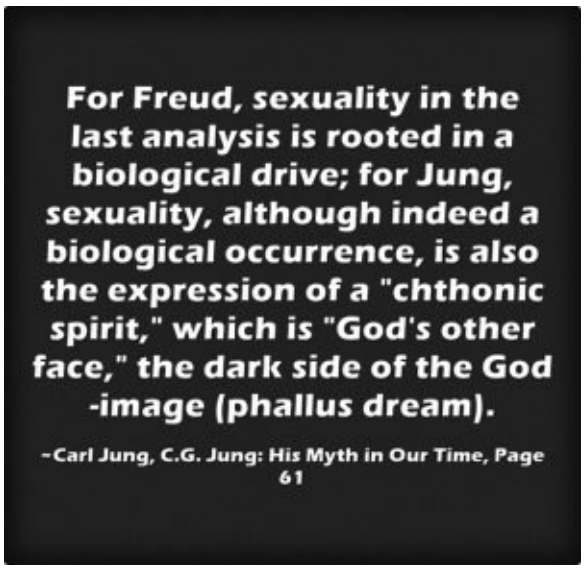

In consequence of the inevitability of psychic phenomena, a single approach to the mystery of existence is impossible, there have to be at least two: namely, the material or physical event on the one hand and its psychic reflection on the other.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

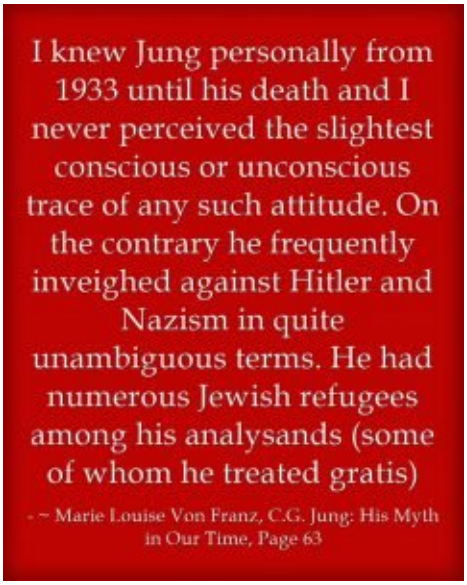

[Psychology] is not concerned with things as they are 'in themselves,' but only with what people think about them.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

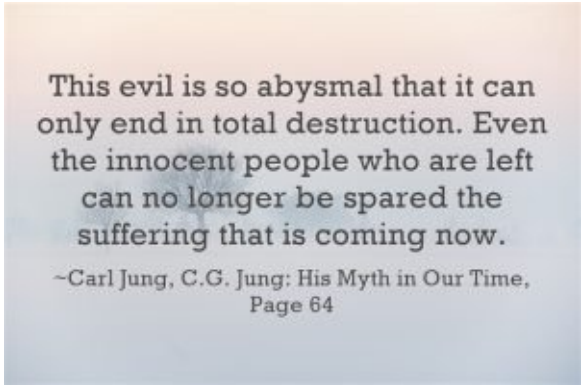

Since the human body is built up by heredity out of a multitude of Mendelian units. it does not seem altogether out of the question that the human psyche is similarly put together.
- Carl Jung, C.G. Jung: His Myth in Our Time. Page 59


From the start of my psychiatric career the studies of Breuer and Freud, along with the work of Pierre Janet, provided me with a wealth of suggestions and stimuli. Above all, I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression.
-Carl Jung, C.G. Jung: His Myth in Our Time, Page 59

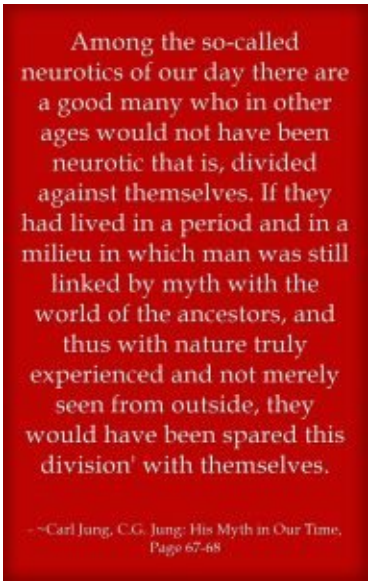

it should be clear enough that Jung was not a pupil of Freud's who defected, as has often been erroneously reported, but that he had already developed the basic features of his own life-work before his meeting with Freud.
- Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 61

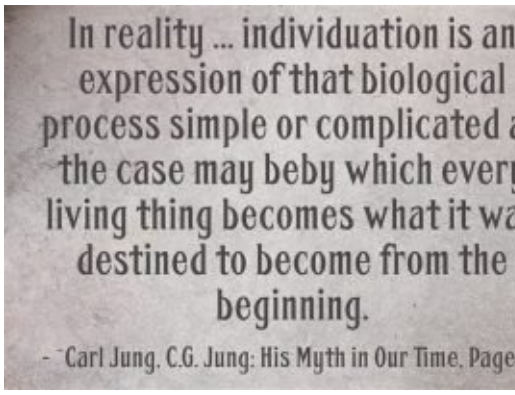

For Freud, sexuality in the last analysis is rooted in a biological drive; for Jung, sexuality, although indeed a biological occurrence, is also the expression of a "chthonic spirit," which is "God's other face," the dark side of the God -image (phallus dream).
-Carl Jung, C.G. Jung: His Myth in Our Time, Page 61

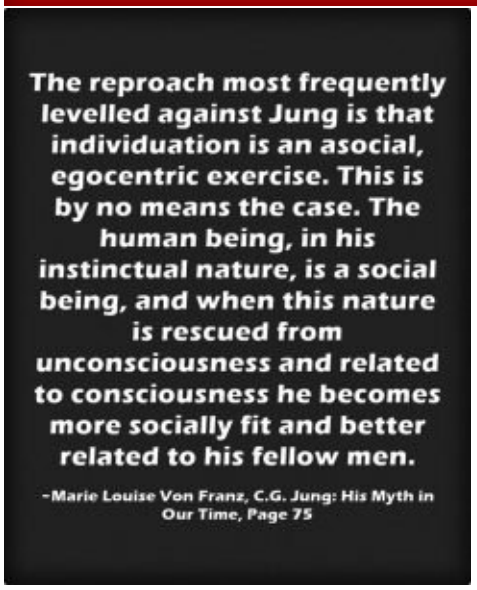

I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis)
- ~ Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63

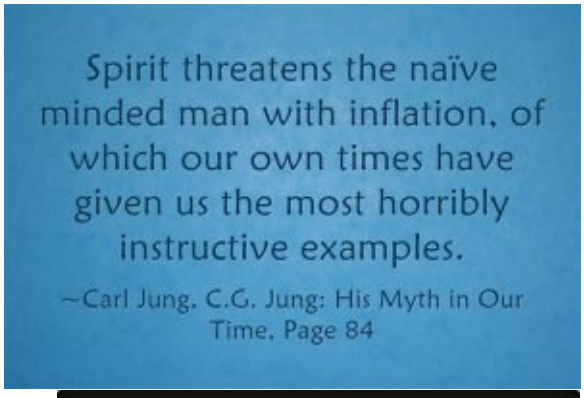

This evil is so abysmal that it can only end in total destruction. Even the innocent people who are left can no longer be spared the suffering that is coming now.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 64

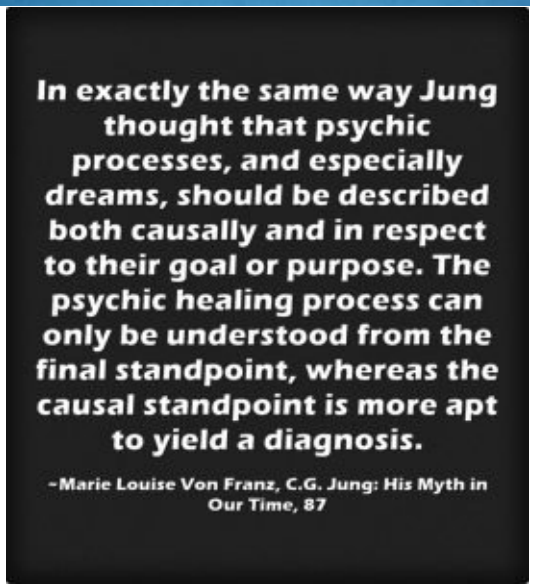
As Mircea Eliade points out, the shaman himself does not heal; he mediates the healing confrontation of the patient with the divine powers.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 66

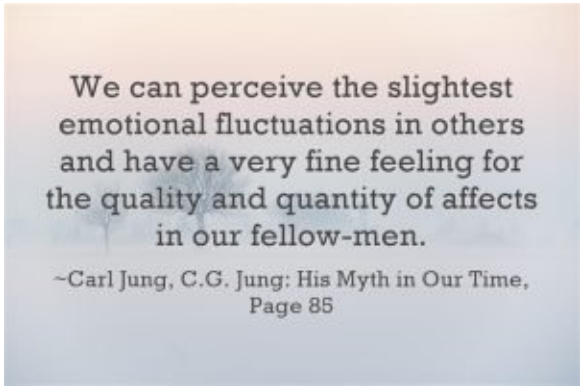

Among the so-called neurotics of our day there are a good many who in other ages would not have been neurotic that is, divided against themselves. If they had lived in a period and in a milieu in which man was still linked by myth with the world of the ancestors, and thus with nature truly experienced and not merely seen from outside, they would have been spared this division' with themselves.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 67-68

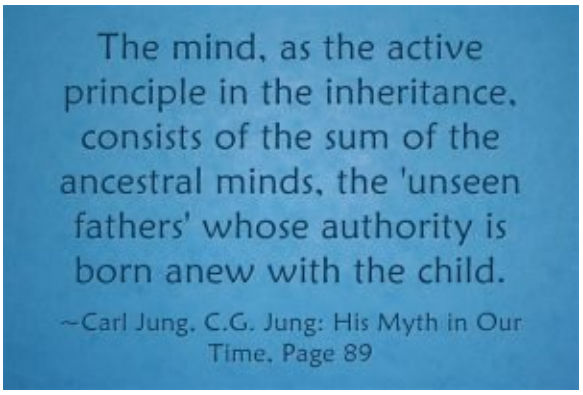

In reality ... individuation is an
expression of that biological
process simple or complicated
the case may beby which every
living thing becomes what it wa
destined to become from the
beginning.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page


The reproach most frequently levelled against Jung is that individuation is an asocial, egocentric exercise. This is by no means the case. The human being, in his instinctual nature, is a social being, and when this nature is rescued from unconsciousness and related to consciousness he becomes more socially fit and better related to his fellow men.
-Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 75

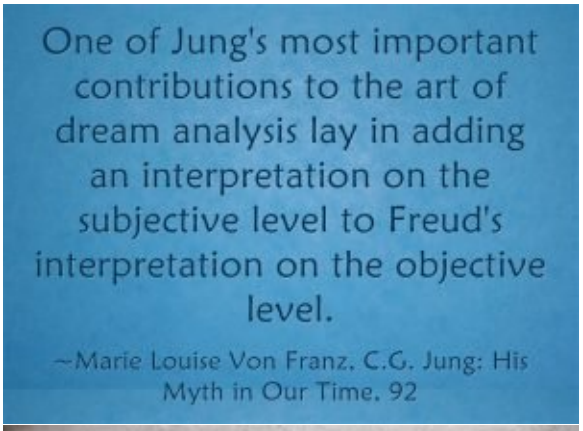

Spirit threatens the naïve minded man with inflation, of which our own times have given us the most horribly instructive examples.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 84

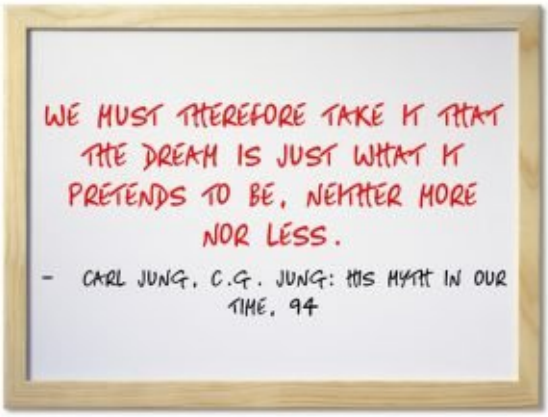

In exactly the same way Jung thought that psychic processes, and especially dreams, should be described both causally and in respect to their goal or purpose. The psychic healing process can only be understood from the final standpoint, whereas the causal standpoint is more apt to yield a diagnosis.
-Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 87

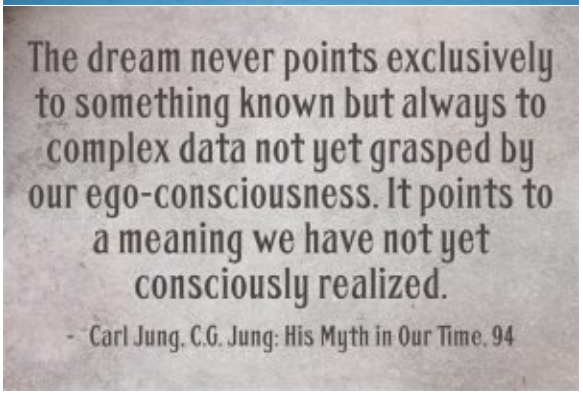

We can perceive the slightest emotional fluctuations in others and have a very fine feeling for the quality and quantity of affects in our fellow-men.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 85

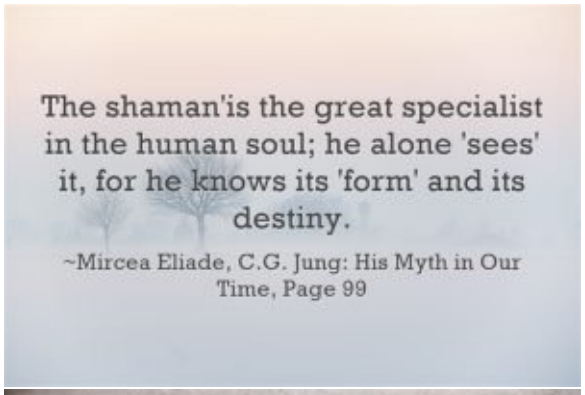

The mind, as the active principle in the inheritance, consists of the sum of the ancestral minds, the 'unseen fathers' whose authority is born anew with the child.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 89

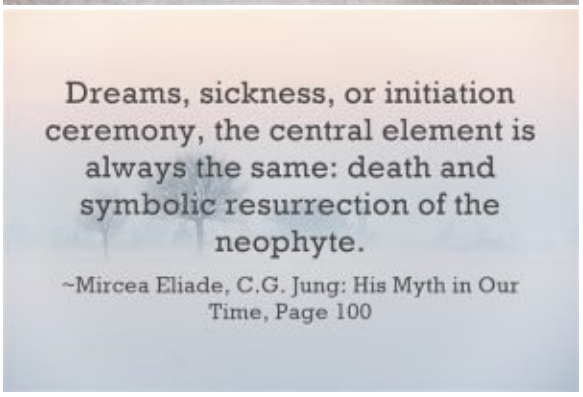
The creative function of the symbol-forming psychic dynamicor the spiritalways appears in the single individual. Only in the individual are new ideas, artistic inspirations and constructive hunches and fantasies created.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 90

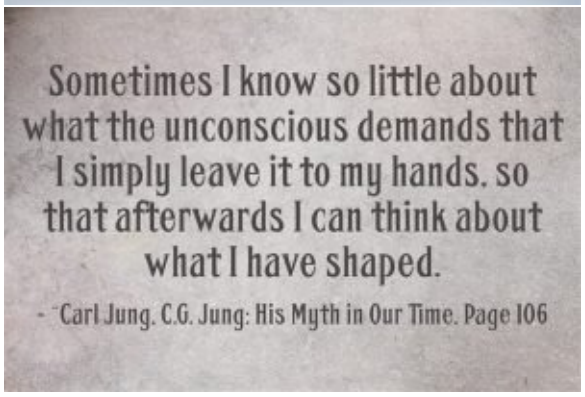

One of Jung's most important contributions to the art of dream analysis lay in adding an interpretation on the subjective level to Freud's interpretation on the objective level.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 92


WE MUST THEREFORE TAKE IT THAT THE DREAM IS JUST WHAT IT PRETENDS TO BE, NEITHER MORE NOR LESS.
- CARL JUNG, C.G. JUNG: HIS MYTH IN OUR TIME, 94


The dream never points exclusively to something known but always to complex data not yet grasped by our ego-consciousness. It points to a meaning we have not yet consciously realized.
- Carl Jung, C.G. Jung: His Myth in Our Time, 94


The shaman'is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny.
~Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 99


Dreams, sickness, or initiation ceremony, the central element is always the same: death and symbolic resurrection of the neophyte.
~Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 100


Sometimes I know so little about what the unconscious demands that I simply leave it to my hands. so that afterwards I can think about what I have shaped.
- Carl Jung, C.G. Jung: His Myth in Our Time, Page 106

Active imagination is the most effective means through which the patient can become independent of the therapist and learn to stand on his own feet. However, he must then undertake the inner work on his own, for no one else can do it for him.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 112

In the reading of this Eastern guide to meditation it became clear to Jung that he had set out quite spontaneously along an inner way that had not only been known in the East for hundreds of years but had over many centuries been developed into a structured inner path.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 113

Most Zen masters expressly decline to take serious account of dreams, which they look upon as fragments of illusion which must be overcome. Jung, on the other hand, regards dreams as "messages from the Self" which support the way of meditation.

-Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 114

Although the wisdom of the East made a profound impression on Jung, nevertheless he constantly warned Westerners against imitating its yoga techniques and other practices. He looked upon such imitation as theft and as a disregard of our own psychic heritage, especially of our shadow.

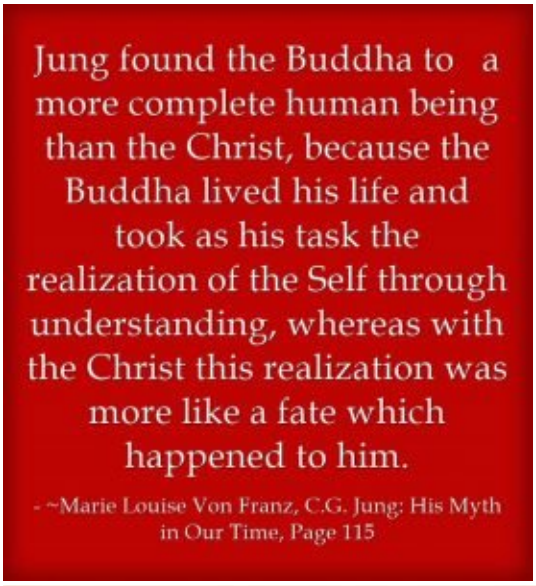
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 114

He [Jung] writes that he does not seek, as the East Indian does, to be freed from nature and the inner opposites. Instead he seeks that wisdom which comes from the fullness of a life lived with devotion "Nature, the psyche, and life appear to me like divinity unfolded.

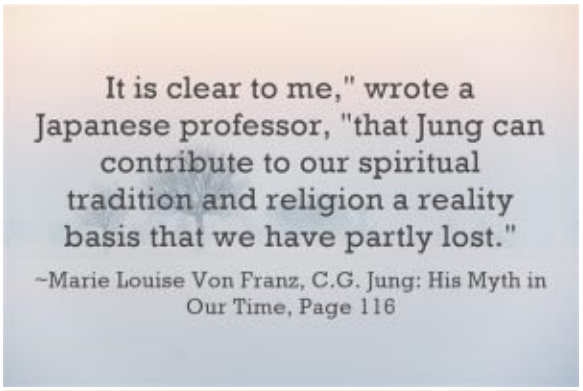
- Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

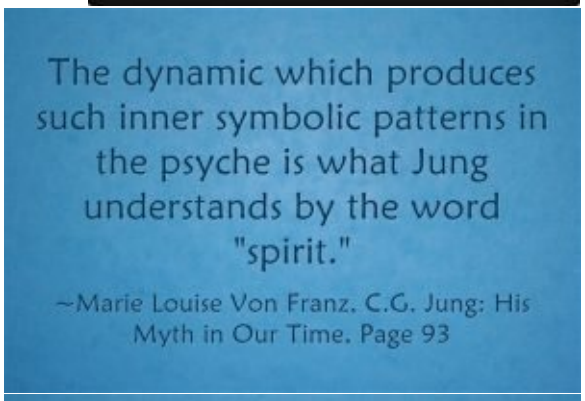
Here Jung confesses his Christian spiritual heritage: conflict (represented by the symbol of the cross) may not be circumvented, nor suffering avoided. He liked to quote Thomas à Kempis to the effect that suffering is the horse which carries us fastest to wholeness.

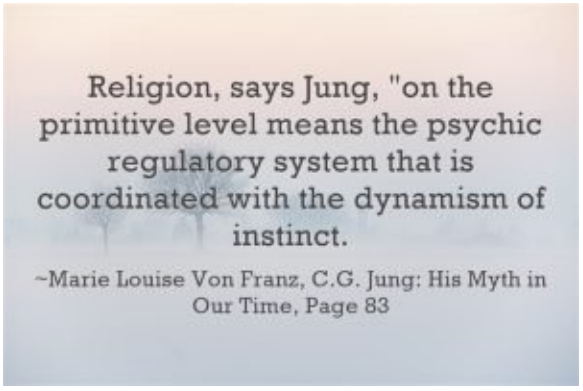
-Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

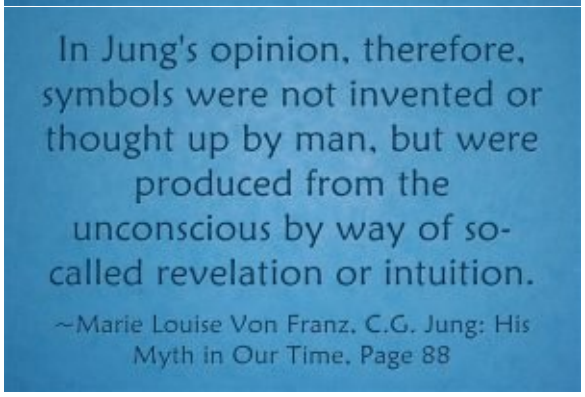

Jung found the Buddha to a more complete human being than the Christ, because the Buddha lived his life and took as his task the realization of the Self through understanding, whereas with the Christ this realization was more like a fate which happened to him.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

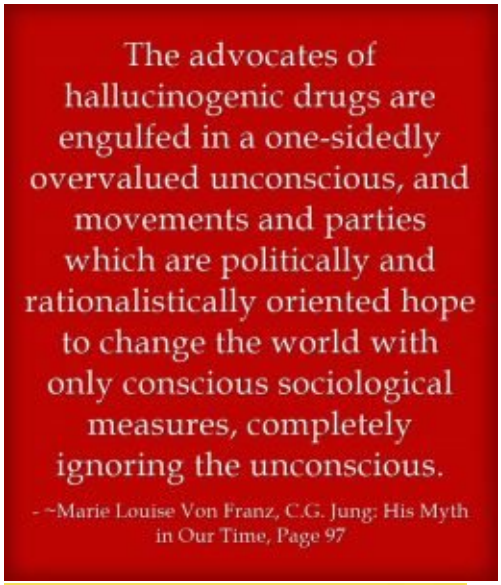
Jung foresaw that the East would exert a growing psychological influence on our culture, while we would intervene drastically in their world with materialism and political destruction. He saw that Buddhism, too, has been weakened by a partial hardening into an outer formula, as Christianity has with the Westerner.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115-116

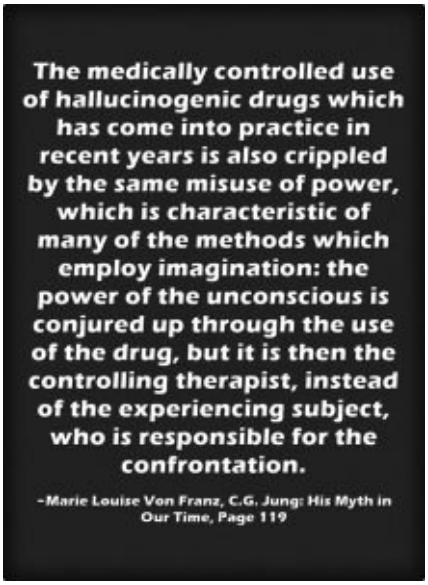

It is clear to me," wrote a Japanese professor, "that Jung can contribute to our spiritual tradition and religion a reality basis that we have partly lost."
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 116


The dynamic which produces such inner symbolic patterns in the psyche is what Jung understands by the word "spirit."
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 93

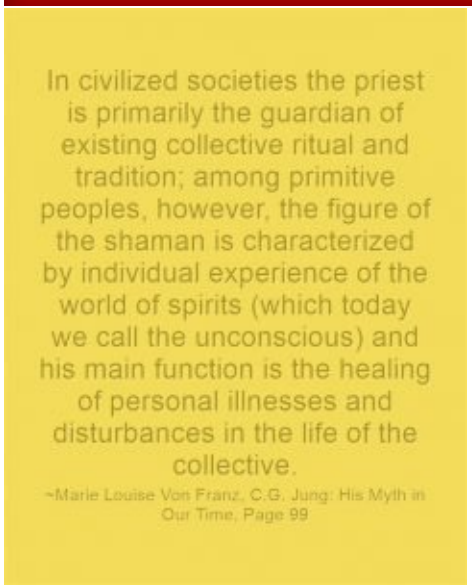

Religion, says Jung, "on the primitive level means the psychic regulatory system that is coordinated with the dynamism of instinct.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 83

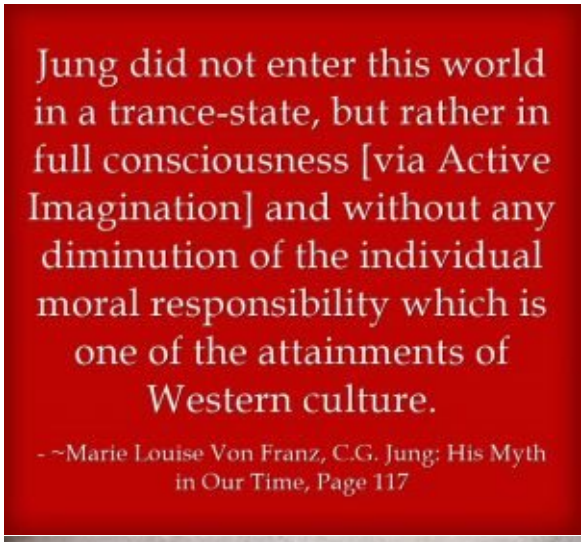

In Jung's opinion, therefore, symbols were not invented or thought up by man, but were produced from the unconscious by way of so-called revelation or intuition.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

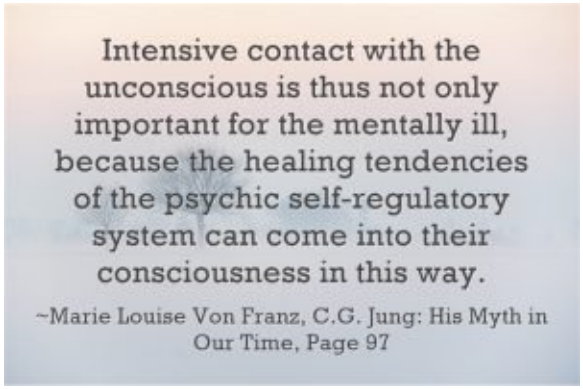

The advocates of hallucinogenic drugs are engulfed in a one-sidedly overvalued unconscious, and movements and parties which are politically and rationalistically oriented hope to change the world with only conscious sociological measures, completely ignoring the unconscious.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

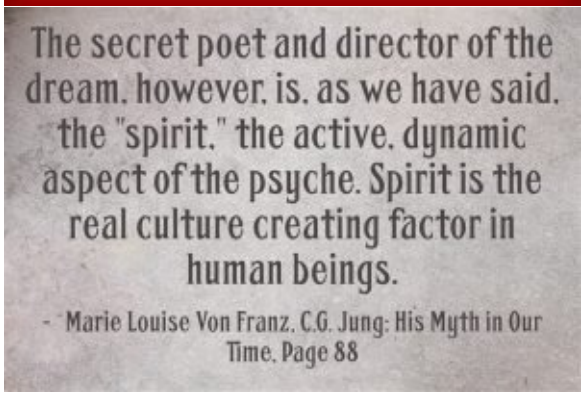

The medically controlled use of hallucinogenic drugs which has come into practice in recent years is also crippled by the same misuse of power, which is characteristic of many of the methods which employ imagination: the power of the unconscious is conjured up through the use of the drug, but it is then the controlling therapist, instead of the experiencing subject, who is responsible for the confrontation.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 119

Drug users are often plagued by fearful anxiety dreams and visions which are meant to prevent them from going further into the unconscious (a bad trip!), and the dreams of politically and sociologically oriented world reformers generally criticize their intellectualism, their inflation and their lack of feeling.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 98


In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 99


Jung did not enter this world in a trance-state, but rather in full consciousness [via Active Imagination] and without any diminution of the individual moral responsibility which is one of the attainments of Western culture.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 117


Intensive contact with the unconscious is thus not only important for the mentally ill, because the healing tendencies of the psychic self-regulatory system can come into their consciousness in this way.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97


The secret poet and director of the dream, however, is, as we have said, the "spirit," the active, dynamic aspect of the psyche. Spirit is the real culture creating factor in human beings.
- Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

From ancient Iran there are accounts of such celestial journeys in which the ecstatic experiences what, under normal conditions, would be in store for the soul after death. In the Book of Artay Viraf there is a description of the suffering of Viraf for seven days from tetanus.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 104

In the Roman Sominum Scipionis, described by Macrobius, Scipio is instructed in the secrets of the beyond by tile spirit. of his dead ancestor; and the so-called Oracula Chaldaica depict at great length an initiate's visionary journey to the beyond.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 105

The future will show whether a psychic process of development will arise from the psychological "binding-back" (religion), whether the scientific path of subjective knowledge can lead without a break into the heartening universe of objective faith. In the fact ... that it is no longer exclusively 'psychology' in the scientific sense intended by Freud but is already in a position to claim to be a theory of the soul in this fact lies the real meaning of complex psychology.

~Jean Gebser, C.G. Jung: His Myth in Our Time, Page 129

Those who do not realize the special feeling-tone of the archetype, end with nothing more than a jumble of mythological concepts, which can be strung together to show that everything means anything or nothing at all.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 130

Although in the last analysis the myth, like the dream, is "its own meaning," one cannot ignore the historical fact that myths do not have the same meaning for people living in the present that they had for past cultures. If they are to have meaning for us today, then they must be reinterpreted psychologically.

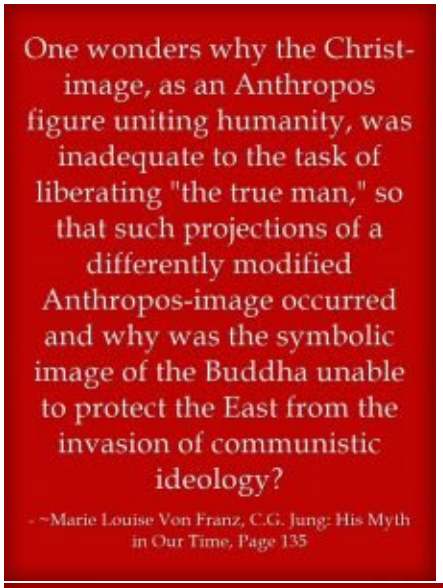
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 130

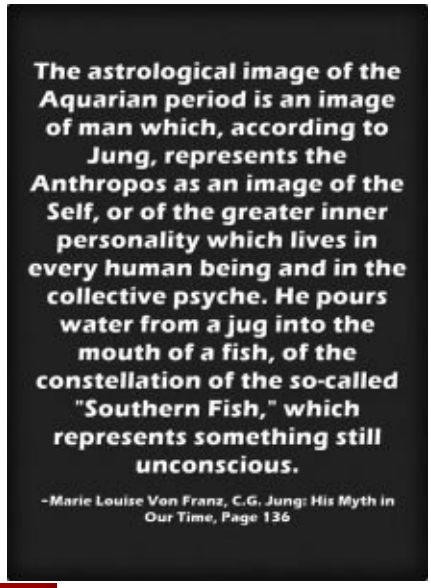
Psychology is the only science that has to take the factor of value (i.e., feeling) into account, because it is the link between events and life. Psychology is often accused of not being scientific on this account; but its critics fail to understand the scientific and practical necessity of giving due consideration to feeling.

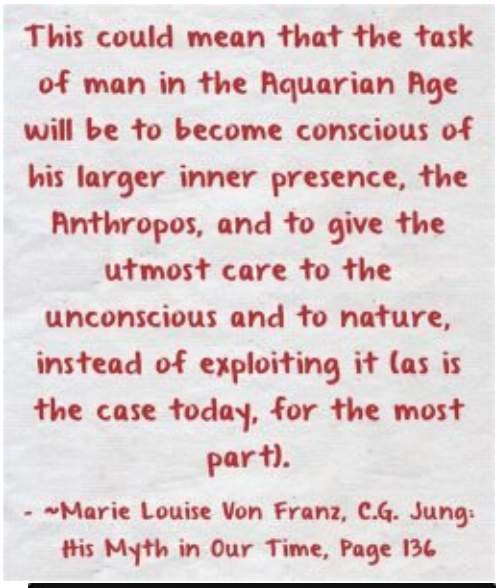
- ~Carl Jung C.G. Jung: His Myth in Our Time, Page 131-132

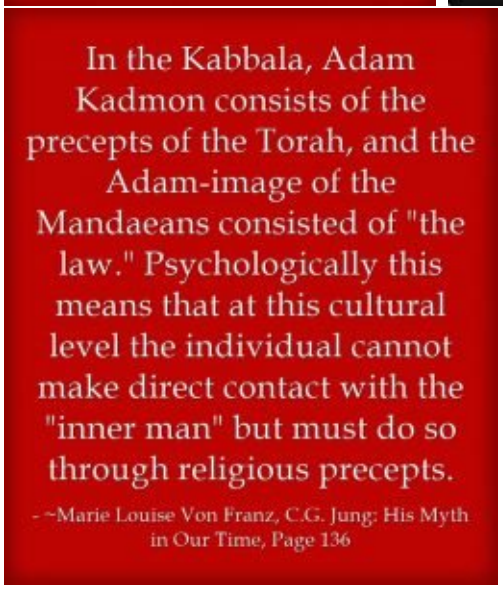
Our "modern" interpretations will probably be regarded as amplifying mythologems and a new interpretation will once again attain validity. This does no damage to the "eternal" myth. We are the ones who suffer when we can no longer connect it to our own psychic life.

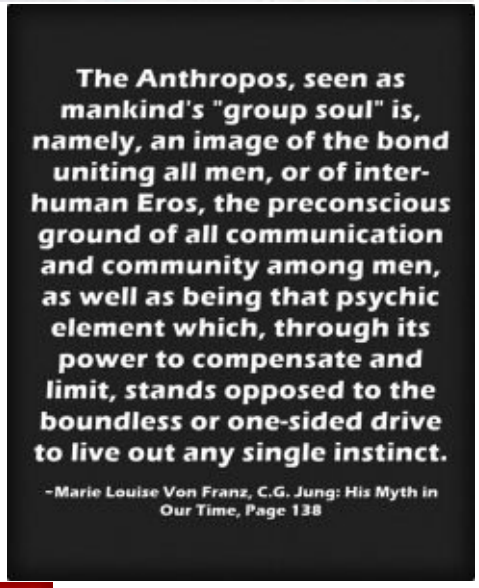
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 133

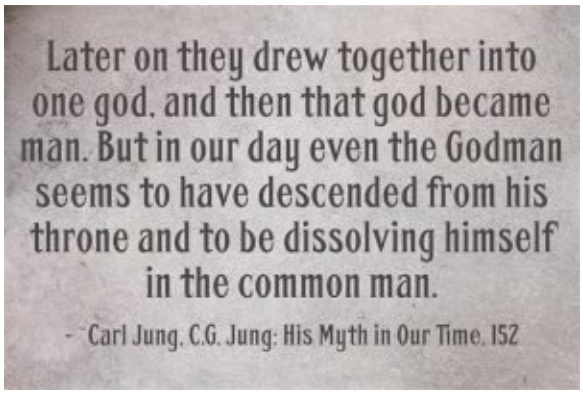

One wonders why the Christ-image, as an Anthropos figure uniting humanity, was inadequate to the task of liberating "the true man," so that such projections of a differently modified Anthropos-image occurred and why was the symbolic image of the Buddha unable to protect the East from the invasion of communistic ideology?
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 135

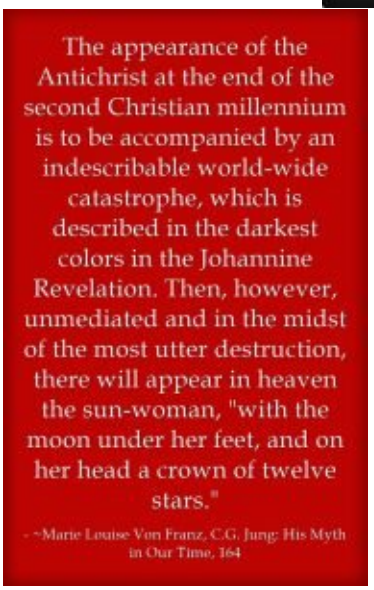

The astrological image of the Aquarian period is an image of man which, according to Jung, represents the Anthropos as an image of the Self, or of the greater inner personality which lives in every human being and in the collective psyche. He pours water from a jug into the mouth of a fish, of the constellation of the so-called "Southern Fish," which represents something still unconscious.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

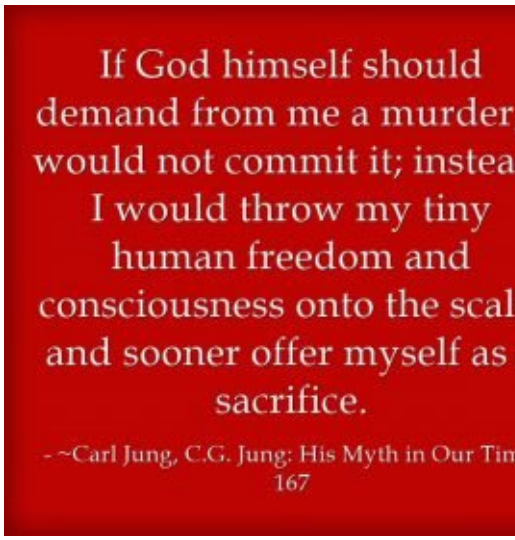

This could mean that the task of man in the Aquarian Age will be to become conscious of his larger inner presence, the Anthropos, and to give the utmost care to the unconscious and to nature, instead of exploiting it (as is the case today, for the most part).
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

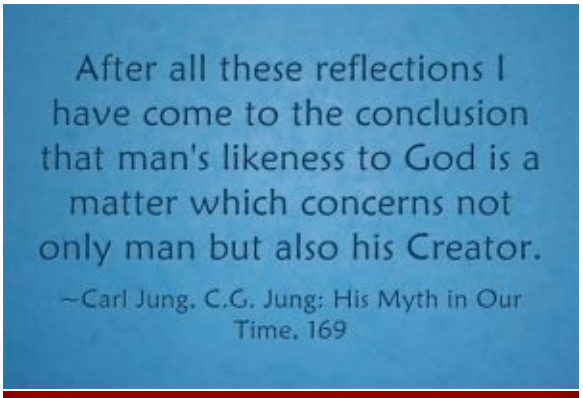

In the Kabbala, Adam Kadmon consists of the precepts of the Torah, and the Adam-image of the Mandaeans consisted of "the law." Psychologically this means that at this cultural level the individual cannot make direct contact with the "inner man" but must do so through religious precepts.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

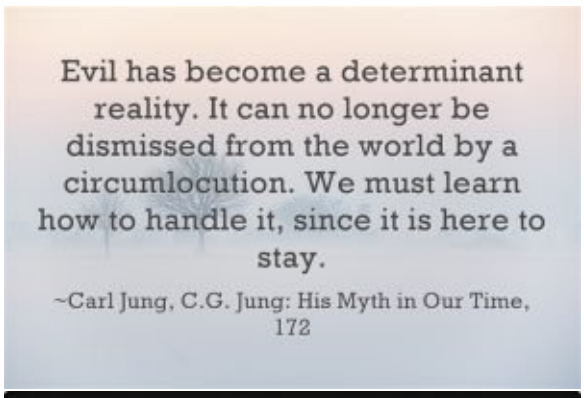

The Anthropos, seen as mankind's "group soul" is, namely, an image of the bond uniting all men, or of inter-human Eros, the preconscious ground of all communication and community among men, as well as being that psychic element which, through its power to compensate and limit, stands opposed to the boundless or one-sided drive to live out any single instinct.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 138

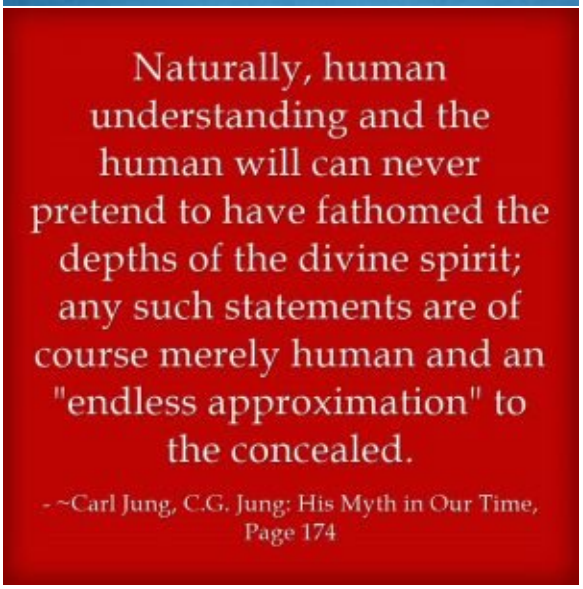

Later on they drew together into one god, and then that god became man. But in our day even the Godman seems to have descended from his throne and to be dissolving himself in the common man.
- Carl Jung, C.G. Jung: His Myth in Our Time, 152

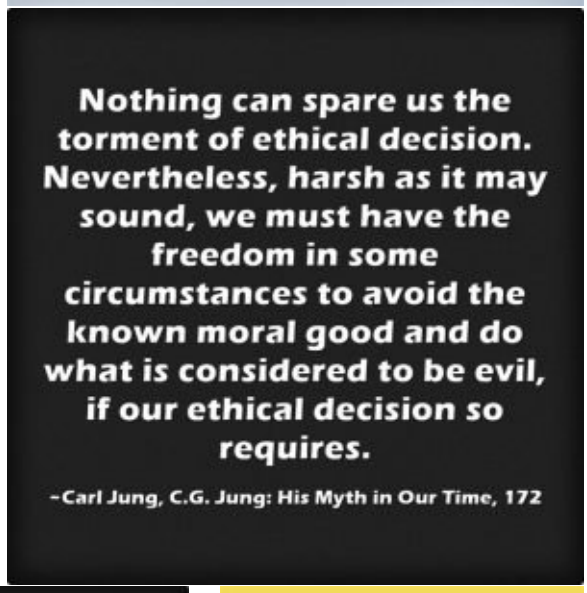

The appearance of the Antichrist at the end of the second Christian millennium is to be accompanied by an indescribable world-wide catastrophe, which is described in the darkest colors in the Johannine Revelation. Then, however, unmediated and in the midst of the most utter destruction, there will appear in heaven the sun-woman, "with the moon under her feet, and on her head a crown of twelve stars."
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 164

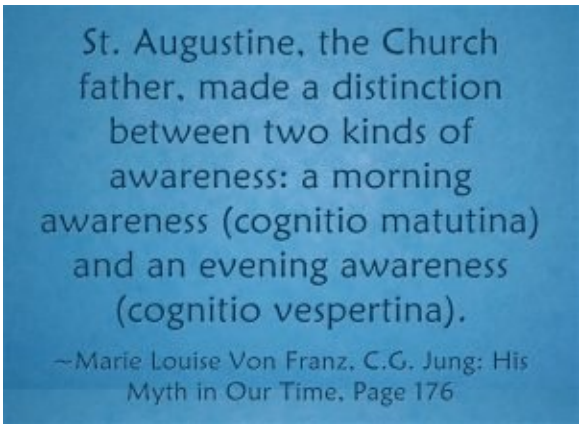

If God himself should demand from me a murder would not commit it; instea I would throw my tiny human freedom and consciousness onto the scal and sooner offer myself as sacrifice.
- ~Carl Jung, C.G. Jung: His Myth in Our Tim 167

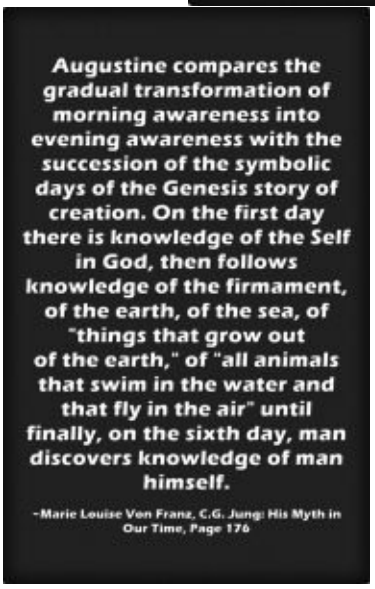

After all these reflections I have come to the conclusion that man's likeness to God is a matter which concerns not only man but also his Creator.
~Carl Jung, C.G. Jung: His Myth in Our Time, 169

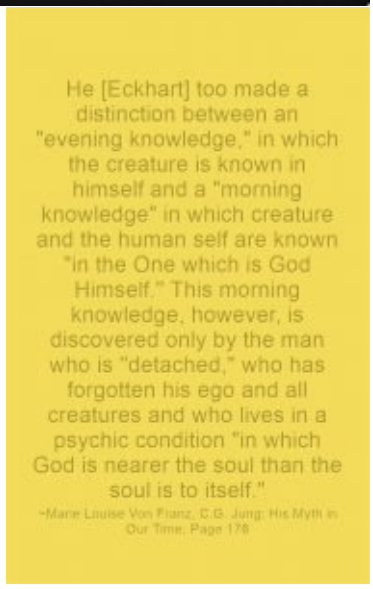

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay.
~Carl Jung, C.G. Jung: His Myth in Our Time, 172

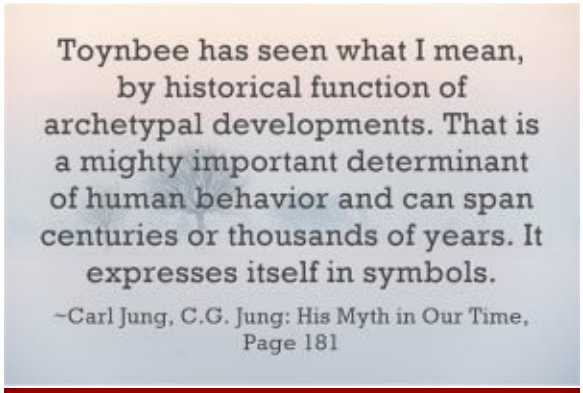

Naturally, human understanding and the human will can never pretend to have fathomed the depths of the divine spirit; any such statements are of course merely human and an "endless approximation" to the concealed.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 174

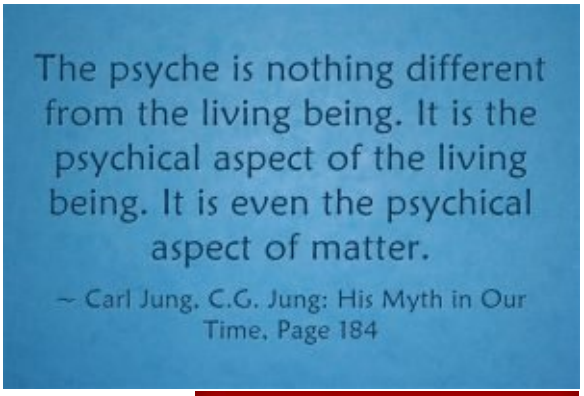

Nothing can spare us the torment of ethical decision. Nevertheless, harsh as it may sound, we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires.
~Carl Jung, C.G. Jung: His Myth in Our Time, 172

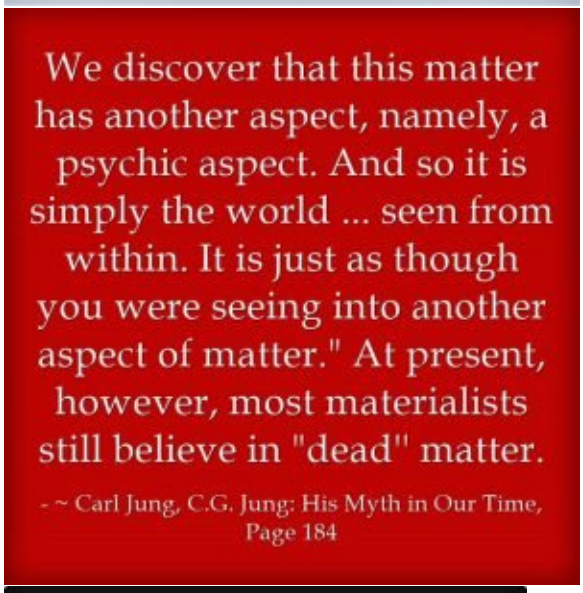

St. Augustine, the Church father, made a distinction between two kinds of awareness: a morning awareness (cognitio matutina) and an evening awareness (cognitio vespertina).
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

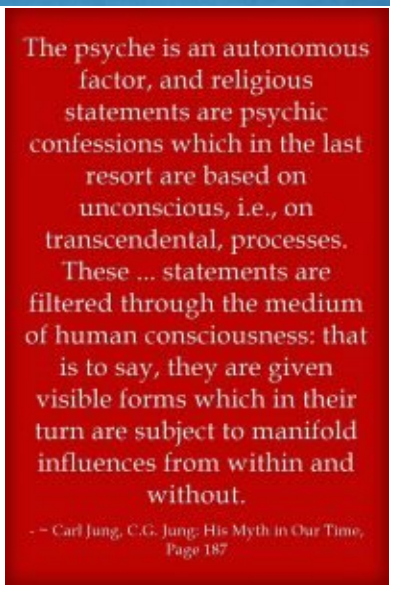

Augustine compares the gradual transformation of morning awareness into evening awareness with the succession of the symbolic days of the Genesis story of creation. On the first day there is knowledge of the Self in God, then follows knowledge of the firmament, of the earth, of the sea, of "things that grow out of the earth," of "all animals that swim in the water and that fly in the air" until finally, on the sixth day, man discovers knowledge of man himself.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

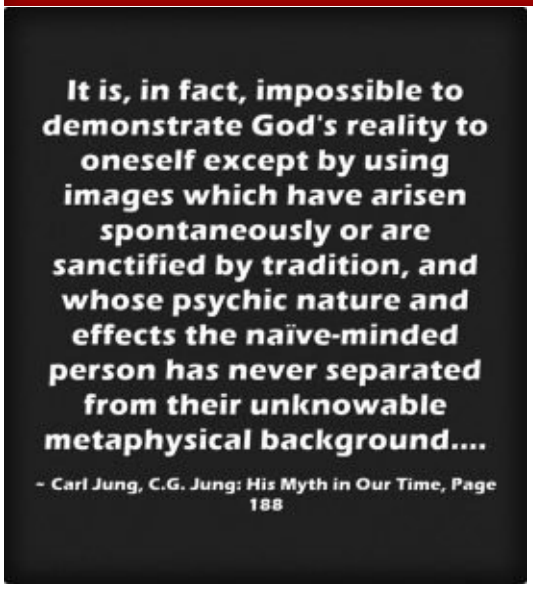

He [Eckhart] too made a distinction between an "evening knowledge," in which the creature is known in himself and a "morning knowledge" in which creature and the human self are known "in the One which is God Himself." This morning knowledge, however, is discovered only by the man who is "detached," who has forgotten his ego and all creatures and who lives in a psychic condition "in which God is nearer the soul than the soul is to itself."
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

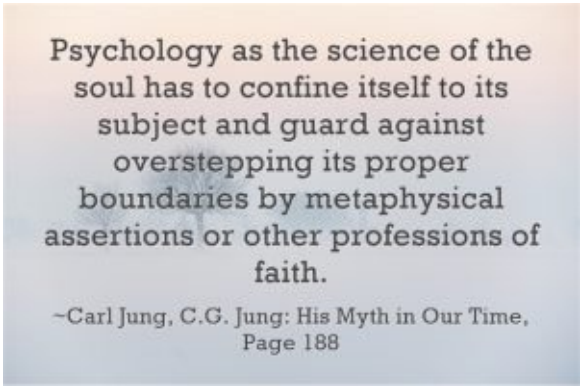

Toynbee has seen what I mean, by historical function of archetypal developments. That is a mighty important determinant of human behavior and can span centuries or thousands of years. It expresses itself in symbols.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 181

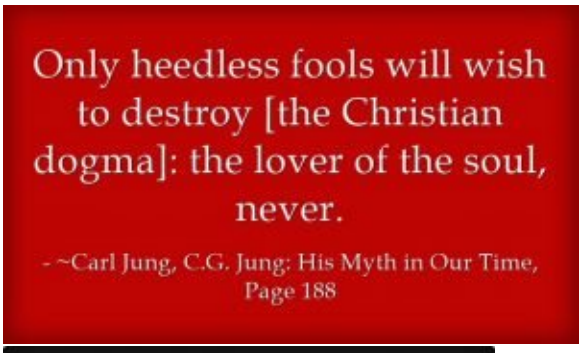

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter.
~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

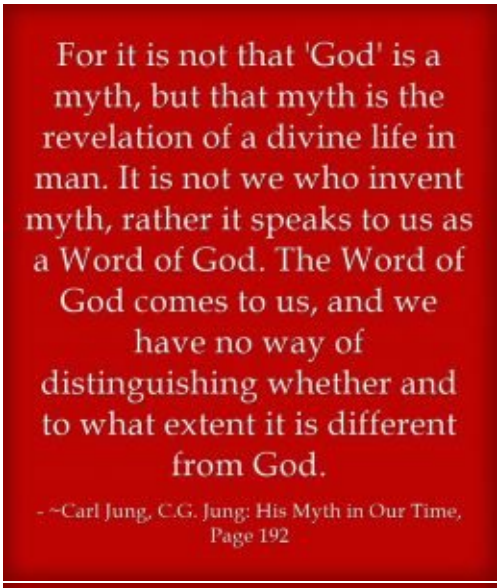

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world ... seen from within. It is just as though you were seeing into another aspect of matter." At present, however, most materialists still believe in "dead" matter.
- ~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

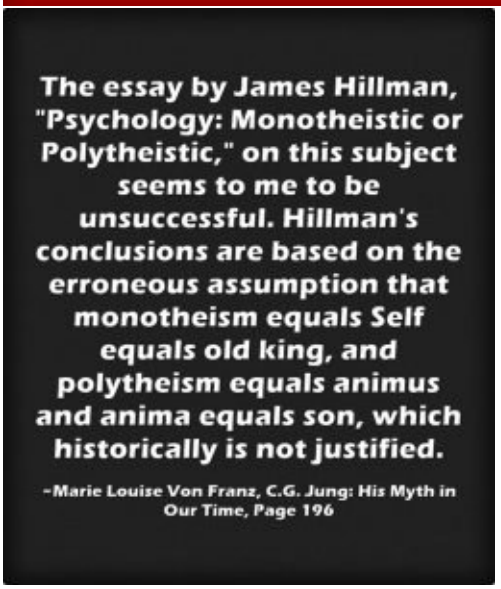

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes. These ... statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without.
- ~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 187

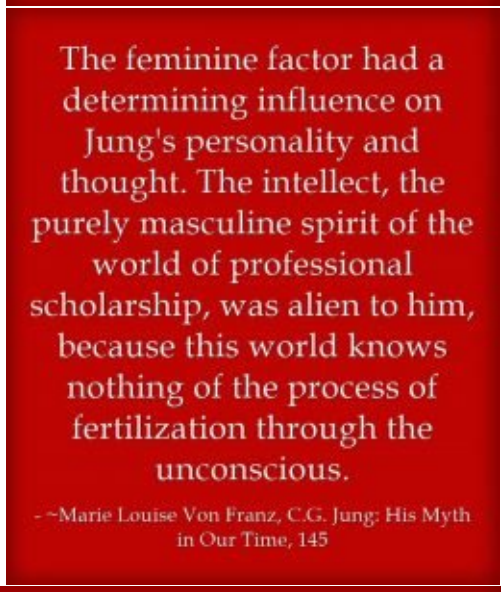

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naïve-minded person has never separated from their unknowable metaphysical background....
~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

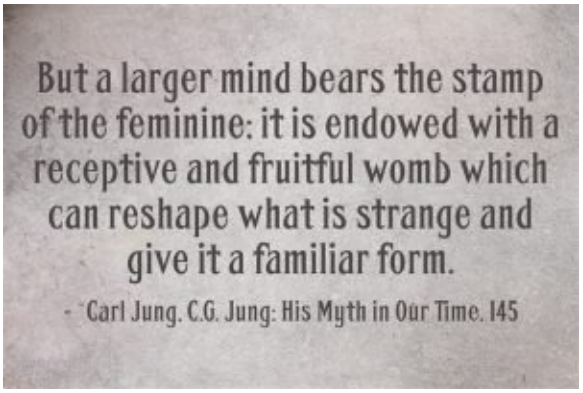

Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

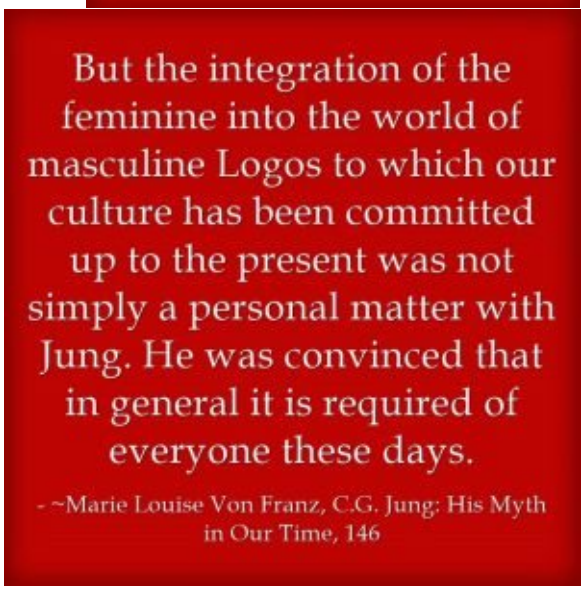

Only heedless fools will wish to destroy [the Christian dogma]: the lover of the soul, never.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 188


For it is not that 'God' is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God. The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 192


The essay by James Hillman, "Psychology: Monotheistic or Polytheistic," on this subject seems to me to be unsuccessful. Hillman's conclusions are based on the erroneous assumption that monotheism equals Self equals old king, and polytheism equals animus and anima equals son, which historically is not justified.
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 196


The feminine factor had a determining influence on Jung's personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilization through the unconscious.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 145


But a larger mind bears the stamp of the feminine: it is endowed with a receptive and fruitful womb which can reshape what is strange and give it a familiar form.
- Carl Jung, C.G. Jung: His Myth in Our Time, 145


But the integration of the feminine into the world of masculine Logos to which our culture has been committed up to the present was not simply a personal matter with Jung. He was convinced that in general it is required of everyone these days.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 146

The mandala differs from a personal god-image not only in its feminine aspect but also in its unequivocally mathematical-geometrical character.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 150

If the process of robbing cosmic nature of its soul by the withdrawal of the gods or of God into the human being continues as at present, "then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated."

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 153

One might also say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, 154

He [Christ] must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.... In those times the omnipresent, crushing power of Rome ... had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy."

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 182

It is one of Jung's greatest achievements, the significance of which has not yet been adequately recognized, that he rediscovered the projected religious myth of alchemy and showed unmistakably where it originated and where it is still at work today: not in matter but in the objective unconscious psyche of Western man.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 201

In their day the alchemists were the "empiricists in experience of God," in contrast to the denominational representatives of the different creeds, whose aim was not experience but the consolidation and exegesis of a historically revealed truth.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203

Greek alchemy, like the mathematics and the natural sciences of antiquity, was continued by the Arabs. In the Islamic world the alchemists were much closer in spirit to the Shi'ites, who were also "empiricists in experience of God,"

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203-204

Thus he [Mercurius] is always a paradox containing within himself the most incompatible possible opposites. The alchemists at least suspected the psychic origin of this symbol and therefore defined Mercurius as "spirit" and "Soul."

- Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 208

There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God's light."

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218

The "terrible God" whom Nicholas of Flüe also encountered, whom Martin Luther and Jakob Böhme and many others knew, became for Jung a permanent reality as a result of this experience. All his childish and naïve ideas about a "loving God" as a Summum Bonum were outgrown once and for all.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 160

In Western alchemy, too, several masters suspected that it was a question of a meditative development of one's own inner personality which, it was hoped, would then complete itself in the outer world.

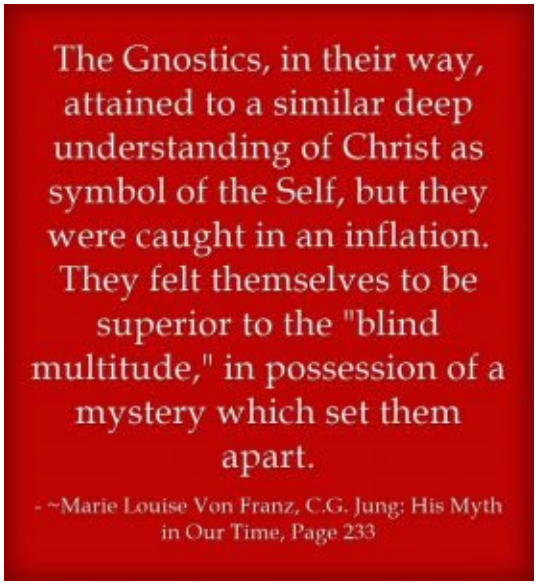
- Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 220

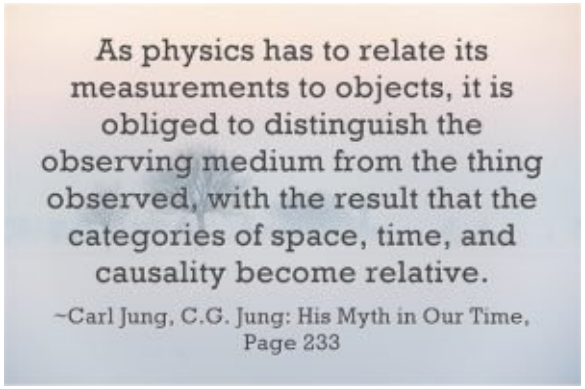
Petrus Bonus then further describes the stone as the resurrecting body which is spiritual as well as corporeal and of such subtlety that it can penetrate and pervade anything.

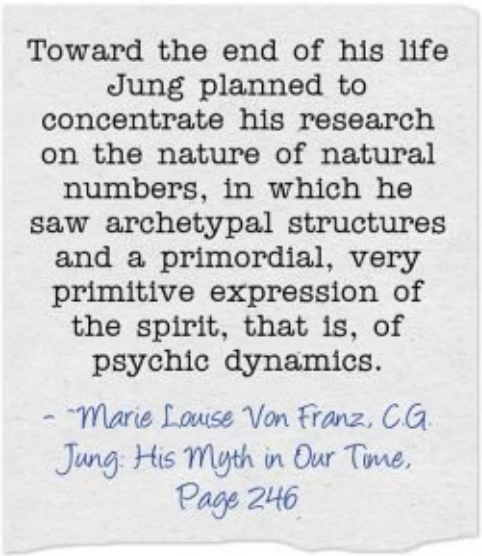
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 221

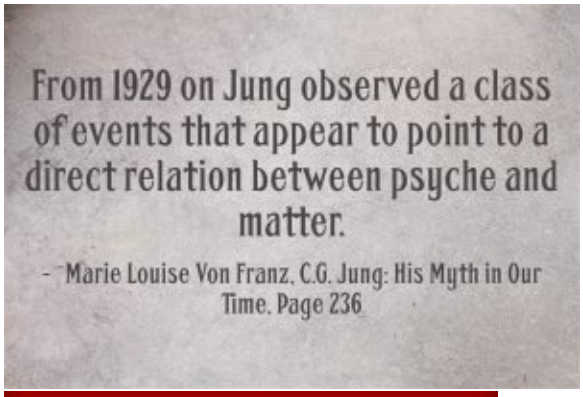
...for without the conscious acknowledgment and acceptance of our kinship with those around us there can be no synthesis of personality.... The inner consolidation of the individual is not just the hardness of collective man on a higher plane, in the form of spiritual aloofness and inaccessibility; it emphatically includes our fellow man.

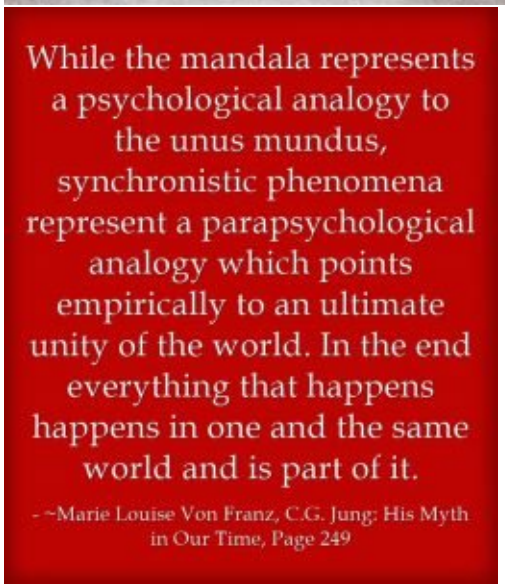
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 226

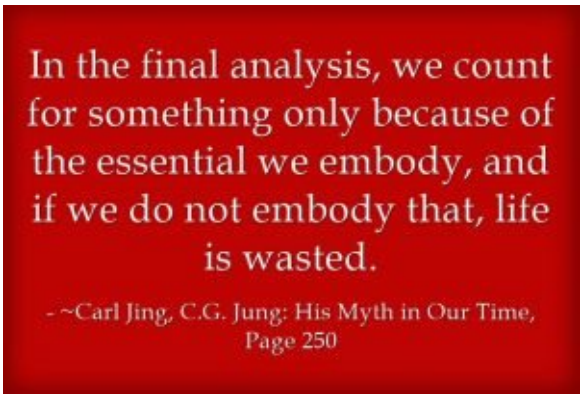

The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves to be superior to the "blind multitude," in possession of a mystery which set them apart.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233


As physics has to relate its measurements to objects, it is obliged to distinguish the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative.
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 233


Toward the end of his life Jung planned to concentrate his research on the nature of natural numbers, in which he saw archetypal structures and a primordial, very primitive expression of the spirit, that is, of psychic dynamics.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 246


From 1929 on Jung observed a class of events that appear to point to a direct relation between psyche and matter.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 236


While the mandala represents a psychological analogy to the unus mundus, synchronistic phenomena represent a parapsychological analogy which points empirically to an ultimate unity of the world. In the end everything that happens happens in one and the same world and is part of it.
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 249


In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted.
- ~Carl Jing, C.G. Jung: His Myth in Our Time, Page 250

1. https://www.amazon.com/C-G-Studies-Jungian-Psychology-Analysts/dp/0919123783/ref=sr_1_1?keywords=his+myth+

in+our+time&qid=1574974848&sr=8-1

Carl Jung: the anima is an allurement to an intensification of life. (2020-11-14 03:07)

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[2]Letters of C. G. Jung: Volume 2, 1951-1961

Dear Herr N., 13 March 1958

Thank you for your kind letter of 7.2. 58. You have rightly recognized that the encounter with the anima logically leads to a great expansion of our sphere of experience.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect.

Here you are confronted with the whole problem of the present and, in particular, with the question you raise concerning the nature of religious experience.

The greater part of modern humanity is satisfied with the Church and with belief in the ecclesiastical sense.

Another part demands the convincing primordial experience.

Theology, precisely because it is ecclesiastical, naturally knows very little of this and has developed an understandable resistance
to it.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "con-vinces" because it is "overpowering."

But this is something you can’t easily talk about.

One can only say that somehow one has to reach the rim of the world or get to the end of one’s tether in order to partake of the terror or grace of such an experience at all.

Its nature is such that it is readily understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence.

A logion says: "He that is near me is near the fire. He that is far from me is far from the kingdom."

I think I understand ecclesiastical Christianity but the theologians do not understand me.

Their raison d’ etre consists in the very fact of belonging to a Church, and mine in coming to terms with that indefinable Being we call "God."

Probably no compromise is possible except that of "coexistence," each allowing the other his say.

At any rate, again and again the allegory is repeated of the strait and steep path trodden by the few and the broad path trodden by the many, though with no guarantee that the few will necessarily get to heaven and the many go down to hell.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence.

The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 423-424

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/639fe-1anima.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_fkmr2_1?keywords=carl+jung+letters+volume+ii&qid=1574845032&sr=8-1-fkmr2

One cannot individuate without being with other human beings. (2020-11-14 03:51)

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[1]

One cannot individuate
without being
with other human beings.

One cannot individuate
on top of Mt. Everest,
or in a cave where one
doesn't see anyone
for seventy-years;

one can only individuate
with or against something
or somebody.

Being an individual
is always a link
in a chain.

Carl Jung

www.jungcurrents.com

[2]Nietzsche’s Zarathustra: Notes of the Seminar Given in 1934 - 1939

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One cannot individuate on top of Mt. Everest, or in a cave where one doesn’t see anyone for seventy-years; one can only individuate with or against something or somebody.

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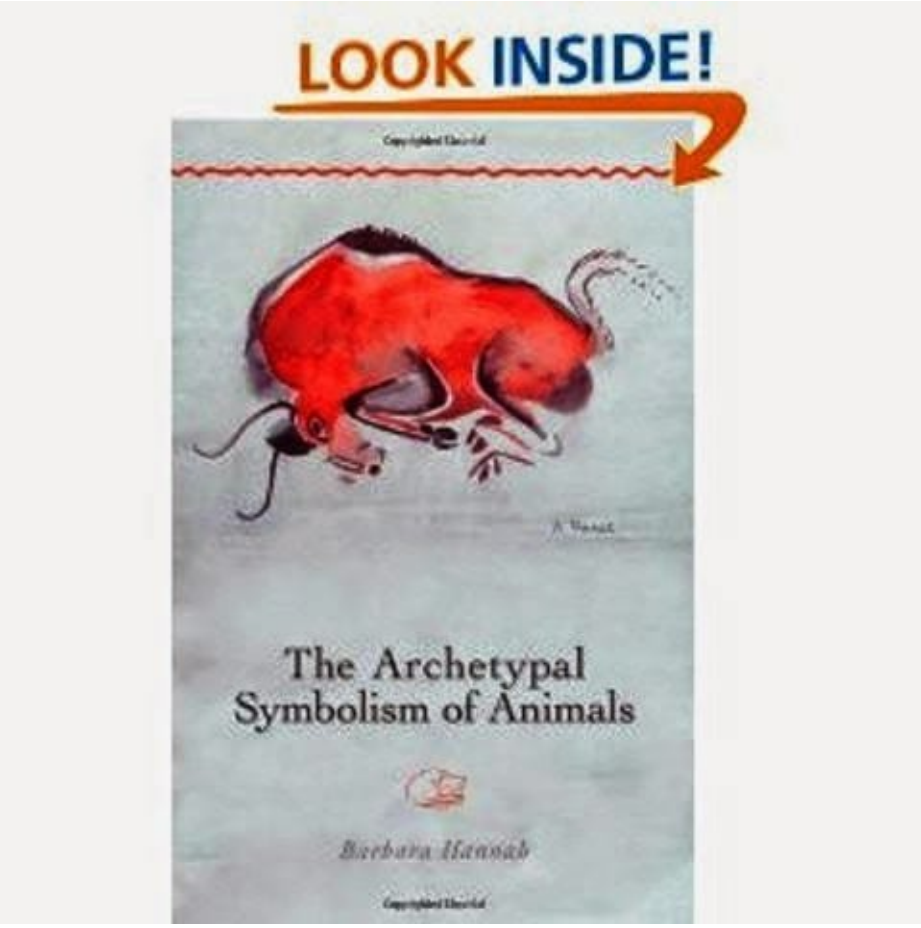
Carl Jung, Nietzche’s “Zarathustra”: notes of the seminar given in 1934-1939 by C. G. Jung, Page 102

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/3b2cc-individuate.jpg
2. https://www.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_fkmr1_1?keywords=carl+jung+zarathustra&qid=1574845582&sr=8-1-fkmr1

Carl Jung: “…the lowest layers of our psyche still have an animal character.”
(2020-11-14 03:54)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Robert Eisler

Dear Dr. Eisler, 25 June 1946

What I said in Two Essays about archetypes in the animal psyche was only an aside.

I hazard the conjecture, which is based .on certain experiences, that the lowest layers of our psyche still have an animal character.

Hence it is highly probable that animals have similar or even the same archetypes.

That they do have archetypes is certain in so far as the animal-plant symbioses clearly demonstrate that there must be an inherited image in the animal which drives it to specific instinctive actions.

I have dealt with this point only in one essay: "Instinct and the Unconscious" (in Contri-

butions to Analytical Psychology, Kegan Paul, London, 1928).

An offprint of my lecture "Archetypes of the Collective Unconscious" follows by the same post.

I have also asked my publisher to send you a copy of my Psychology and Alchemy, which of all my writings is probably the most concerned with archetypes.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 427-428.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/21c93-animal.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_fkmr1_1?keywords=carl+jung+letters+volume+ii&qid=1574845852&sr=8-1-fkmr1

Jay Dunn Prospects for C.G. Jung's Psychology in the United States (2020-11-14 04:09)

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[1]Contact with Jung: Essays on the influence of his work and personality

At first glance, the temper of the United States seems to stand in direct opposition to the basic tenets of analytical psychology.

American materialism, extraversion, and rationalism are antithetical to a psychology that attempts to probe the inner world of man.

One would expect a society that places value on the principle of scientific causality to resist a psychological viewpoint that introduces the concept of synchronicity .

Americans gave ready acceptance to behavioristic psychology.

They found this formulation attractive because it provided a basis for the belief that a new start in a new land would result in a better individual.

The philosophical pragmatism of William James added its impetus to their scientific positivism.

They continued to judge by one criterion, ’Will it work?’

On this basis the standards were utilitarian, and the human equation was subordinated to the relentless advance of technology-mass production was, for instance, an American contribution to the world. Its value was proved by the high standard of living it produced.

However, not all of the results were beneficial:

the inventor was influenced by his invention, and the American applied the uniformity and pace of the assembly-line to himself.

Working hard at producing objects, he came to regard himself as another ’thing’.

This gave rise to the conformity in the United States that was so evident to visitors from abroad and found public expression in The Organization Man (Whyte, 1956).

The genius of this country lies in the capacity to make things work, to make more of them, and to make them better, and so we may expect this spirit to influence the growth of analytical psychology in America.

It will become more businesslike, and there will be an increase in emphasis on clinical and therapeutic problems.

It follows that the practical applications of Jung’s psychology will undoubtedly receive great attention.

It is noteworthy that Americans have been drawn to analytical psychology in the same number and to the same degree as their European counterparts; indeed, during the ’twenties and ’thirties, Jung’s seminars in Zurich were well attended by people from the United States.

These early adventurers were weather-vanes of their national character.

They anticipated the growing sophistication now taking place in their country regarding the world and themselves.

The appearance of the Collected Works has, indeed, brought Jung's name before the general public at a fortunate time, and now they can explore and judge the value of his contribution for themselves.

Americans are suspicious of speculative thinking.

Despite the fact that the major advances of modern knowledge derive from theoretical speculations, the United States has not produced men of the calibre of Einstein, Wohler, Steinmetz, etc.

The American remains wary, and it is unlikely that Jung's theoretical formulations will get much attention or be developed to any great extent.

The forefathers of present-day Americans left a Europe that was conceived to be in the process of freeing itself from a dark age.

They were reacting, in part, against the static mentality of the Old World.

The new nation saw frontiers to conquer, action replaced reflection, and a drive towards accomplishment formed which still influences the national outlook.

This is another reason why the American approaches analytical psychology with caution: its techniques of amplification and active imagination, in particular, appear to lead him back to a former mentality that he had actively rejected.

Practical as he is, the American is not immune to the influence of images; indeed, he lives under a powerful mythologem: the archetype of the Utopian ideal. From the beginning, European immigrants looked to the New World for redemption.

They placed their hopes for a better life in the newly discovered lands.

Every schoolboy in America is taught that his country accepts the weary and downtrodden, and he grows up with the idea that others are less fortunate than himself, and he must help them.

Living with this great promise accounts for the optimism and naivete so characteristic of the American.

It causes him to look ahead, not backward, and in this Jung's prospective-ongoing ideas will prove attractive.

He believes that continual growth and expansion are virtues in themselves, and he expects future generations to achieve what his own leaves undone.

Pessimism is not only unhealthy, it is un-American.

The Utopian ideal accounts for the youthfulness and vitality of this country, and it was not accidental that Ponce de Leon, the Spanish explorer, sought the Fountain of Youth in Florida.

The recent admission of Alaska and Hawaii into statehood closes the last frontiers. Immigration is strictly limited, and Ellis Island is up for sale.

Disentanglement and isolation from the affairs of the world are no longer possible.

The American's one-sided image of himself is ending, and, little by little, he is forced to accept himself as a paradox-the 'ugly American' is coming into view.

Americans are realizing that their motives are not always ideaJistic-they, too, a must be confronted.

This can result in increase in consciousness which may add depth and weight to the national character.

It is here that we may expect analytical psychology to make its most important contribution.

Countless Americans travel to Europe in search of their past.

Lacking deep roots in their own country, they travel abroad in the attempt to re-establish a connection with their origins, and they may well be equally receptive to Jung's discovery of the historical psyche.

The collective unconscious can enable the American to regain the values of the past without renouncing his interest in the present and future.

I want to suggest that individuation, in so far as it can be experienced by the American, is reflected in a folklore theme that grows out of his own soil.

It reaches expression in the tale of the Western gun-battle.

This gun-fight drama is played time and again in endless variation on television and in the cinema.

Young boys buckle on their gun-belts and re-enact this fight in the streets, and they continue to play at being cowboys despite the lure of the space age.

The gun-fight appears in an endless variety of settings, but the essentials remain the same.

The location is the OId West; two men meet in a face-to-face confrontation, and the encounter is to the death; the atmosphere has an aura of fatefulness, as though destiny guided all the preceding events to just this moment.

The hero faces his opponent by himself.

His friends may be nearby, but they accept the fact that the man must face this crucial encounter alone.

The code forbids interference, just as it determines that the fight must be fair.

Each proponent has an equal opportunity to draw, and nothing is more despicable than shooting a man down while he is at a disadvantage.

The rules of the drama are inviolate.

The gun-fight scene is typically American, and the theme of civilizing the Wild West reveals essential character traits of the people.

The issues at stake are simple.

Law and order triumph over disorder, and the righteous always win.

Americans face their opponents in open combat, and the fight is fair and square.

This tendency to state the conflict in simple terms and to resolve it by direct action is clearly an enactment of the ego-shadow conflict.

We may expect the future development of analytical psychology in this country to be influenced by its characteristics.

It is far too early to do more than speculate on the future of analytical psychology in America.

Its fundamental contributions that widen consciousness will not be lost, but neither will they remain catholic.

Whatever emerges as the final product, it is very likely that it will bear the label, 'Made in the U.S.A.' Jay Dunn, Contact with Jung, Pages 164-167

1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1574880952&sr=8-1

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one of five music renditions played at Dr. Jung's Funeral (2020-11-14 04:49)

[paypal _donation _button border="5"]

This is one of five music renditions played at Dr. Jung's Funeral at the Friday, June 9, 1961 in the Reformed Church At Kusnacht

[1]

[2]Listen here

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8fd8b-bach.jpg
2. https://www.youtube.com/watch?v=w1bza_bRFLo

Carl Jung on why Prayers are very necessary (2020-11-14 04:54)

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[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

Dear N. N., 10 September 1 943

Here I send you merely a greeting to tell you that I have understood your letter.

I have thought much about prayer.

It-prayers-are very necessary because it makes the Beyond we conjecture and think about an immediate reality, and transposes us into the duality of the ego and the dark Other.

One hears oneself speaking and can no longer deny that one has addressed "That."

The question then arises:

What will become of Thee and of Me? of the transcendental Thou and the immanent I?

The way of the unexpected, not-to-be expected, opens, fearful and unavoidable, with hope of a propitious turn or a defiant "I will not perish under the will of God unless I myself will it too."

Then only, so I feel, is God’s will made perfect.

Without me it is only his almighty will, a frightful fatality even in its grace, void of sight and hearing, void of knowledge for precisely that reason.

I go together with it, an immensely weighty milligram without which God had made his world in vain.

Best wishes,

Yours ever,

Jung Carl Jung, Letters Vol. 1, Page 338.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/ce375-prayer.jpg

2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574690075&sr=8-1

Carl Jung: “So one never can tell how the future religion will look or what it will be based on.” (2020-11-14 05:20)

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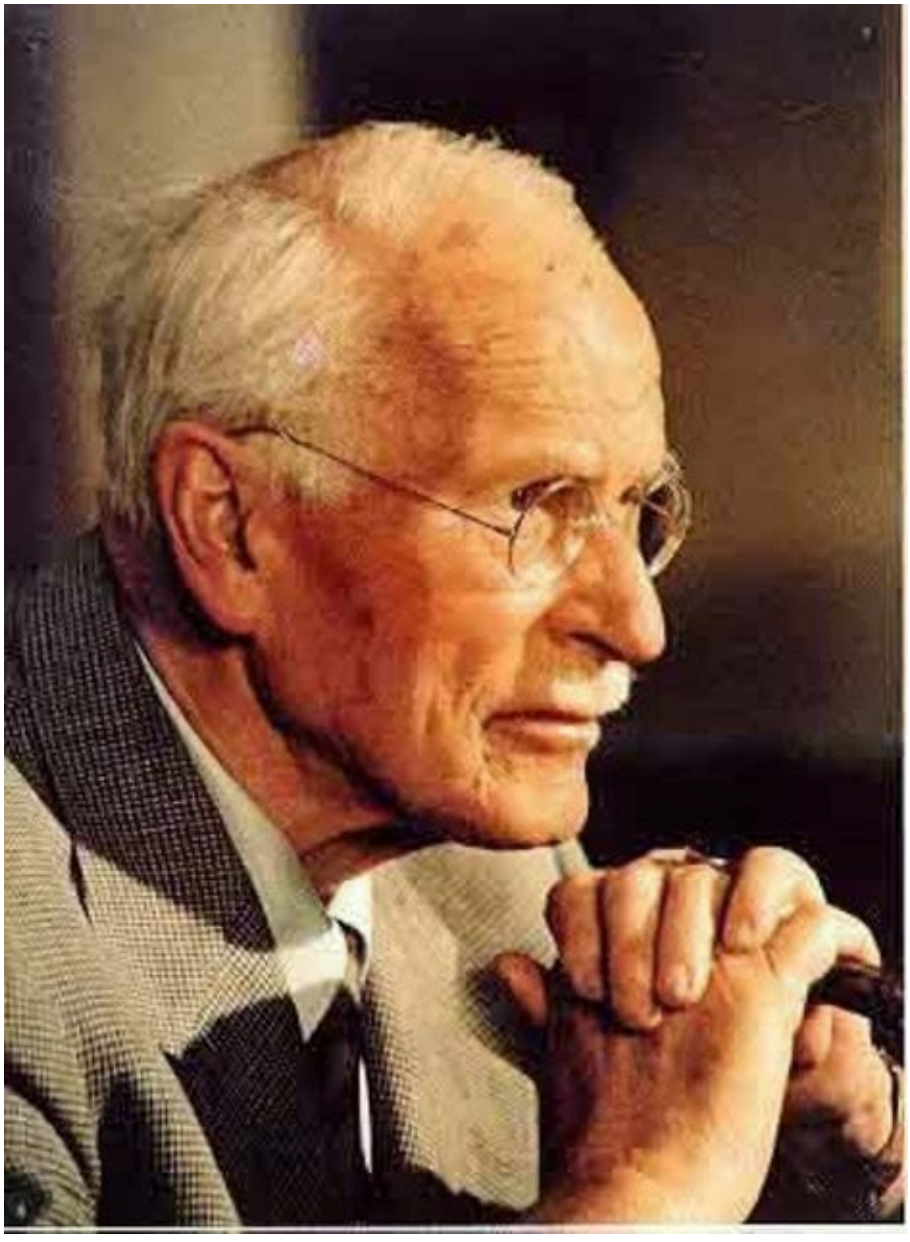

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Leslie Hollingsworth

Dear Mr. Hollingsworth, 21 April 1934

Of course one can guess what the religion of the future might be, but it's hardly worthwhile guessing.

Surely the Christians of 80 A.D. guessed too, but they never would have guessed the splendors of the Vatican and Alexander VI on St. Peter's throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

So one never can tell how the future religion will look or what it will be based on.

Also one can't say whether the religion will be based upon love or upon fear, because Christianity has shown that even a religion of love can be based on fear, and moreover it can cause fear just as well as love.

We also don't know whether it will be a brotherhood of man or anything as lovely as that.

Religions are not necessarily lovely or good.

They are powerful manifestations of the spirit and we have no power to check the spirit.

Surely great catastrophes such as earthquakes or fires are no longer convincing to the modern mind, but we don't need them.

There are things much more gruesome, namely man's insanity, the great mental contagions from which we actually suffer most indubitably.

Everybody wants peace and understanding and with an infernal fatality the nations are working for war and misunderstanding.

Not even the most modest disarmament has been possible.

That shows where our real catastrophes come from.

Curiously enough people are still too unconscious to become aware of the real dangers they are threatened with.

By the way, my so-called article in the Cosmopolitan Magazine was an interview with a reporter and not an article written by myself.

I have not even seen a copy of it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 158-159.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b1d27-jung.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=SU4TWDWQG4PV&keywords=jung+letters+volume+1&qid=1574763838&sprefix=jung+le%2

Carl Jung and “Wolf Soul.” (2020-11-14 05:38)

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[1]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

My dear Mrs. N., 6 September 1943

Your relation to Mrs. X. seems to be disturbed by the "wolf soul ."

As you pointed out, envy, competition, feelings of inferiority etc. arose between you.

With reference to myself there is also the factor of jealousy, the latter of a very elementary sort .

One is-helas-never at the end of that seemingly endless animal tail, which one cannot cut off but only tolerate or suffer.

Mrs. X. is less aware of it and takes what she knows more lightly, whereas you take it almost too seriously, at least with the whole weight of a hard fact.

It is however a "relative" fact.

With an introvert-on account of his inferior Eros -it weighs more and seems to be more important.

But the extravert should teach him to look a bit more away from it.

As Lord Beaconsfield said : "Important things are not so very important," etc.

She constellates your shadow naturally and it gives you a nice feeling of inferiority, thus far quite healthy.

Only don't take it too seriously and don't believe that Mrs. X. has not her private hell too.

Everybody has, but it is the extravert's particular game to show the least of trouble and to cause the most of it.

Don't rely too much on your inferior Eros, and keep even smarting relations.

You learn a lot from them .

If your animus misbehaves, then you have not used your feelings.

Social feelings are never 100 % pure gold but consist of about 40 % make-up.

This is no deception but an altruistic endeavor and produces a good conscience, a thing not to be despised.

Don't worry yourself too much (wolfishness against oneself).

Worry Mrs. X.

This is better.

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. 1, Page 337.

1. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574690075&sr=8-1

Carl Jung: “These royal tombs, deliberately built for eternity…” (2020-11-14 05:56)

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[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

[Carl Jung: “These royal tombs, deliberately built for eternity…”]

In the pyramid of Borobudur in Java, the picture of Buddha is clearly visible on the lower terraces, surrounded by scenes from his life.

On the middle terraces it stands alone, without any narrative framework.

Higher up still, its portrayal is hardly visible any longer, and finally completely eludes the human eye on the uppermost terrace.

The pyramids are huge central edifices rising above a quadratic base, with a strong emphasis on the top as the actual center of the towering rock mass.

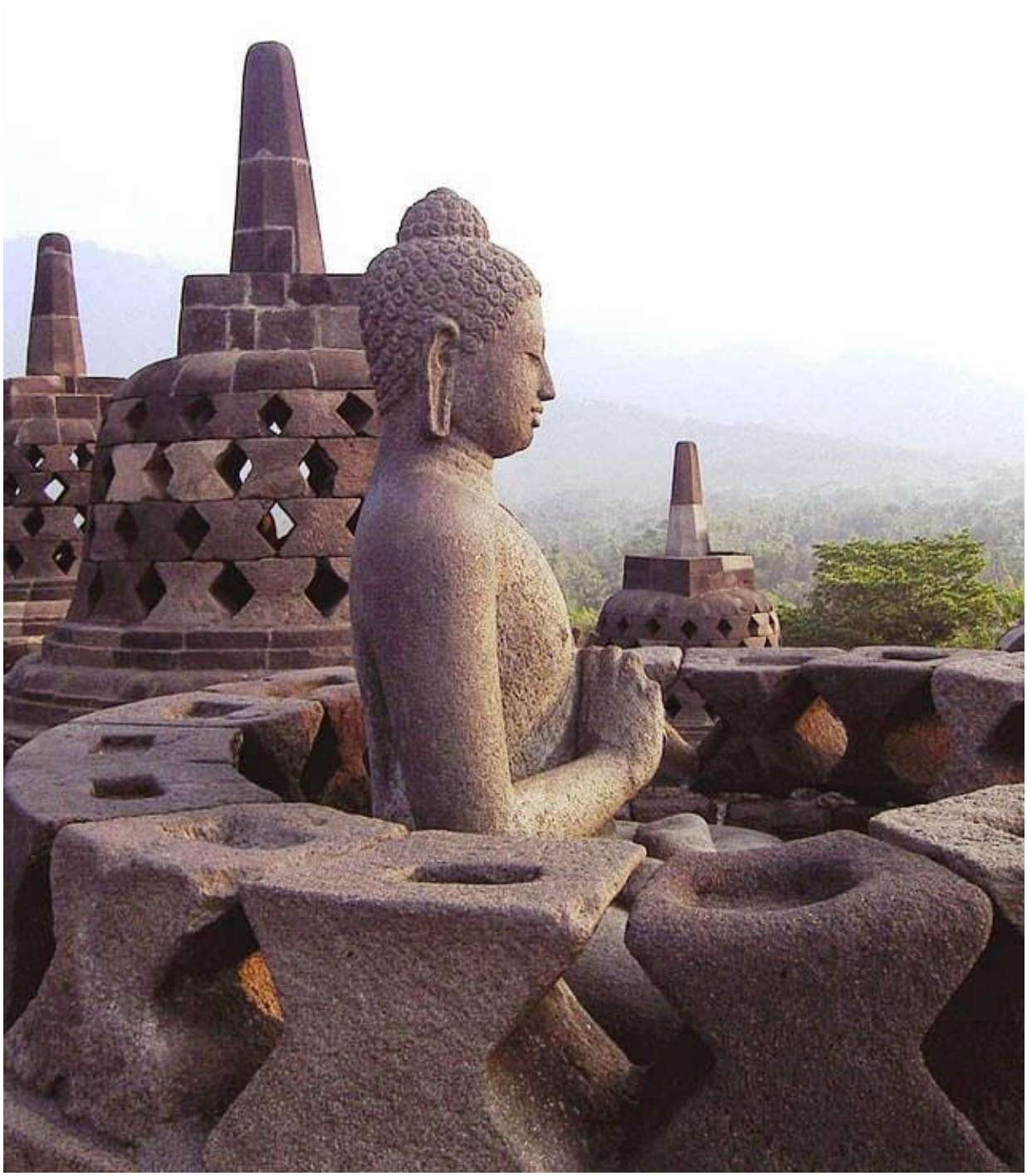
Such a central edifice is a body mandala, that is, a sacred area that offers not only protection, but also a place in whose center the god is born or has his home.

These royal tombs, deliberately built for eternity in the third millennium b.c. (the Cheops pyramid was built around 2800 b.c.), make an immense, if remote, impression even today; they are perfect and inaccessible at the same time, and, like something final or absolute, extend from the dim and distant past into our age.

In such a perfect form, which cannot be surpassed in its simplicity, there is no twilight zone in which fairy tales or legends could emerge.

As if in awe, neither language nor popular belief have taken possession of these monuments, and dealt with or shaped their meaning.

With great aplomb, however, Goethe wrote to Lavater in 1780, at the age of thirty one: “the desire to acuminate the pyramid of my existence, whose base was given to me as a foundation, as high up into the air as possible, prevails over everything else, and makes immediate forgetting nearly impossible.



I must not tarry, for I am already far advanced in years, and perhaps fate breaks me in two in the middle, and the Babylonian Tower will remain blunt and unfinished.

At least it should be said: He was of audacious design; and if I live the forces shall reach, God willing, up to the top."

To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a

mummy, and at whose summit the glorification of the soul takes place.

The composition of the form displays how matter becomes dematerialized, and the arrangement of the reflecting surfaces shows how mass reflects the Eternal Light. Carl Jung, Children's Dream Seminar, Pages 282-283.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/592d1-1.jpg
2. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children+dreams&qid=1574776533&sr=8-2
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/a7f23-3.jpg

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Reflections on the Jung-White Letters (2020-11-14 06:01)

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[1]r The Jung-White Letters

Reflections on the Jung-White Letters

When after World War II Victor White, a Dominican priest, began to correspond with C.G. Jung, and Jung responded enthusiastically, the stage was set for the beginning of a genuine Jungian-Christian dialogue. Jung was about to begin a series of writings on Christianity, and welcomed the collaboration of a Catholic priest trained in the scholastic philosophy and theology of Thomas Aquinas. And White was deeply attracted to Jung's psychology both personally and in regard to what it had to offer Christianity. Each was open to what the other had to say, and soon Jung was inviting White to stay with him at Bollingen, his country retreat, so that they could explore the possibility of such a dialogue. Eventually Jung was to write Answer to Job, and White was to criticize it, and these difficulties pointed to the problems a deep Jungian-Christian dialogue would have to face. The recent publication of White's letters to Jung (The Jung-White Letters, edited by Ann Conrad Lammers and Adrian Cunningham, Routledge, 2007) allow us to see with a new clarity just what those difficulties were.

As soon as their correspondence began important epistemological issues surfaced. Jung was keenly aware that what he was doing rested on an empirical foundation, and was not a philosophy or theology. He makes it clear that it would be beyond the competence of scientific empiricism to talk about the divine entity. "I don't preach, I try to establish psychological facts. I can confirm and prove the interrelationship of the God image with other parts of the psyche, but I cannot go further without commiting the error of a metaphysical assertion which is far beyond my scope. I am not a theologian and I have nothing to say about the nature of God." (p. 9) And what does the interrelationship of the God image with other parts of the psyche mean? Jung responds: "My personal view of this matter is, that Man's vital energy or libido is

the divine pneuma... " (p. 7) But the deeper question is whether such an equation is actually so, and whether philosophy and theology are simply speaking in alternative languages instead of distinctive languages where each of them would have a viewpoint of their own.

As much as White admired Jung, it did not stop him from severely criticizing him, as we can see in his review of Jung's essay, "On the Self" (p. 140, note 26) where he accuses Jung of a quasi-Manichean dualism when he would have done better to follow St. Thomas on the question of evil. Jung, in turn, asserts that Christian doctrine is fundamentally irrational (p. 187), and consists of metaphysical truths grasped by archetypal motives. White, in turn, makes an important response. He feels that Jung's empirical psychology is unnecessarily bound up with Kantian presuppositions, (p. 189) so that embracing Jung's psychology demands giving up philosophical and theological convictions. White considered most of Jung's remarks on evil and the goodness of the Godhead terribly unworthy of him, (p. 202) and it hurt him to see Jung talk in that manner. Jung, of course, was free to pursue his distinctive interpretation of Christianity. Psychologically his experience of God is "the perception of an overpowering impulse" (p. 218) coming from the unconscious. Christ at the time of the Incarnation had to split off his shadow and call it the devil.

While White and others dreamed of a coming together of "Jungian Catholics," (p. 227) the name given to an association in England, deep epistemological challenges still overshadowed the whole possibility of a Jungian-Christian dialogue. Jung's Answer to Job was officially published in English in late 1954, but even before that White had to deal with the impression it left on Jung's readers from other editions. His own review in Black Friars in March, 1955, was a rather paradoxical piece of work. On one hand he was concerned about how Jung would take it. He feared he would take it badly, and he was right, but that didn't make him initially soften what he had to say. Once the review was published, he regretted it, and later deleted some of its most cutting passages. It was as if he had come to the rational insight that Jung was wrong, but since Jung expressed himself in a highly emotional way, he, in turn, could not help phrasing his dissent in a negatively charged feeling way, as well. White also – perhaps under the pressure of his not completely examined feelings – felt that Jung had said that he never intended to publish Answer to Job. And later White acted as if he didn't understand why Jung was upset. Yet over and over again he regretted the feeling tone of the review, but never reputiated its substance.

But what was critical in the whole matter was what Jung really had to say in Answer to Job and the substance of White's response. As important as their personal feelings were, especially in regard to their own relationship, what they had to say was even more important. For Jung God is only partially conscious, and partially good. If one were to address him as if he were a human, one might say "For heaven's sake, man, pull yourself together and stop being such a senseless savage!" (Answer, p. 9, (572)). It is men and women who possess "a somewhat keener consciousness based on self-reflection." (p. 13 (579)) And this is an indication that man is in some ways superior to God. Indeed, the conclusion we would have to draw from this is that God needs man in order to become more fully conscious, and to deal with the evil in his nature which he is ignoring. What we are dealing with here, however, is not the Godhead himself, but Jung's feelings about it. We can't help but think about the powerful emotions that stirred up Jung's earliest years, the stories of which he recounted in Memories, Dreams, Reflections. It is as if here he is allowing those feelings about God to come out. Victor White's review makes it clear that he has been caught up in Jung's emotions and is responding in kind. He asks us, "Is he (Jung), after the manner of his own "Yahweh," duped by some satanic trickster into purposely torturing his friends and devotees?" (p. 352) For White, Jung is reading the Scriptures "through a pair of highly distorted spectacles." (p. 353) So

Answer to Job, while not about God, but God images, is not really about Job's images of God, but Jung's images. But as we just saw, Jung's images of God in his childhood were associated with all sorts of powerful feelings that had little to do with the Scriptures or, if we can put it that way, with God's nature. White was to go on and make comments about Jung's Answer to Job – "the clear-sightedness and blindness of the typical paranoid system which rationalizes and conceals an even more unbearable grief and resentment" (p. 355) – that was to make it, in fact, impossible for them to pick up the earlier intimacy of their relationship.

Thus, the first and most promising attempt at a Jungian-Christian dialogue with Jung, himself, as one of the major players ended in failure. The epistemological gap that separated the two men was never bridged. White came the closest when he pointed out Jung's Kantian presuppositions. Jung, in fact, was an empiricist, and was working out an empirical science of the psyche. But at the same time he did not actually believe that philosophy and theology could actually know something in their own distinctive ways.

For extensive background on the Jung-White relationship see Ann Conrad Lammers' In God's Shadow, the Collaboration of Victor White and C.G. Jung, 1994. This book also contains an appendix about the long process that led to the publication of White's letters, which were first used in detail in In God's Shadow. Lammers also talks about the epistemological problem between Jung and White, but arrives at no firm conclusion about how the impasse their relationship reached could have been resolved.

1. https://www.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2DOY43FKVYLSQ&keywords=jung+white+letters&qid=1574975002&sprefix=junh

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A Man of the East: Man of the West! I speak to you. Your air is nebulous. let light in. (2020-11-14 08:28)

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Man of the West! I speak to you. Your air is nebulous. let light in.

There is a clear day to the East, while the west glows in ruddy twilight.

A new sun rises in the east. look eastward. listen eastward. A voice comes from there.

A fluttering fire smoldered there, now it’s with you. What did we do? We grasped it.

We made serpent-like plantlike forms. You built vaults and high arches.

Is there something under them? Do you keep something safe there? Empty air, that’s what.

We have no roof while you have only roofs. That’s why I seek your roof. I want to live with you: I, the patient taciturn one.

I make strange things with a slow hand, I fill the vaults with rare decoration.

Do you give me shelter?" A Man of the East, The Black Books, Vol. VI, Page 274

It Shakes Off the Mortal Husk That I Am and Awakens to a Life of Its Own.
(2020-11-15 04:07)

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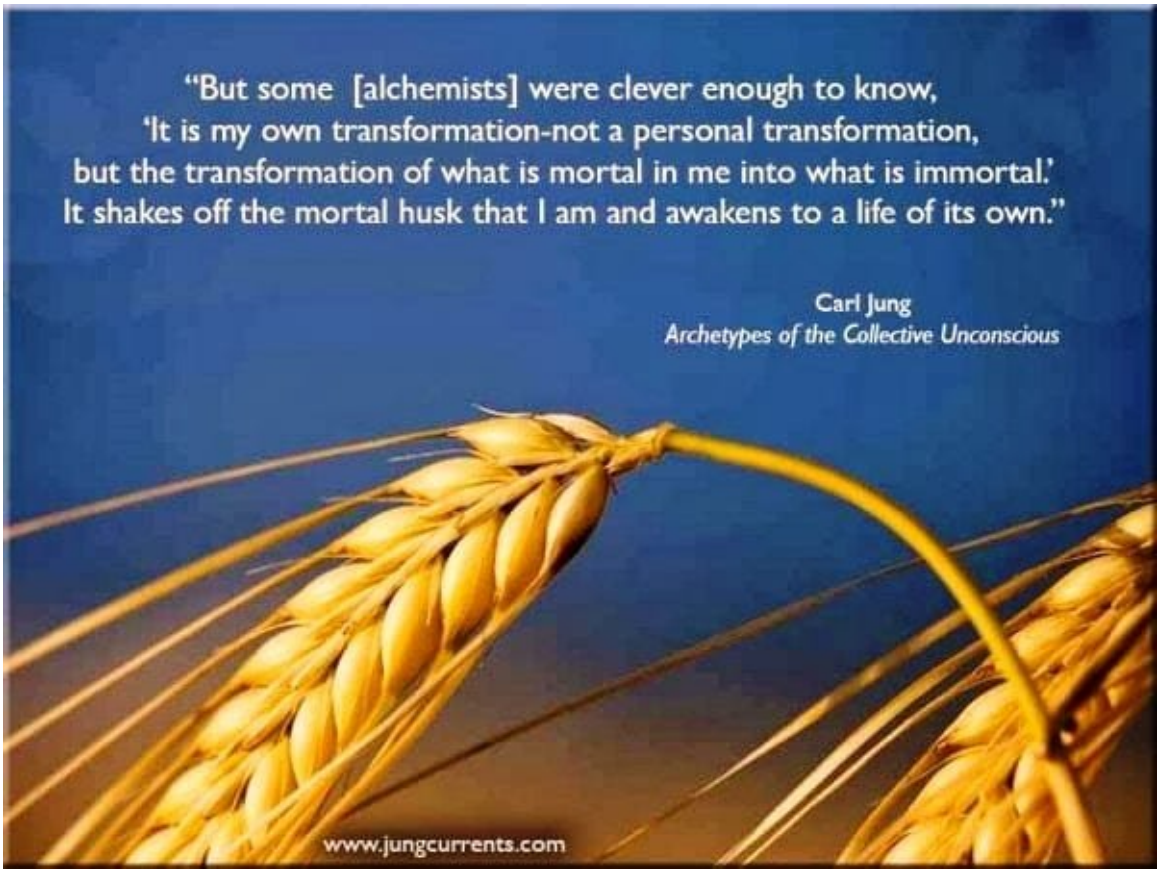
"But some [alchemists] were clever enough to know,
'It is my own transformation-not a personal transformation,
but the transformation of what is mortal in me into what is immortal.'
It shakes off the mortal husk that I am and awakens to a life of its own."
Carl Jung
Archetypes of the Collective Unconscious
www.jungcurrents.com

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

Carl Jung: “It Shakes Off the Mortal Husk That I Am and Awakens to a Life of Its Own.”

The alchemists saw it in the transformation of the chemical substance.

So if one of them sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, “I am the transformation!”

But some were clever enough to know, “It is my own transformation-not a personal transformation, but the transformation of what is mortal in me into what is immortal.

It shakes off the mortal husk that I am and awakens to a life of its own.” Carl Jung, Archetypes of the Collective Unconscious; Paragraph 238.

http://jungcurrents.com/jung-mortal-husk-alchemy/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/5dd3b-shakes.jpg
2. https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=1LSLPXE7XEAQT&keywords=carl+jung+archetypes+and+the+colle

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The unity of the stone is the equivalent of individuation... (2020-11-15 04:12)

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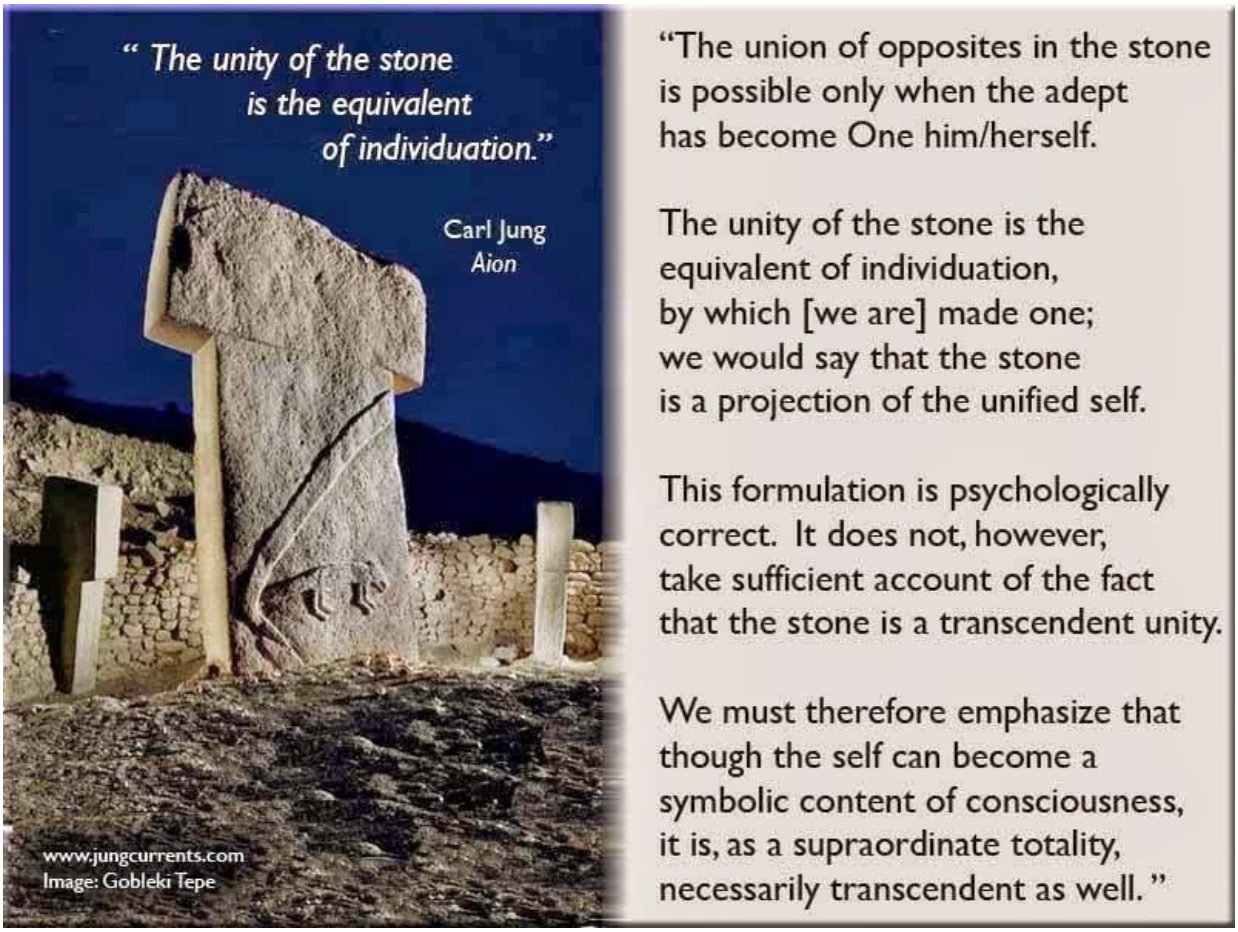
" The unity of the stone is the equivalent of individuation."
Carl Jung
Aion
www.jungcurrents.com
Image: Gobleki Tepe
"The union of opposites in the stone is possible only when the adept has become One him/herself.
The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self.
This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity.
We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well."

[2]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2)

The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self.

This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity.

We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well."

-Carl Jung, "The Alchemical Interpretation of the Fish," in Aion: Researches into the Phenomenology of the Self

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/a7281-aion.jpg
2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=carl+jung+aion&qid=1574760273&sr=8-1

Some Carl Jung Quotations LIV [ETH Lectures]* (2020-11-15 04:30)**

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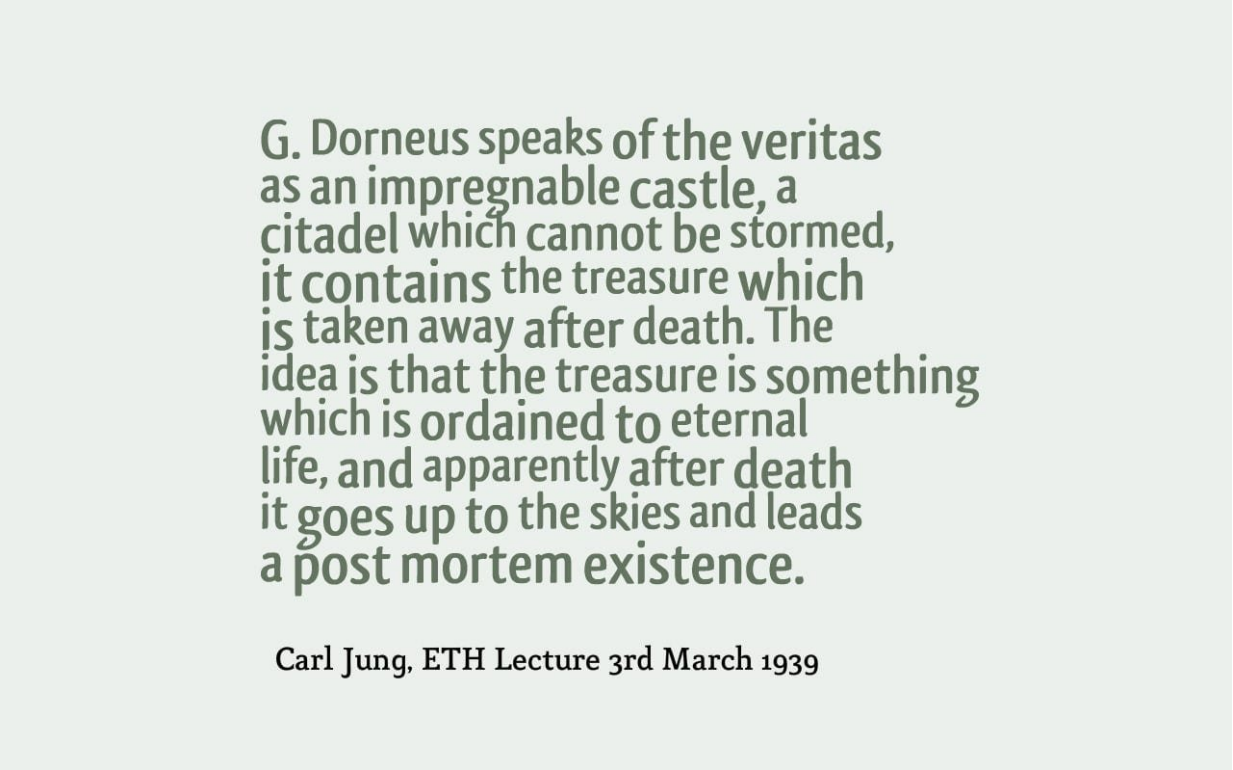
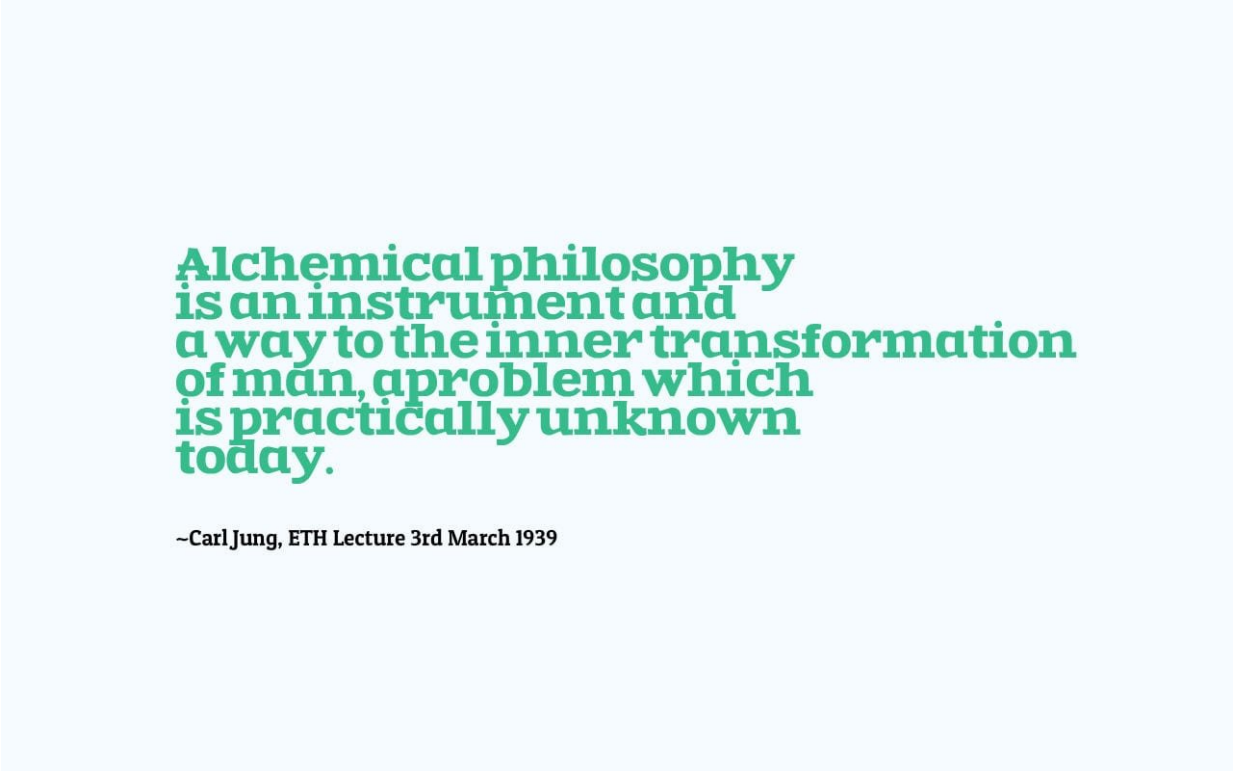

G. Dorneus speaks of the veritas
as an impregnable castle, a
citadel which cannot be stormed,
it contains the treasure which
is taken away after death. The
idea is that the treasure is something
which is ordained to eternal
life, and apparently after death
it goes up to the skies and leads
a post mortem existence.
Carl Jung, ETH Lecture 3rd March 1939

[2]Modern Psychology: C. G. Jung’s Lectures at the ETH Zürich, 1933-1941

G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939

[3]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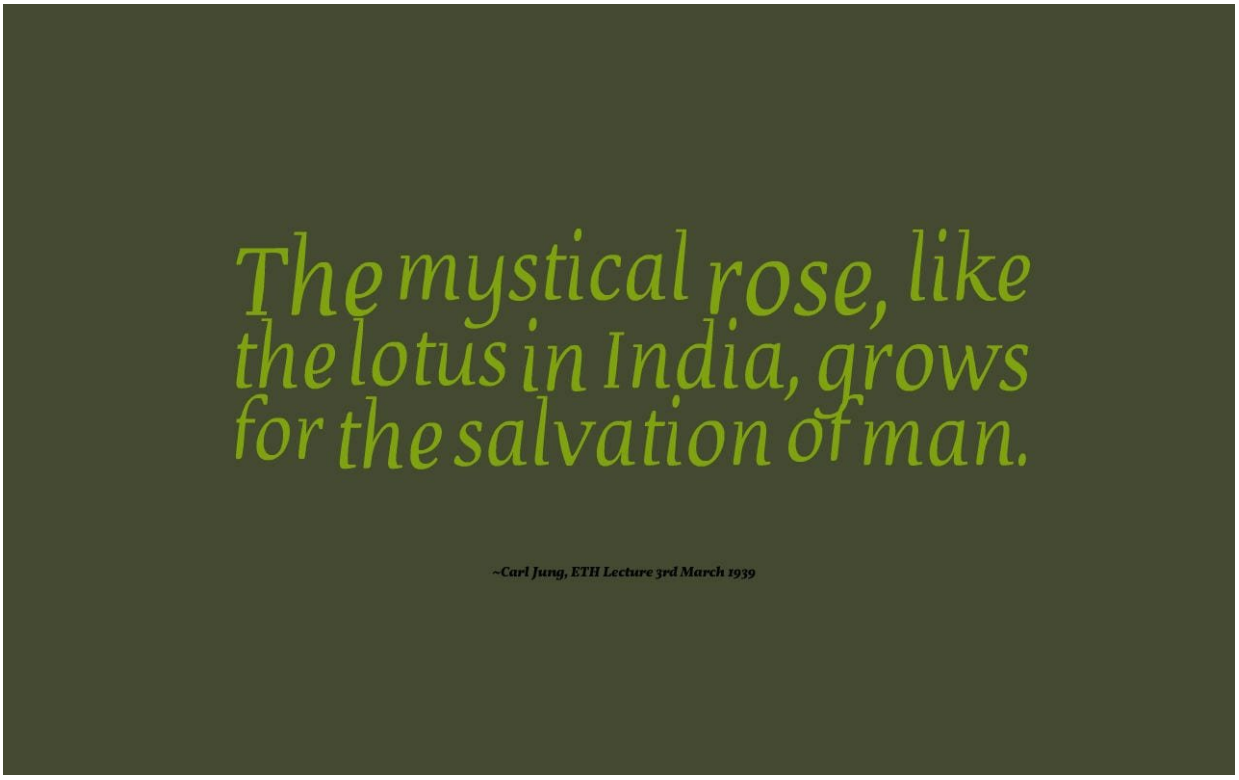
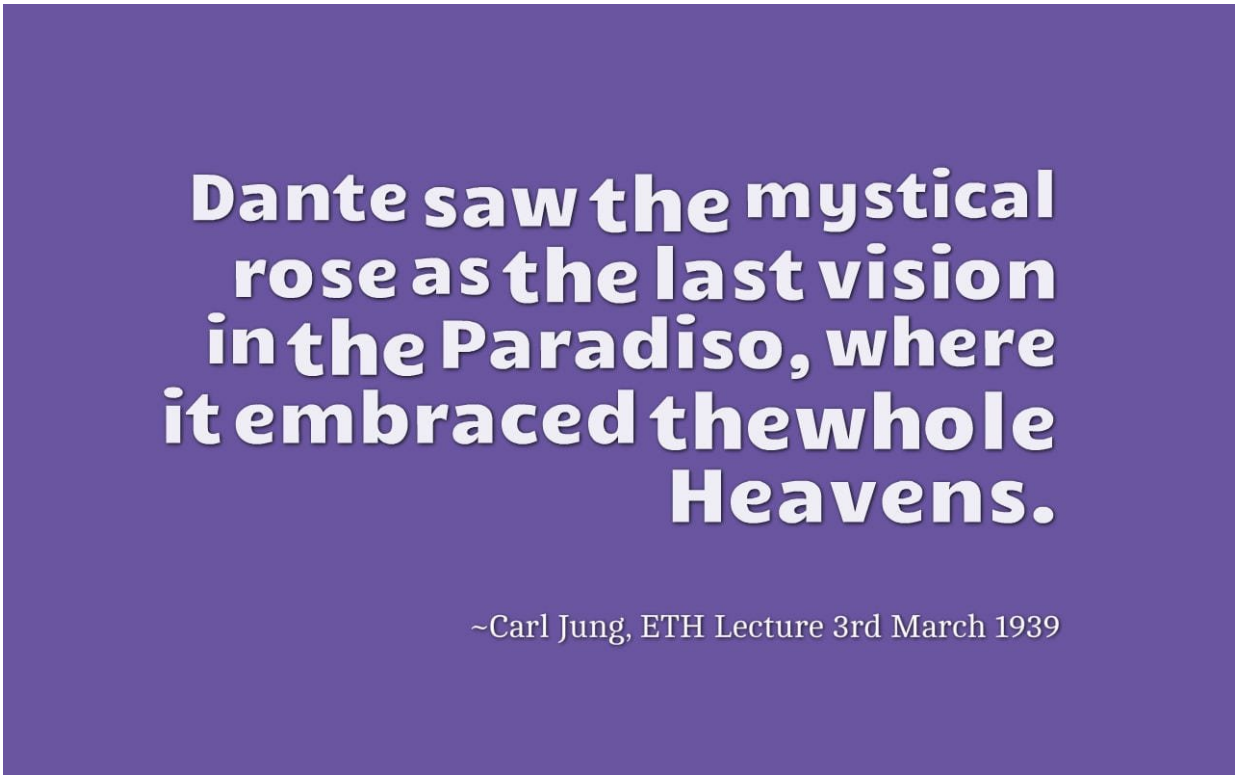


The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939


Dante saw the mystical rose as the last vision in the Paradiso, where it embraced thewhole Heavens.
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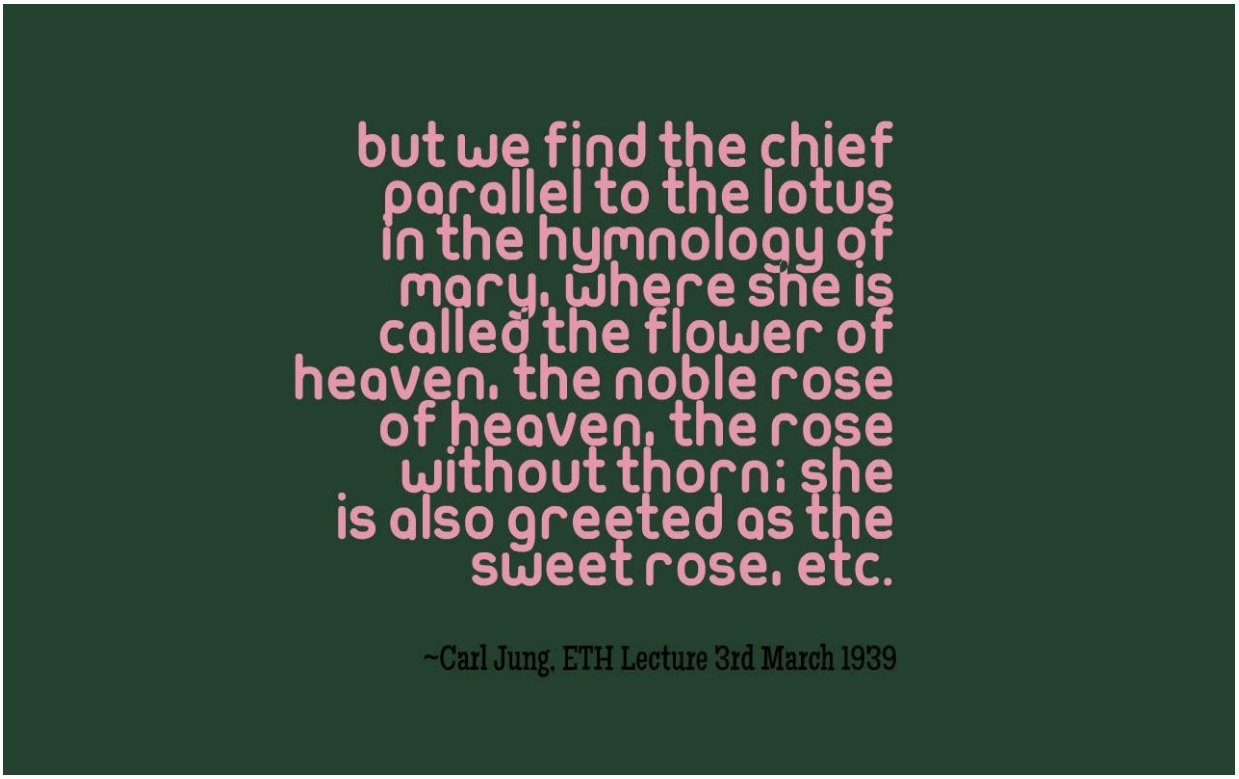
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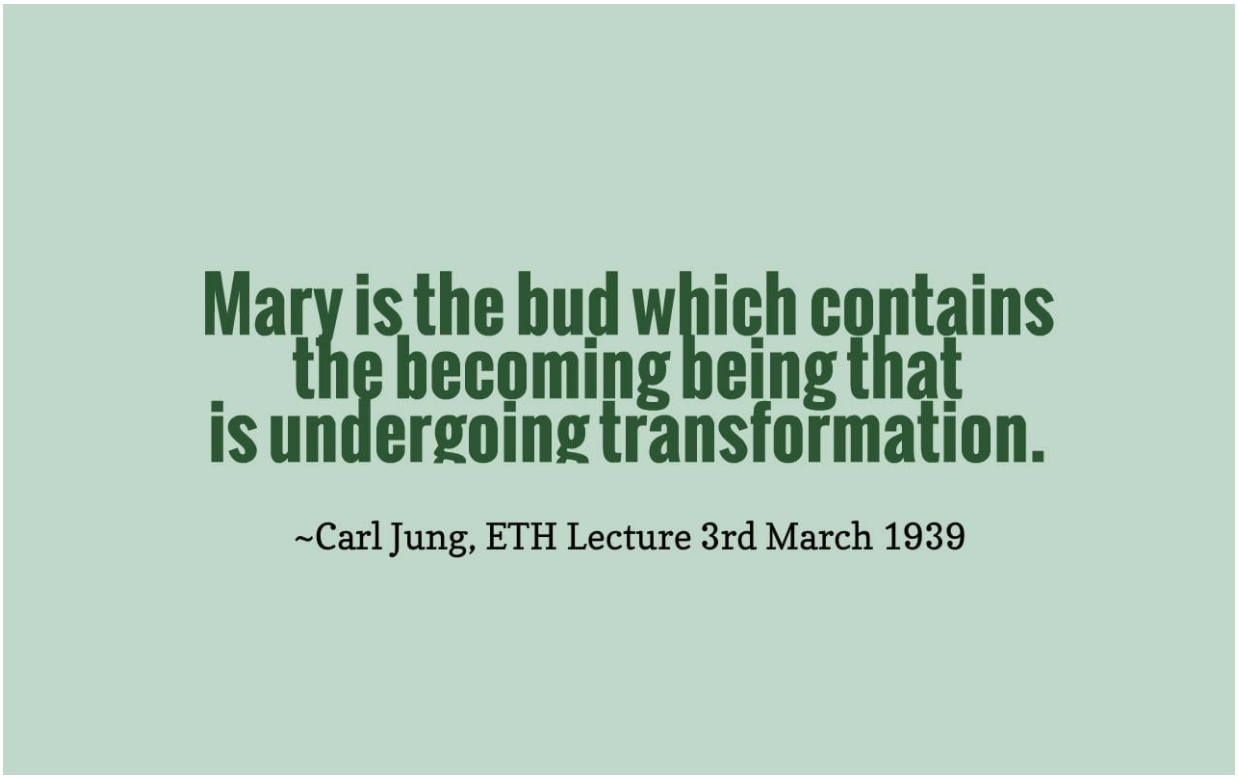
But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939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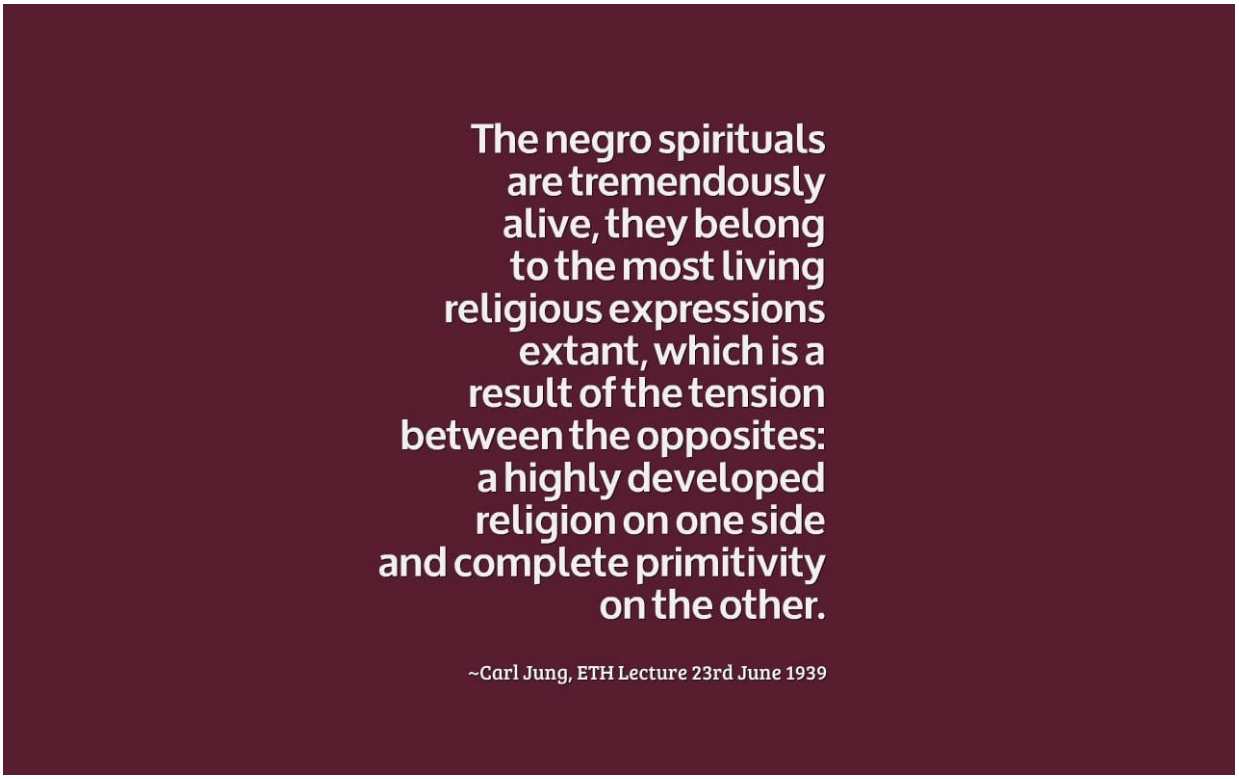
The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other.
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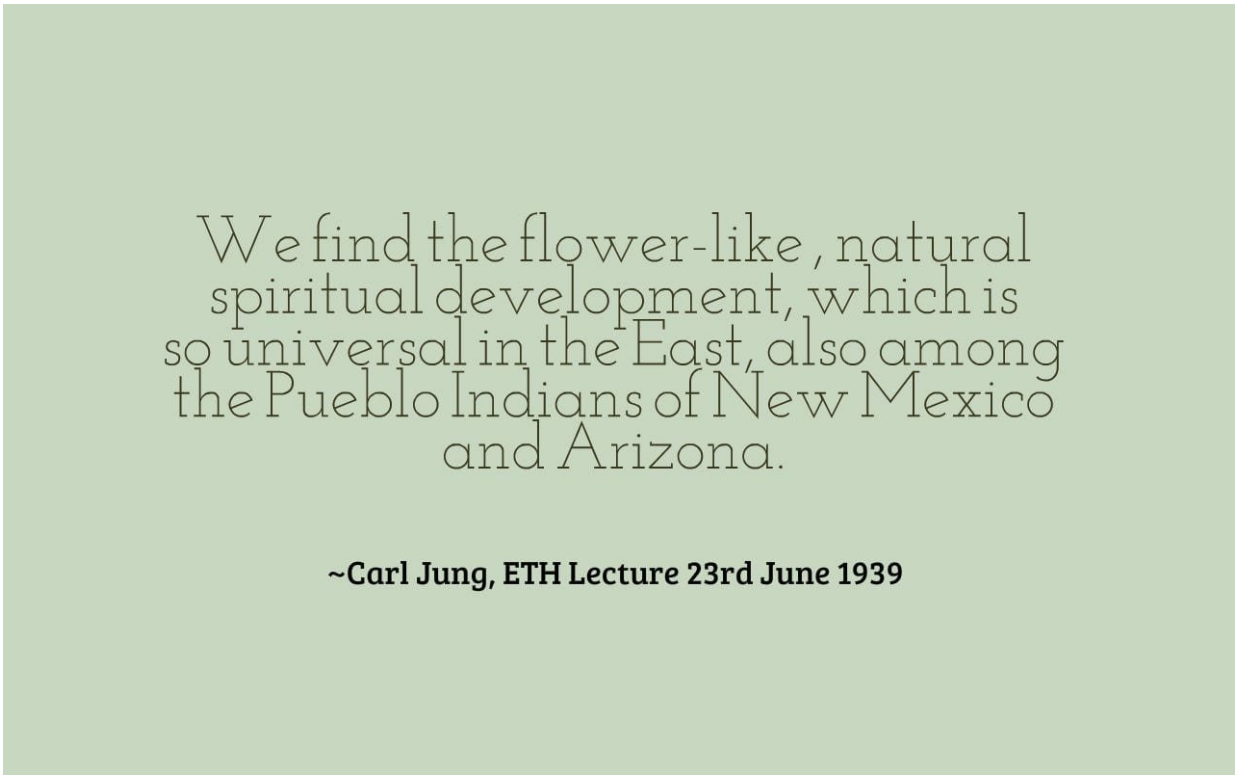
We find the flower-like , natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona.
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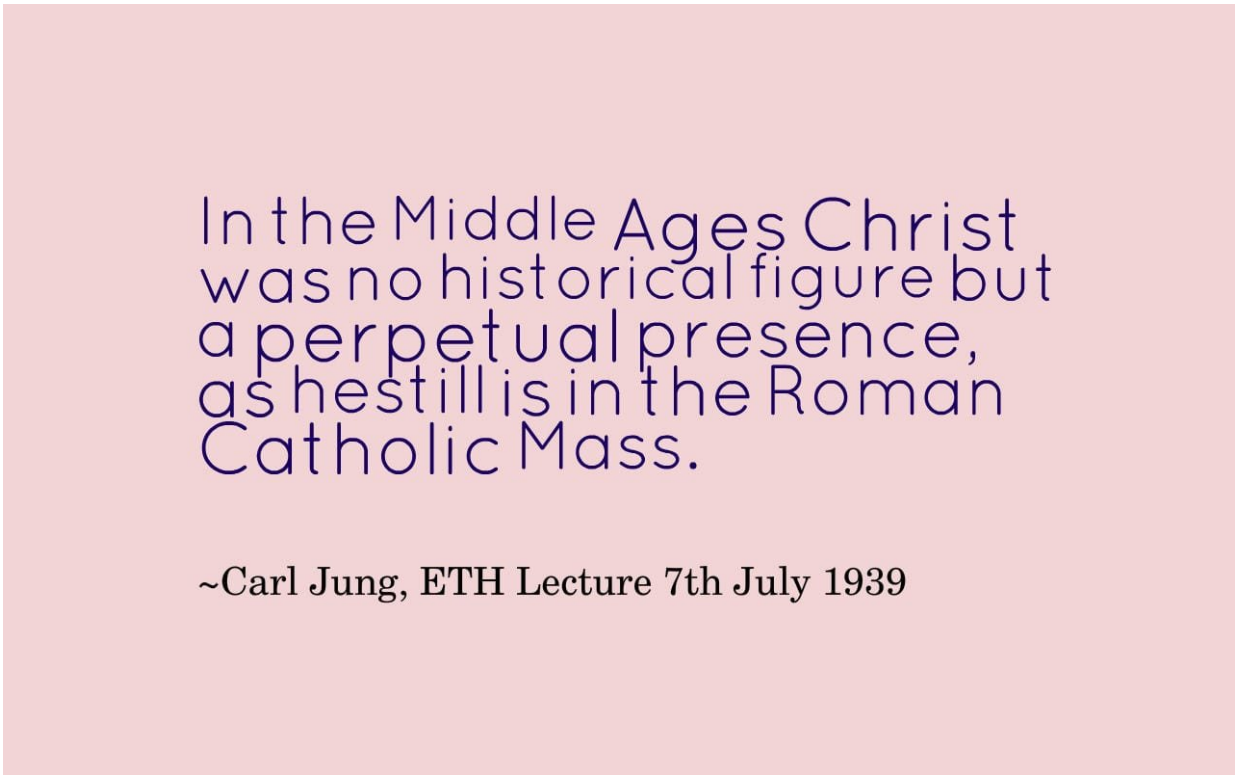
In the Middle Ages Christ was no historical figure but a perpetual presence, as hestill is in the Roman Catholic Mass.
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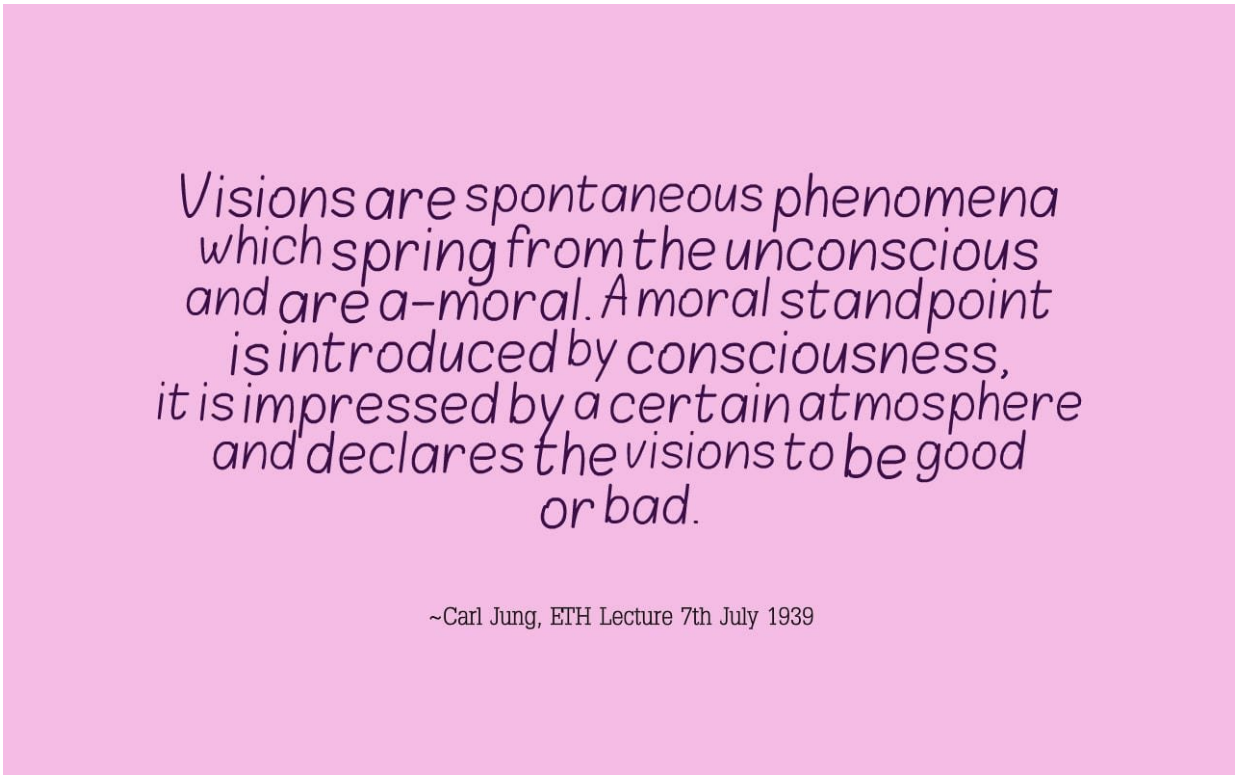
Visions are spontaneous phenomena
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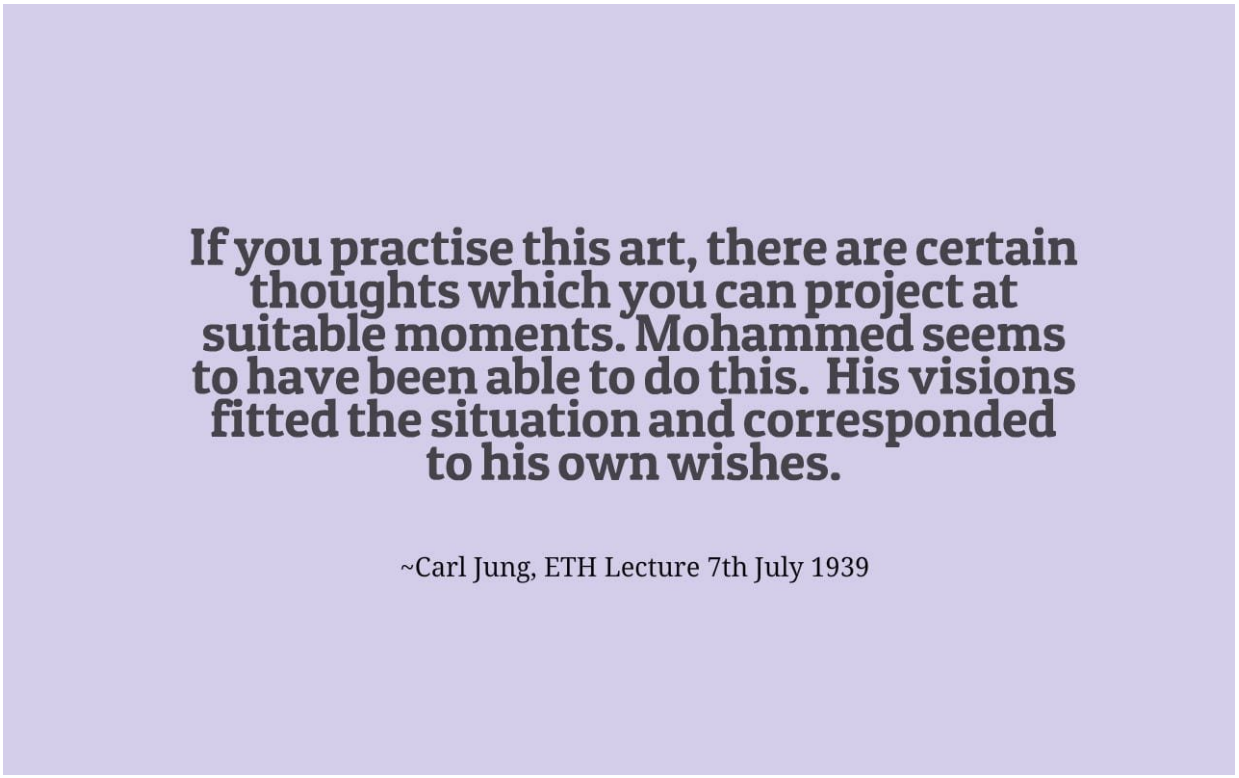
If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes.
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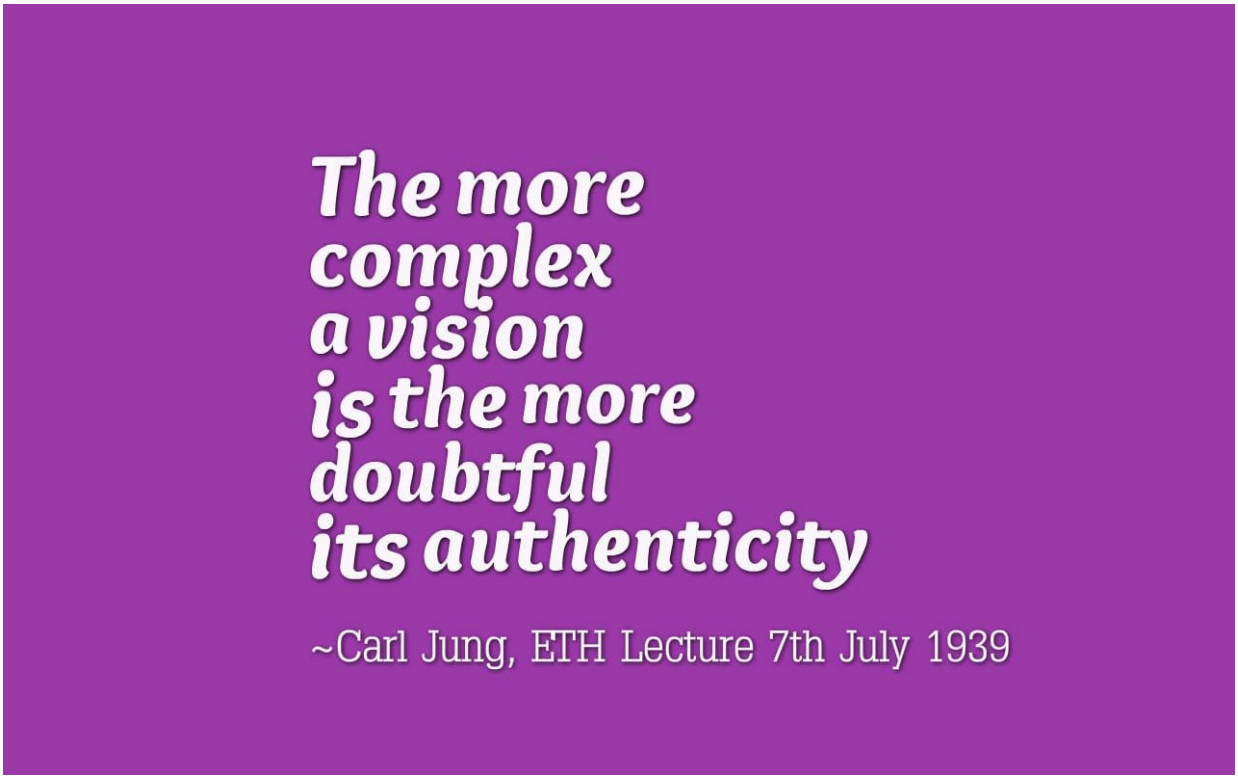
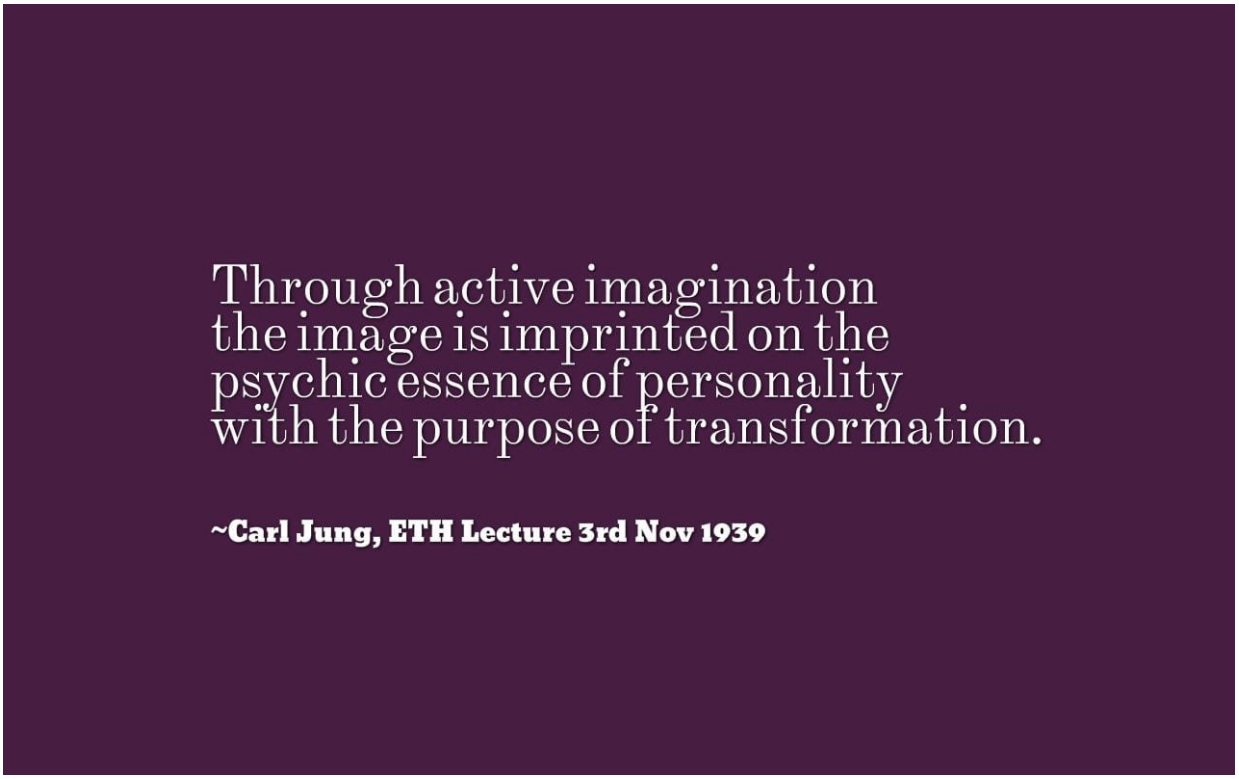


The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture, 7th July 1939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One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. The argument that man is raised by the community is false.
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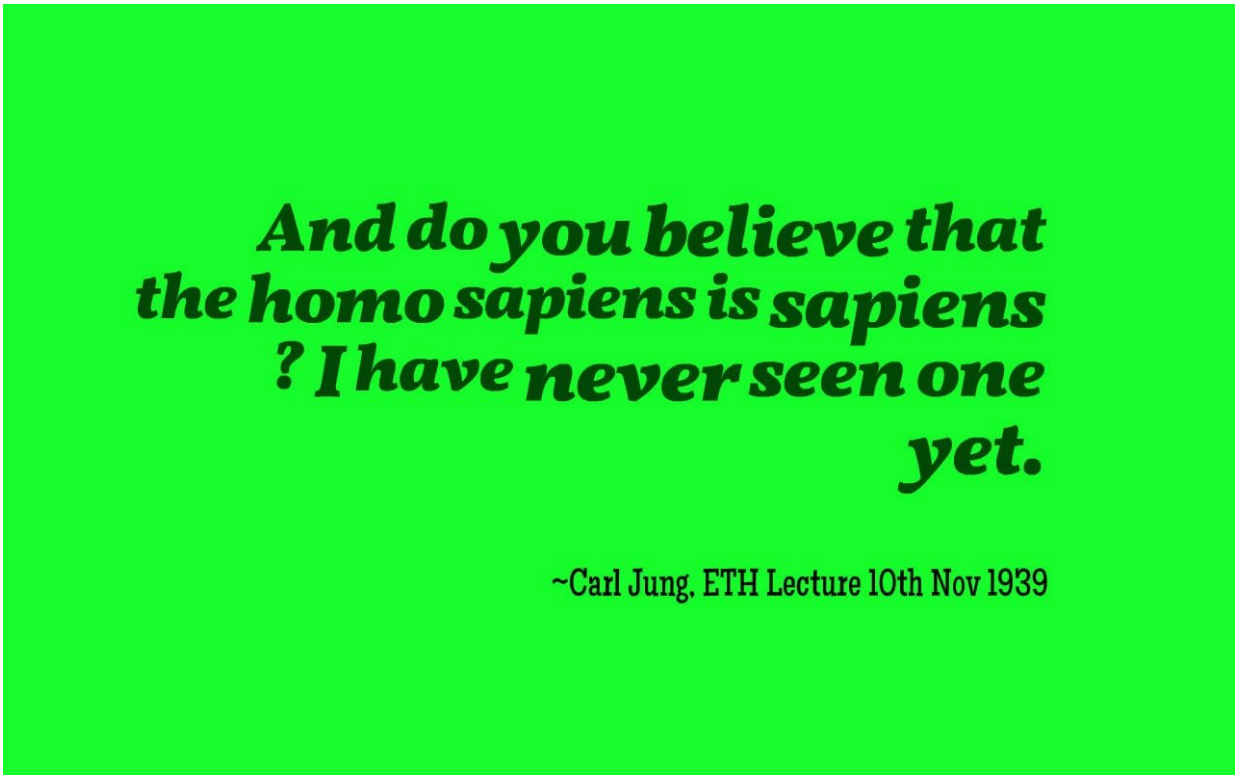
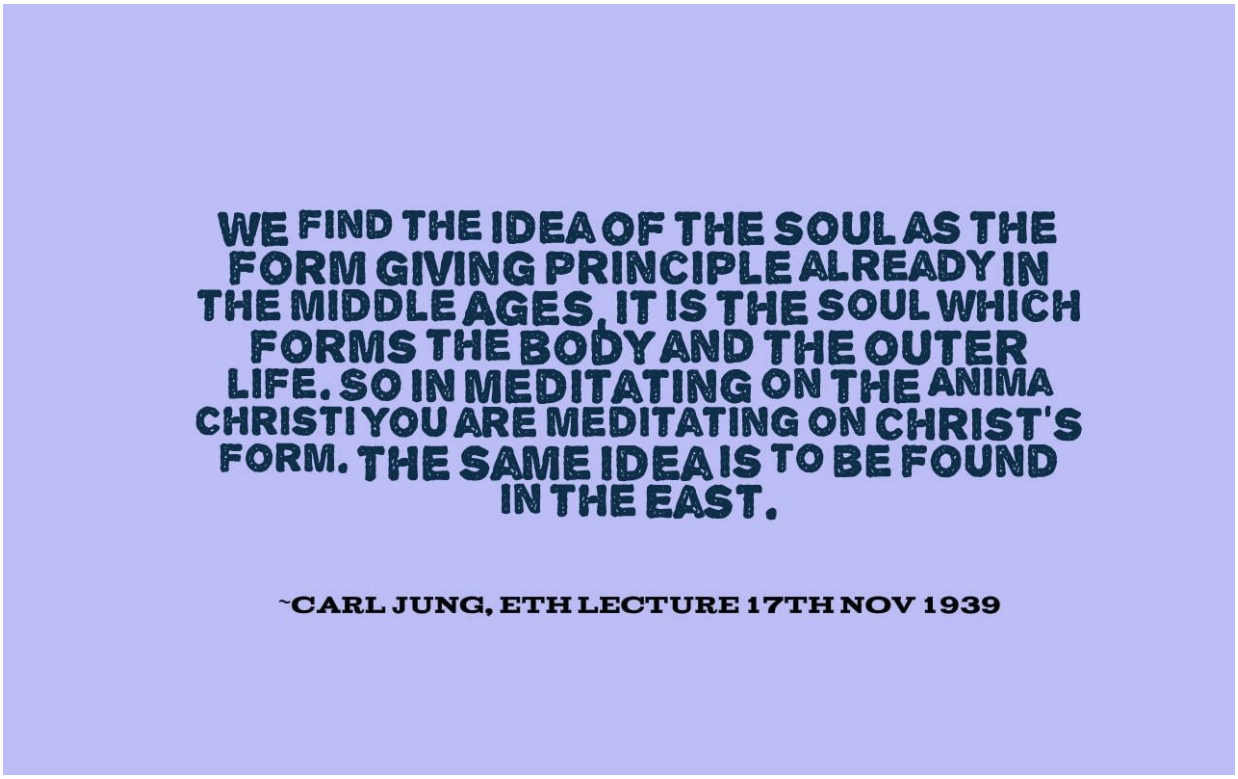


And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939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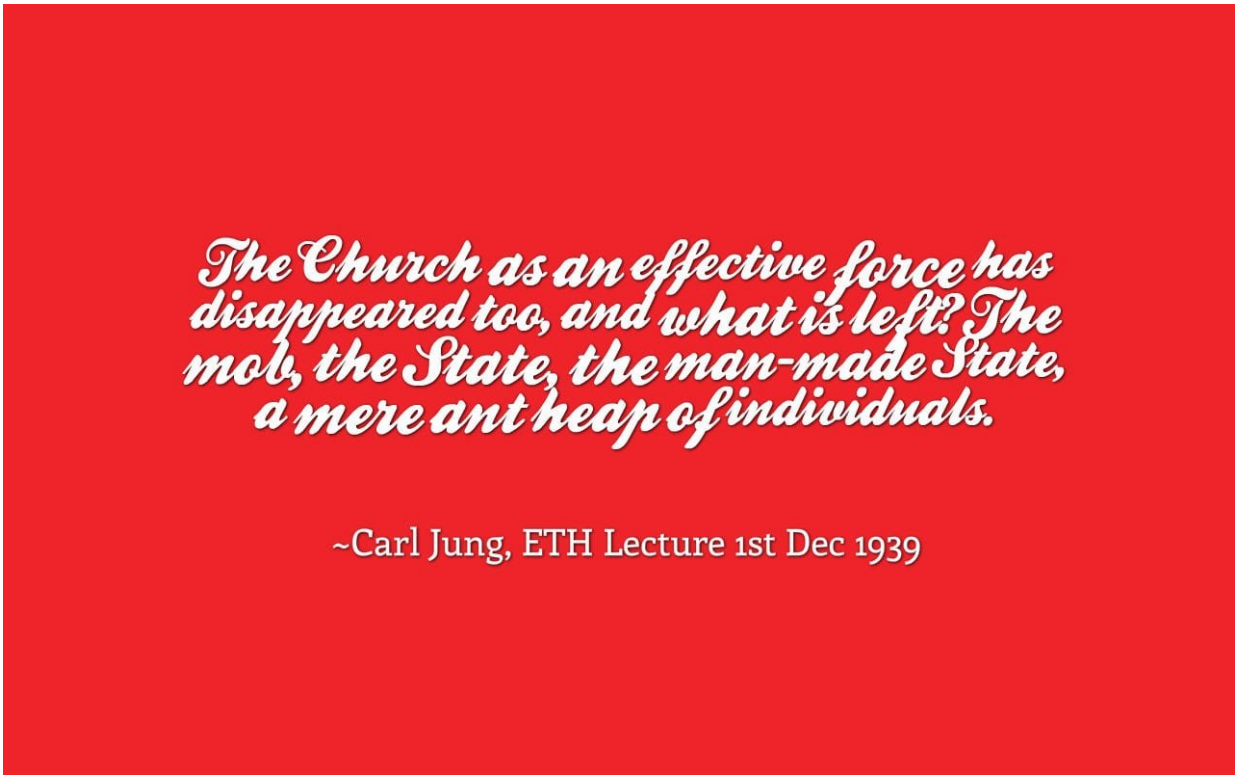
~CARL JUNG, ETH LECTURE 17TH NOV 1939

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939


The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals.
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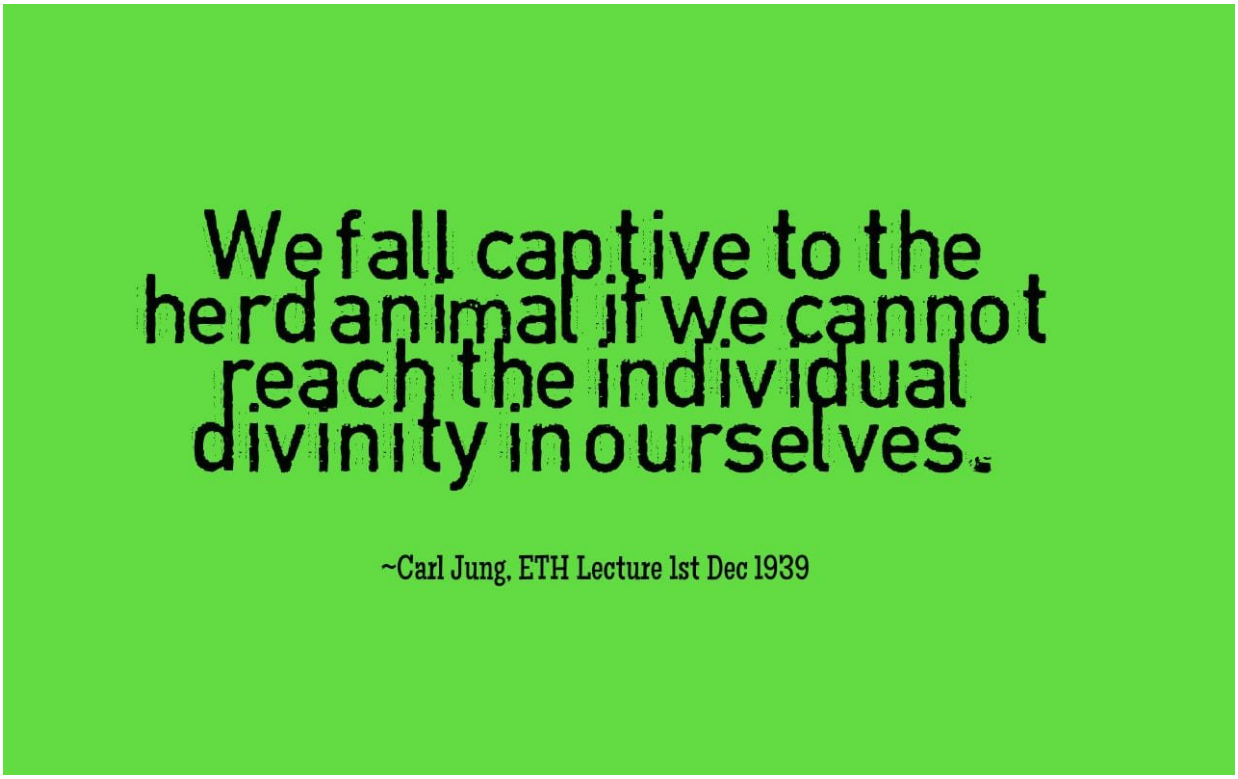
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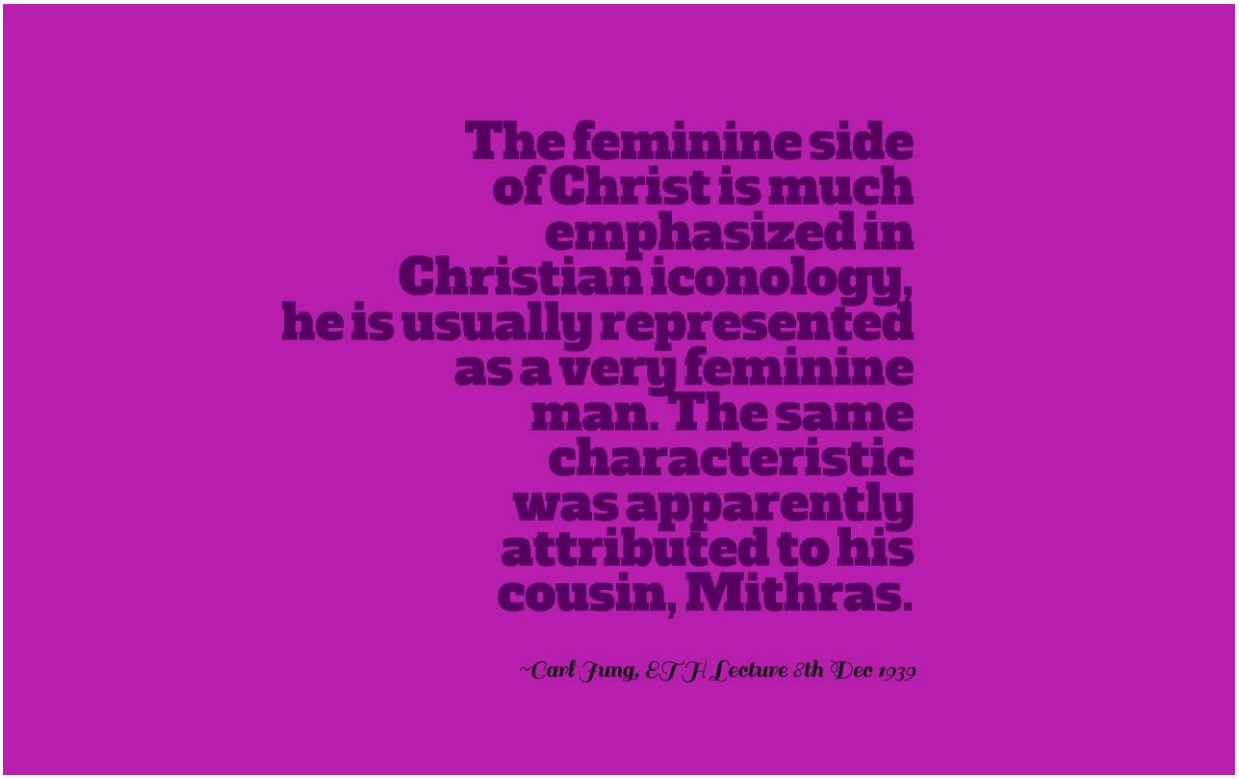
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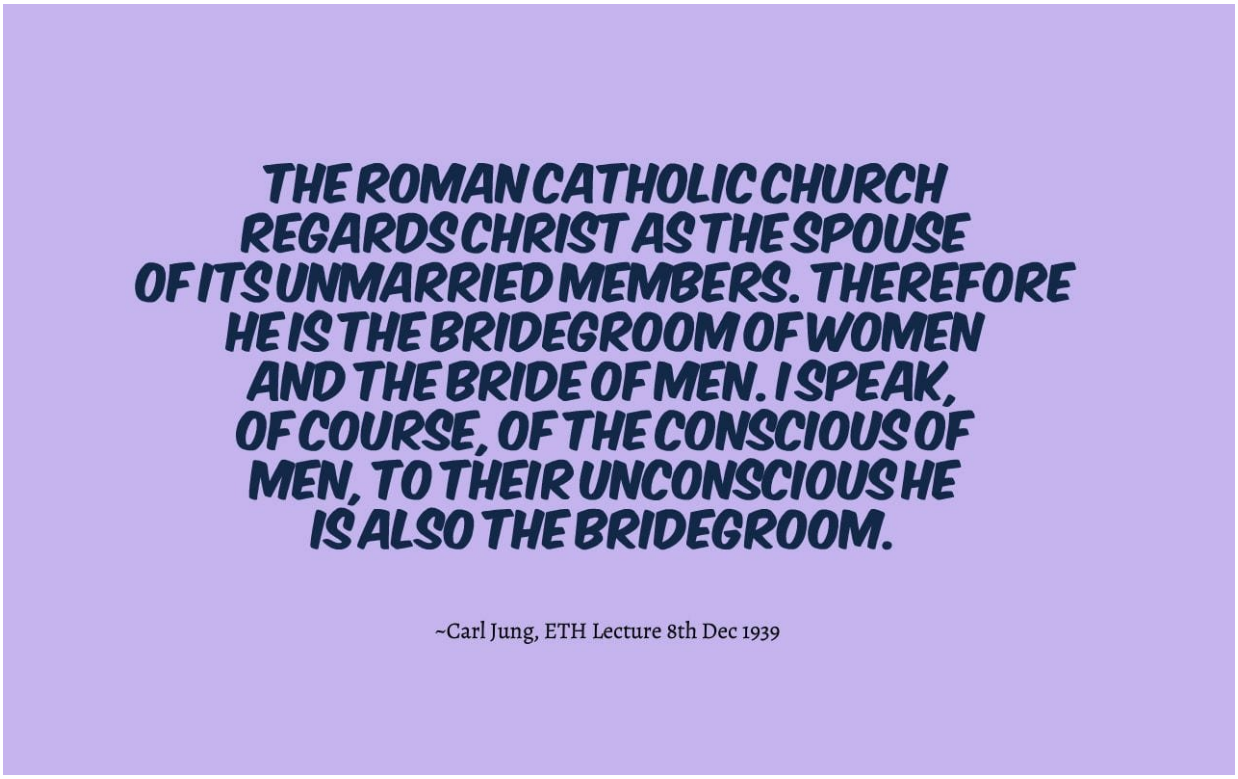
THE ROMAN CATHOLIC CHURCH REGARDS CHRIST AS THE SPOUSE OF ITS UNMARRIED MEMBERS. THEREFORE HE IS THE BRIDEGROOM OF WOMEN AND THE BRIDE OF MEN. I SPEAK, OF COURSE, OF THE CONSCIOUS OF MEN, TO THEIR UNCONSCIOUS HE IS ALSO THE BRIDEGROOM.
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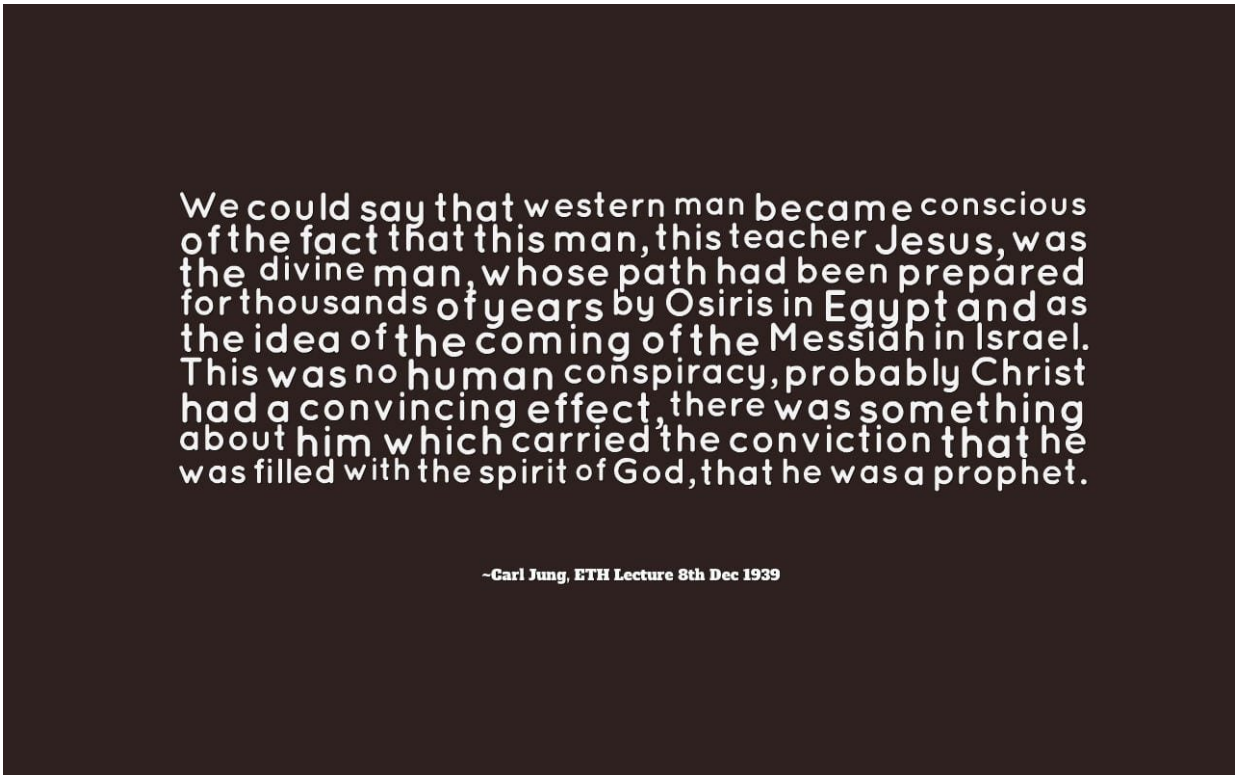
We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet.
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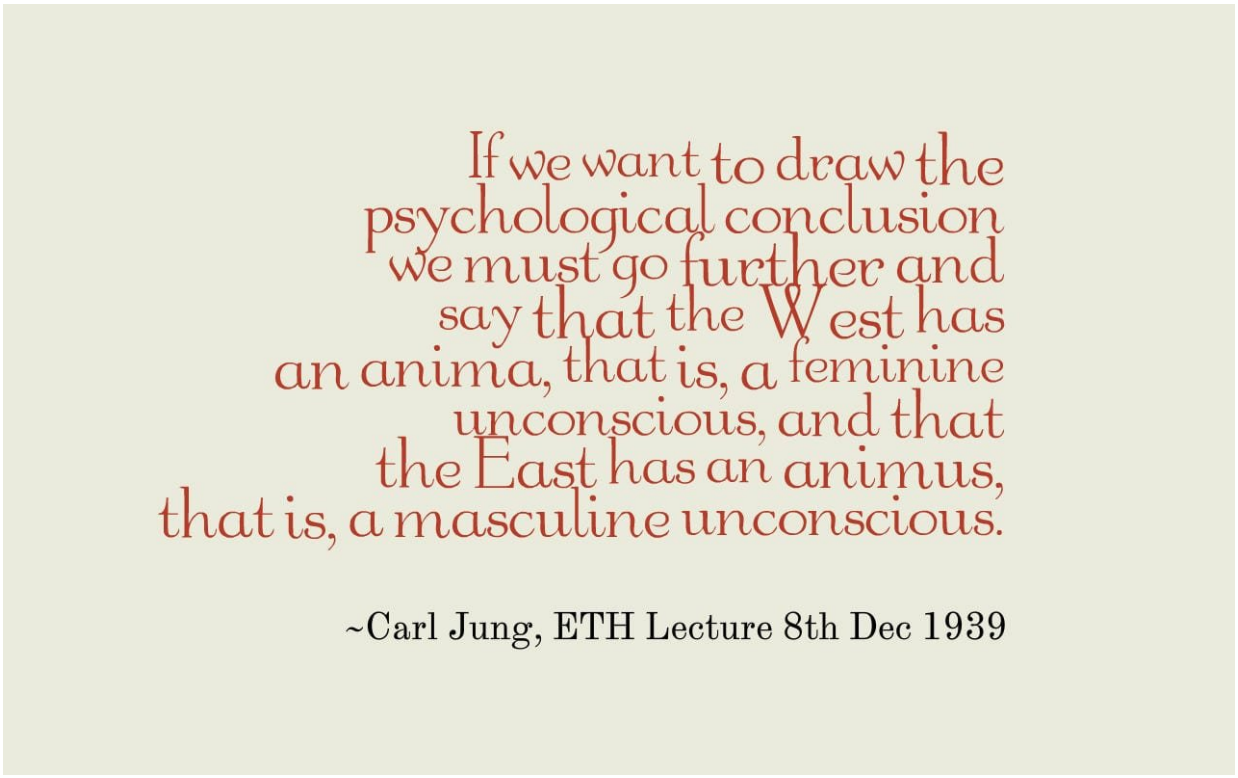
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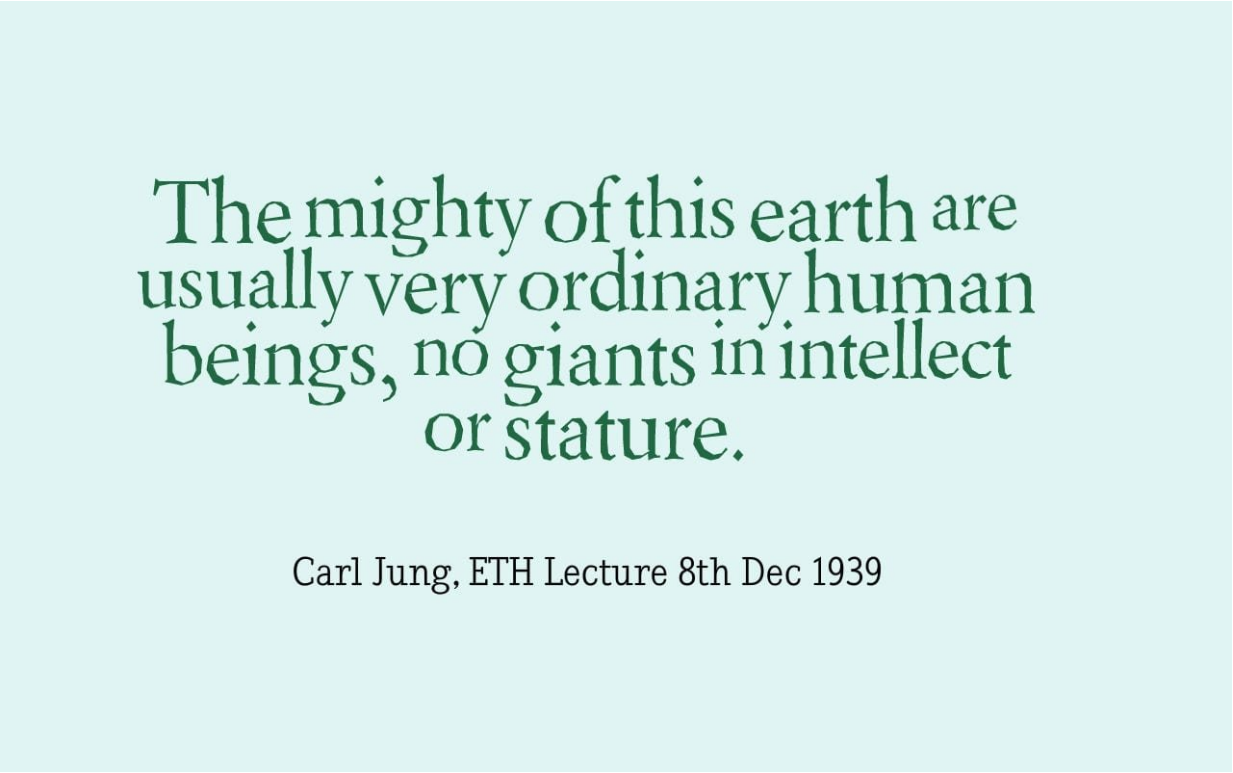
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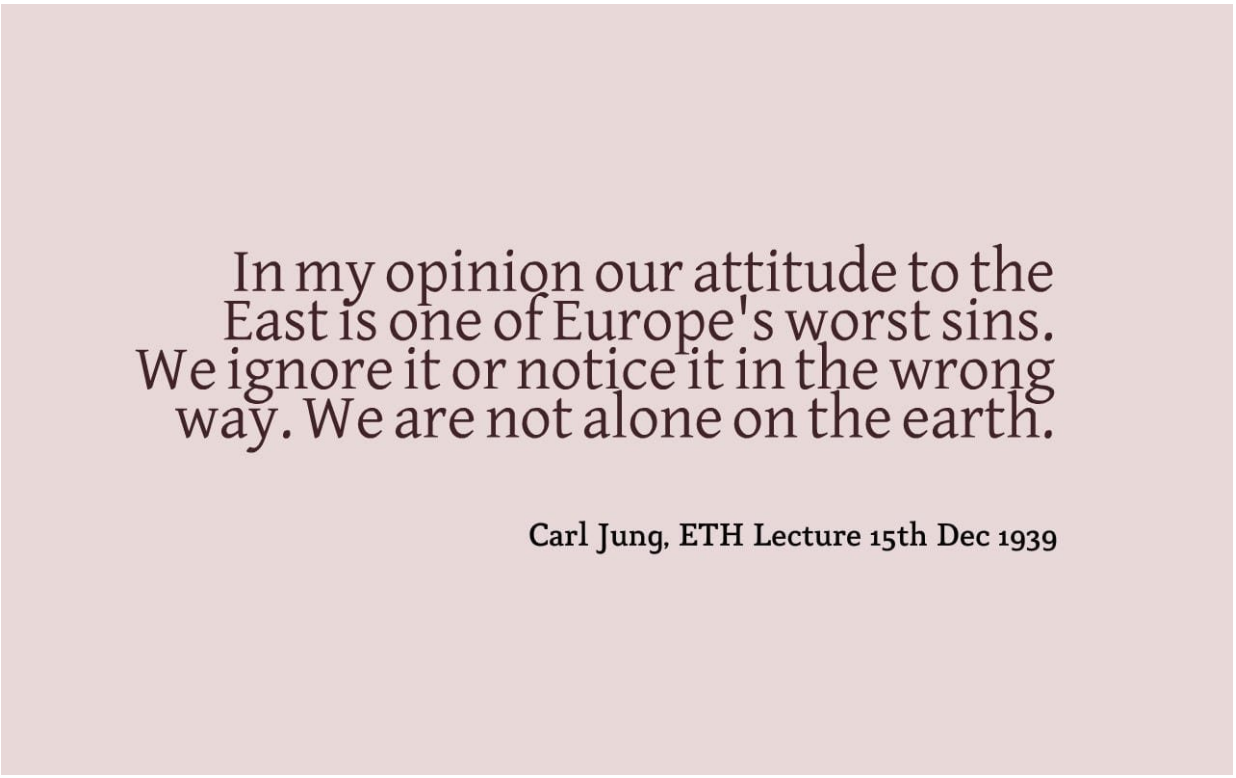
In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way. We are not alone on the earth.
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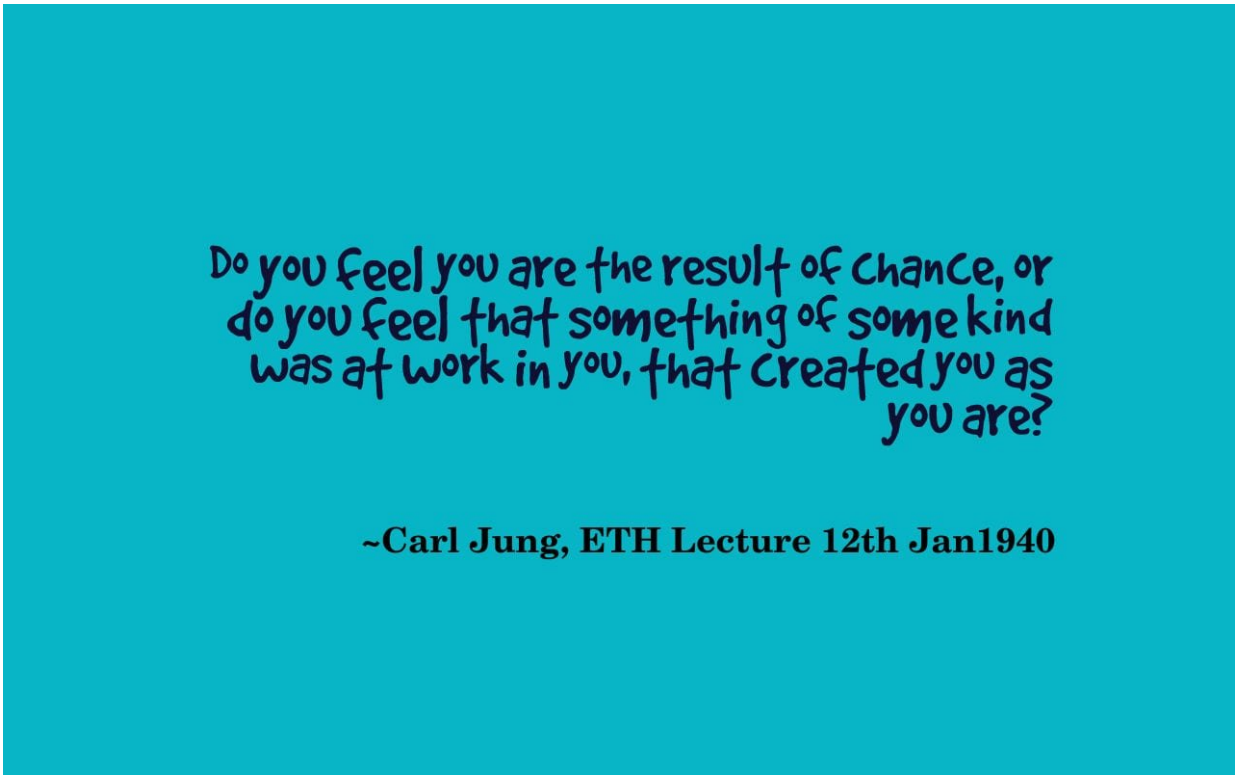
Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?
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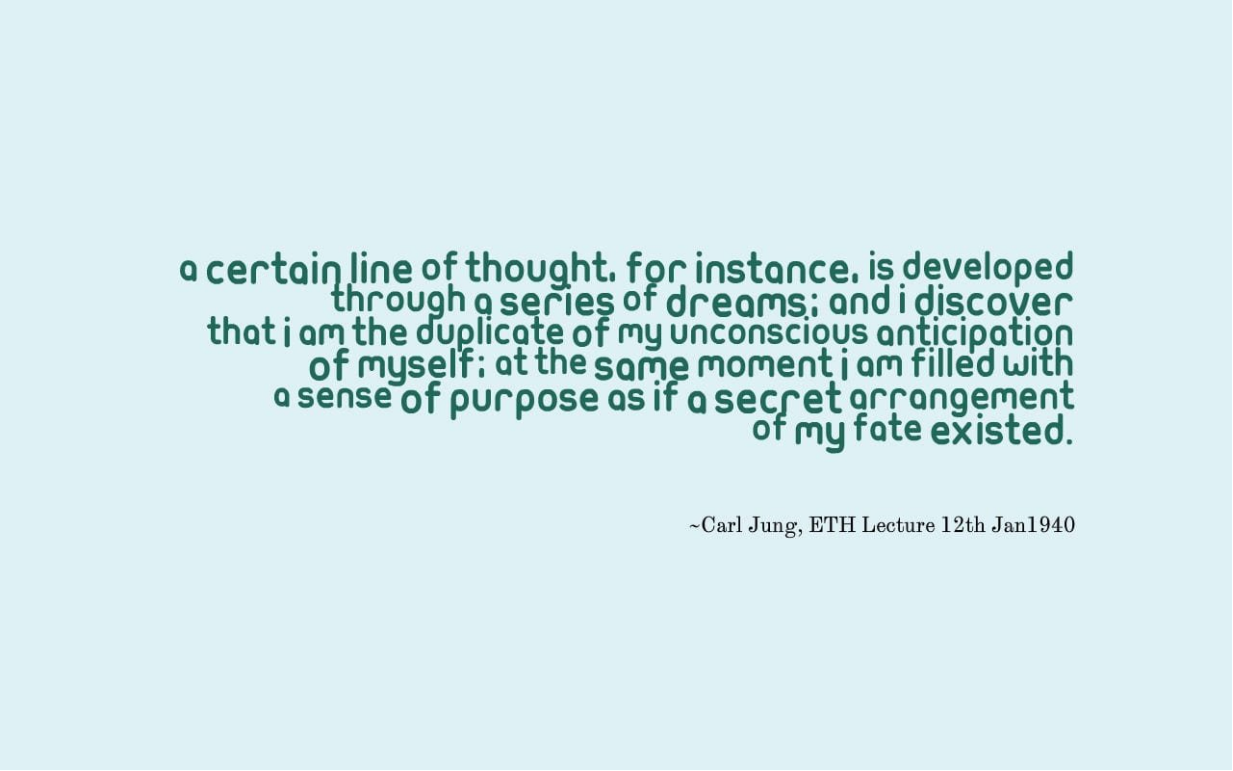
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A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/5395c-aaa.jpg
2. https://philemonfoundation.org/current-projects/eth-lectures/
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/6a4b9-bbb.jpg
4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/93886-ccc.jpg
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27. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/fbf93-zzz.jpg

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Carl Jung: The four colours attributed to the functions are based on certain feeling values (2020-11-15 04:46)

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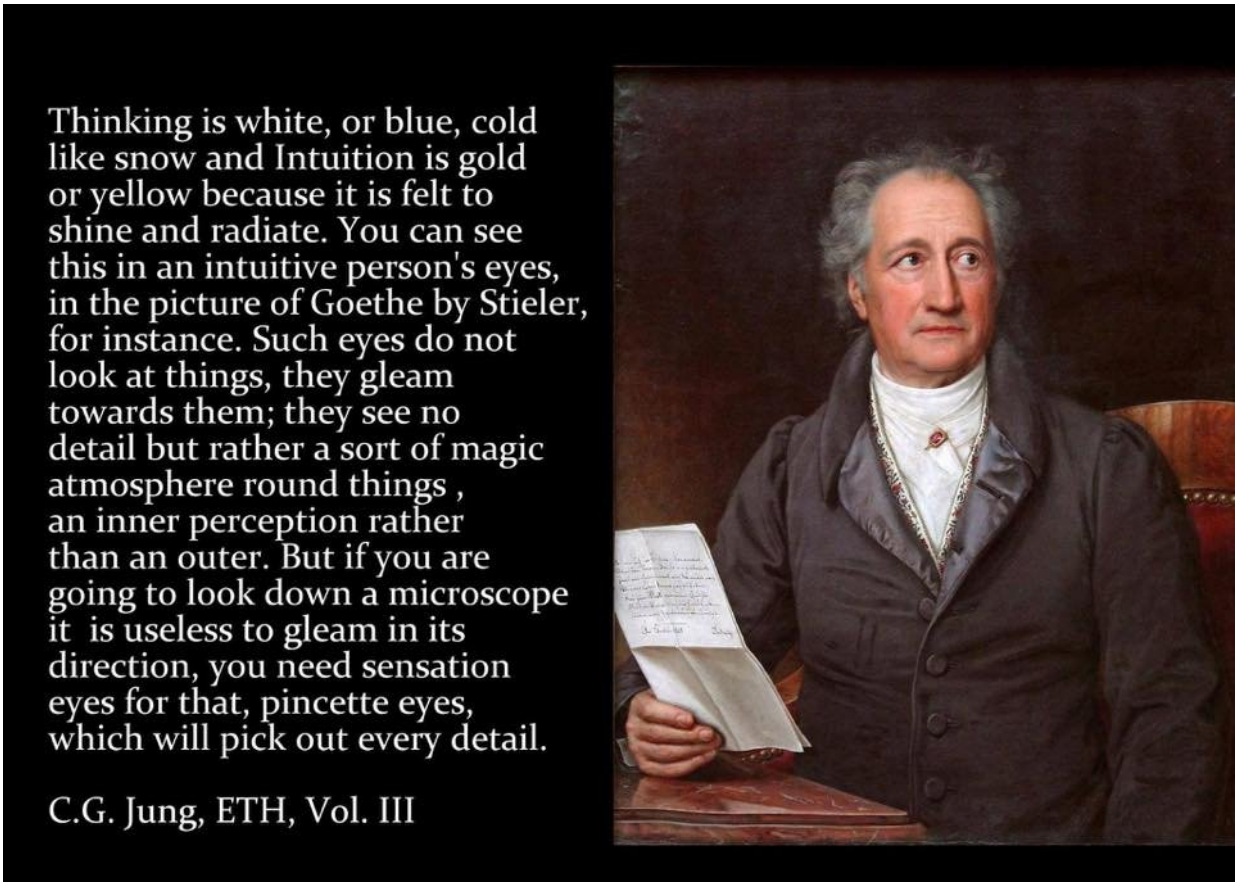
Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate. You can see this in an intuitive person's eyes, in the picture of Goethe by Stieler, for instance. Such eyes do not look at things, they gleam towards them; they see no detail but rather a sort of magic atmosphere round things , an inner perception rather than an outer. But if you are going to look down a microscope it is useless to gleam in its direction, you need sensation eyes for that, pincette eyes, which will pick out every detail.
C.G. Jung, ETH, Vol. III

[2]Lectures Delivered at the ETH Zurich,

The four colours attributed to the functions are based on certain feeling values.

Feeling is red, this is connected with blood and fire, with passion and love which is supposed to be warm and glowing.

Sensation is green, this is connected with the earth and perceiving reality.

Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate.

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/e84d7-1gleam.jpg
2. https://philemonfoundation.org/eth-lectures-volume-1/

Carl Jung : The unconscious assimilate the peculiar nature of the country. (2020-11-15 04:51)

[paypal _donation _button border="5"]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To William G. Mather

Dear Professor Mather, 26 September 1945

Your letter interested me very much.

Your idea that primitive methods or religious exercises have something to do with the experience of the unconscious is perfectly correct.

I suppose you mean to say that these people are white people and not Hopi Indians or something of the sort that celebrate snake dances.

If I’m right in assuming that you mean white sectarians, then it is obviously a matter of the phenomenon peculiar to colonial settlers.

Inasmuch as civilized white people settle down on virgin soil their unconscious assimilates the peculiar nature of the country.

So much so that even their children begin to resemble to a certain extent the autochthonous

population of that country.

In Africa and in India you observe a violent resistance in the white man against the primitive or exotic country in which he lives.

In Africa, for instance, I observed that the settlers there either hate that country or they just love it.

In either case (if they are real settlers, and not only transient officials that serve their 20 years of exile) they nolens volens begin to get assimilated by the soil and they develop a very curious mentality.

It is just as if the unconscious part of their psyche was sinking down into the peculiar phenomenon "going black."

You can observe how these people get lured away unconsciously from their civilized sphere.

Even in America you can observe similar things: for instance the students' most remarkable initiation ceremonies that above all resemble Indian rituals.

No wonder if sects show similar symptoms: in the case you mention the relation to snakes which always represents the integration of the chthonic (earth) element.

To the same chapter belongs the positive or negative emphasis on sex.

It is practically the same whether you emphasize sex through affirmation or negation.

It simply means sex is all-important.

If it is denied it simply means the chthonic element is all-important, yet in a hostile way.

In the other case it is understood as something positive.

The torture of the body, for instance, which is so frequent with primitives, shows merely the importance of the body.

And very often you cannot tell which is the greater pleasure: granting chthonic lusts or denying them.

All this has nothing to do with theology or other spiritual factors.

It is chiefly the question of the overwhelming tendency of the unconscious to get rooted in the soil.

You can observe similar phenomena in Europe, where nature can have an overwhelming influence, as for instance the sea or barren islands or lonely parts of the country or mountainous regions as in Switzerland.

In Switzerland we have many sects which have something in common with those of Wales and other mountainous parts of Britain.

Invariably they have mostly a very peculiar relation to sex either in a positive or a negative way.

Hoping I have answered your question to your satisfaction,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1,

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b0988-colony.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=SU4TWDWQG4PV&keywords=jung+letters+volume+1&qid=1574763838&sprefix=jung+le%2

Carl Jung Quotations [Most have Sources] (2020-11-15 05:06)

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Carl Jung Quotations:

• All the works of man have their origin in creative fantasy. What right have we then to depreciate imagination?

• Creative powers can just as easily turn out to be destructive. It rests solely with the moral personality whether they apply themselves to good things or to bad. And if this is lacking, no teacher can supply it or take its place.

• Every form of addiction is bad, no matter whether the narcotic be alcohol, morphine or idealism.

• Great talents are the most lovely and often the most dangerous fruits on the tree of

humanity. They hang upon the most slender twigs that are easily snapped off.

• I have always been impressed by the fact that there are a surprising number of individuals who never use their minds if they can avoid it, and an equal number who do use their minds, but in an amazingly stupid way.

• In studying the history of the human mind one is impressed again and again by the fact that the growth of the mind is the widening of the range of consciousness, and that each step forward has been a most painful and laborious achievement. One could almost say that nothing is more hateful to man than to give up even a particle of his unconsciousness. Ask those who have tried to introduce a new idea!

• It all depends on how we look at things, and not on how they are themselves.

• It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

• Knowledge rests not upon truth alone, but upon error also.

• Man needs difficulties; they are necessary for health.

• Masses are always breeding grounds of psychic epidemics.

• Nobody, as long as he moves about among the chaotic currents of life, is without trouble.

• Nothing has a stronger influence psychologically on their environment and especially on their children than the unlived life of the parent.

• Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man’s conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes’ "Analysis der Kinderseele" (The Inner World of Childhood), 1931

• Our heart glows, and secret unrest gnaws at the root of our being.

• Religion is a defense against the experience of God.

• Show me a sane man, and I will cure him for you.

• Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better.

• The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity.

• The creation of something new is not accomplished by the intellect but by the play in-

stinct acting from inner necessity. The creative mind plays with the objects it loves.

• The debt we owe to the play of imagination is incalculable.

• The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of 'mind' can be found in the natural instincts of animals - all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other. For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist. But the elementary state is not an explanatory principle that would allow us to draw conclusions as to the nature of the later, more highly developed states, even though they must necessarily derive from it. A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favor of their causal derivation, and will endeavor to subordinate them to a general but more elementary principle.

• The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, "Modern Man in Search of a Soul"

• The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

• The pendulum of the mind alternates between sense and nonsense, not between right and wrong.

• The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers were. Mathematics classes became sheer terror and torture to me. I was so intimidated by my incomprehension that I did not dare to ask any questions.

• The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it - I don't need to believe it.

• The word "happiness" would lose its meaning if it were not balanced by sadness.
• To me dreams are part of nature, which harbors no intention to deceive but expresses something as best it can.

• Understanding does not cure evil, but it is a definite help, inasmuch as one can cope with a comprehensible darkness.

• We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses.

• Where love rules, there is no will to power, and where power predominates, love is lacking. The one is the shadow of the other. Carl Jung, "On the Psychology of the Unconsciousness", 1917

• Who has fully realized that history is not contained in thick books but lives in our very blood?

• Your vision will become clear only when you can look into your own heart. Who looks outside, dreams; who looks inside, awakes.

• It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P. 307
• Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Mysterium Coniunctionis (1955) CW 14: P 258

• The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.304

• A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,' however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527

• The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324

• Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual.

What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483

• Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

• Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

• The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Gustav Jung, Civilization in Transition, Collected Works 10, par.485

• The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, vol.1 pg. 535

• The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• Such a one knows that whatever is wrong in the world is so into himself, and if he only learns to deal with his own shadow, he has done something real for the world. He has

succeeded in Shouldering at least at infinitesimal part of the gigantic, unsolved problems of our day. Carl Gustav Jung, Psychology and Religion. East and West, Collected Works 11, par.140

• Greater than all physical dangers are the tremendous effects of delusional ideas [...].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being [...].We are steeped in a world that was created by our own psyche. Carl Gustav Jung, The Structure and Dynamics of the Psyche, Collected Works 8, par.747

• People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better Carl Gustav Jung, Psychology and Alchemy, pg.99
• God always speaks mythologically. Carl Gustav Jung, Letters, vol.2 pg.9

• Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]

• The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Gustav Jung, Letters, vol.2 pg.590

• As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478

• The future of mankind depends very much upon the recognition of the shadow. Carl Gustav Jung, Letters, vol.1 pg.541

• Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Gustav Jung, Alchemical Studies, Collected Works 13, par.53

• [If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Gustav Jung, Letters, vol.2 pg.595

• Just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Gustav Jung, Memories, Dreams and Reflections, pg.326

• Gradually only did I discover what the mandala really is: 'Formation, Transformation, Eternal Mind's eternal recreation '.And that is the self, the wholeness of the personality, which if all goes well, is harmonious but, which cannot tolerate self-deceptions. Carl Gustav Jung, Memories, Dreams, Reflections, pg.195-196, Revised edition. Ed Aniela Jaffe, Richard and Clara Winston Trans, New York, Vintage Books, 1989

• His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: The union with God Letter from Dr. Carl Jung to Bill Wilson, the co-founder of Alcoholics Anonymous, January 30, 1961

• The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided [not in touch with both the light AND dark parts of themselves] and does not become conscious of his inner opposite, the world must by force act out the conflict and be torn into opposing halves. Carl Gustav Jung, Collected Works 9ii, par.126, Christ, A Symbol of the Self

• Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion. Carl Gustav Jung, Swiss psychiatrist, Psychological Aspects of the Mother Archetype, 1938

• Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. In individual cases that transformation can be read from dreams and fantasies. In collective life it has left its deposit principally in the various religious systems and their changing symbols. Through the study of these processes and collective transformation through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Memories, Dreams, Reflections, pg.209, 1962

• There can be no resolution - only patient endurance - of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself and against itself in order to melt its incompatible substances, the male and the female in the fire of suffering and thus create that form which is the goal of life. Everyone goes through this mill - consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until this third reconciling takes shape. [...]

• Thurs doubt not happen the rightness of the two sides within you and let whatever may happen. The apparently unendurable conflict is proof of your life of the rightness of your life. A life without internal contradiction is either only half a life or a life in the beyond which is destined only for the Angels. But God loves human beings more than the Angels. Extracted from an extraordinary letter to a friend Mrs. Frobel, written at age 70 in 1945.

• Who judges us by our emotions, we offer to take the incomprehension, even against injustice. It also obliges us, the others not to judge according to the affect. Collected Works, Volume 6

• We see colors? But not wave lengths. Collected Works, Volume 6

• He [the teacher] has already learned that the emptiest head, parroting a method which can well be the best student. His whole environment speaks and lives there in front of him, all that success and happiness is outside and that one needed only the right method to achieve what you want. Collected Works, Volume 6

• It is a fact that me in my practical work confronts always overwhelming that the person is almost incapable of a different point of view to understand than his own or to apply. could [...] A basis for the settlement of the dispute the opinion of my be convinced that the recognition of types of settings, but not only the existence of such types, but also the fact that

everyone is in his type too self-conscious to the degree that he of the complete understanding of the other position is incompetent. Collected Works, Volume 6

• It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Collected Works, Volume 6

• God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Septem Sermones ad Mortuos, 1916

• In general, a judgmental [judging] set observer will capture more of the conscious character, while a perceptive [perceiving] set observer is more influenced by the unconscious character, since the sentence is more interested in the conscious motivation of mental functioning, while the perception of more The mere happening registered. Collected Works, Volume 6

• Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Synchronicity acausality and occultism, dtv Verlag, Munich, 1990

• Again and again, events occurred that made me out of my normal everyday life also pushed into the unlimited "God's world. "The expression "God's World" that sounds sentimental for some ears had not this character for me. For "God's World" was everything "superhuman", blinding light, and darkness of the abyss, the cold apathy of infinite time and space and the uncanny grotesque the irrational world of chance. "God" was all for me, not only edifying. Carl G. Jung and Aniela Jaffe, Memories, Dreams, Reflections by CG Jung , Autobiography of Carl Jung, Princeton University Press, June 2006

• In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. pg. 125

• I have no theory about dreams; I do not know how dreams arise. And I am not at all sure that - my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable; otherwise I am pursuing an ulterior-and therefore autoerotic-aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labors: does it work? As for my scientific hobby-my desire to know why it works-this I must reserve for my spare time. "The Aims of Psychotherapy" (1931). In CW 16: The Practice of Psychotherapy.

pg. 86

• No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 325

• The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations. "The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. pg. 574

• Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 476

• The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 24

• Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. "On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. pg. 532

• Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 317

• As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. "The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. pg. 580

• The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 304

• The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 317

• The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 317

• As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 505

• Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. pg. 123

• I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Psychology and Alchemy (1944). CW 12: pg. 48

• To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud's view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts.

Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 485

• Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 473

• Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 312

• It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness a and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 502

• Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not -as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 465

• Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 503

• On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 199

• The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 327

• It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.’ But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 324

• One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams ’ Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one’s experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 320

• The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Psychology and Alchemy (1944). CW 12: pg. 48

• Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 498

• I call every interpretation which equates the dream images with real objects and interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject.... In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 130

• If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate prompting of our psyche. The whole dreamwork is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. ‘ "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 509

• If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 477

• The real difficulty begins -when the dreams do not point to anything tangible, and this they do often enough, especially when they hold anticipations of the future. I do not mean that such dreams are necessarily prophetic, merely that they feel the way, they "reconnoiter." These dreams contain inklings of possibilities and for that reason can never be made plausible to an outsider. "The Aims of Psychotherapy" (1931) In CW 16: The Practice of Psychotherapy. pg. 89

• Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 444

• It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier iintrospective attitude which favored a serious consideration of dreams and inner experiences. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. pg. 32

• As individuals we are not completely unique, but are like all other men. Hence a dream with a collective meaning is valid in the first place for the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance; for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 323

• If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions-provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contains mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 322

• Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there ' is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 475

• As regards the much discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises.... Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting-to give a gross example-pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. "General Aspects of

Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 470

• I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. pg. 41

• Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. IIf it shows something in a negative light, there is no reason for assuming that it is meant positively. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 162

• I leave theory aside as much as possible when analyzing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such a hypothesis in order to find courage to deal with dreams at all. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 318

• Every interpretation is a hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much well in a dream-series. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 322

• Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. "Approaching the Unconscious" In Man and His Symbols, Ed C.G. Jung (1964) Revised and included in CW 18 as "Symbols and the Interpretation of Dreams". pg. 52 (In CW)

• But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete, we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer I form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to

deadlock, resistance, doubt, and mutual desiccation. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 189

• When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes -their ability to offer new points of view. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 319

• The use of dream-analysis in psychotherapy is still a much debated question. Many practitioners find it indispensable in the treatment of neuroses, and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 322

• To concern ourselves with dreams is a way of reflecting on ourselves-a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 318

• ". . . The development of consciousness is the burden, the suffering, and the blessing of humankind." C.G. Jung, 1955

• "A dream that is not understood remains a mere occurrence; understood it becomes a living experience." C.G. Jung CW11: 497

• The goal of the individuation process is the synthesis of the self." C.G. Jung CW 9i: 278

• "In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole." -C. G. Jung CW17: 286

• The rational attitude which permits us to declare objective values as valid at all is not the work of the individual subject, but the product of human history.
Most objective values-and reason itself-are firmly established complexes of ideas handed down through the ages. Countless generations have labored at their organization with the same necessity with which the living organism reacts to the average, constantly recurring environmental conditions, confronting them with corresponding functional complexes, as the eye, for instance, perfectly corresponds to the nature of light. . . . Thus the laws of reason are the laws that designate and govern the average, "correct," adapted attitude.

Everything is "rational" that accords with these laws, everything that contravenes them is "irrational."[Definitions, ibid" par. 785f.]

• These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.[The Psychology of the Transference," CW 16, par. 536.]

• The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. (C. G. Jung, Answer to Job)

• The book of Job is a landmark in the long historical development of a divine drama. At the time the book was written, there were already many testimonies which had given a contradictory picture of Yahweh—the picture of a God who knew no moderation in his emotions and suffered precisely from this lack of moderation. He himself admitted that he was eaten up with rage and jealousy and that this knowledge was painful to him. Insight existed along with cruelty, creative power along with destructiveness. Everything was there, and none of these qualities was an obstacle to the other. Such a condition is only conceivable either when no reflecting consciousness is present at all, or when the capacity for reflection is very feeble and a more or less adventitious phenomenon. A condition of this sort can only be described as amoral. (Book of Job, Para. 560)

• From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God's faithful servant. But Yahweh never thinks of it, not even after Job's innocence has been proved. We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (Book of Job; Para. 616)

• "Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself" (Book of Job; Para. 640)

• "Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky" (Book of Job, Para. 758).

• The little world of childhood with its familiar surroundings is a model of the greater

world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. The Theory of Psychoanalysis (1913)

• There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ... So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth. During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939), in which Jung was asked to diagnose Adolf Hitler, Benito Mussolini, and Joseph Stalin, later published in Is Tomorrow Hitler's? (1941), by H. R. Knickerbocker, also published in The Seduction of Unreason: The Intellectual Romance with Fascism (2004) by Richard Wolin, Ch. 2: Prometheus Unhinged: C. G. Jung and the Temptations of Aryan Religion, p. 75

No nation keeps its word. A nation is a big, blind worm, following what? Fate perhaps. A nation has no honor; it has no word to keep. ... Hitler is himself the nation. That incidentally is why Hitler always has to talk so loud, even in private conversation — because he is speaking with 78 million voices. During an interview with H. R. Knickerbocker (1939), quoted in A Life of Jung (2002) by Ronald Hayman, p. 360

• No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness. Paracelsus the Physician (1942)

• We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. The Symbolic Life (1953); also in Man and His Symbols (1964)

• The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." The Practice of Psychotherapy, p. 364 (1953)

• Our blight is ideologies — they are the long-expected Antichrist! The Tibetan Book of the Great Liberation (1954)

• Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Civilization in Transition (1964)

• One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games and it cannot be done by men out of touch with their instinctive selves. Jung and the Story of Our Time, Laurens van der Post (1977)

• That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Answer to Job, R. Hull, trans. (1984), pp. 157-158

• Any theory based on experience is necessarily statistical; that is to say, it formulates an ideal average which abolishes all exceptions at either end of the scale and replaces them by an abstract mean. This mean is quite valid though it need not necessarily occur in reality. Despite this it figures in the theory as an unassailable fundamental fact. ... If, for instance, I determine the weight of each stone in a bed of pebbles and get an average weight of 145 grams, this tells me very little about the real nature of the pebbles. Anyone who thought, on the basis of these findings, that he could pick up a pebble of 145 grams at the first try would be in for a serious disappointment. Indeed, it might well happen that however long he searched he would not find a single pebble weighing exactly 145 grams. The statistical method shows the facts in the light of the ideal average but does not give us a picture of their empirical reality. While reflecting an indisputable aspect of reality, it can falsify the actual truth in a most misleading way. The Undiscovered Self p 6

• Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. The Undiscovered Self p 23

• It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable. The Undiscovered Self p 45

• You can take away a man's gods, but only to give him others in return. The Undiscovered Self p 63

• The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? The Undiscovered Self p 85

• Reason alone does not suffice. The Undiscovered Self p 98

• We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. The Undiscovered Self p 110

• The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy

any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Psychological Types Ch. 1, p. 82

• The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

• We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Psychological Types Conclusion, p. 628

• The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Contributions to Analytical Psychology p. 185

• Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Contributions to Analytical Psychology p. 193

• No language exists that cannot be misused... Every Interpretation is hypothetical, for it is a mere attempt to read an unfamiliar text. p 11 & 14

• It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Modern Man in Search of a Soul p. 57

• The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Modern Man in Search of a Soul p. 69

• Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Modern Man in Search of a Soul p. 125

• Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Modern Man in Search of a Soul p.126

• No psychic value can disappear without being replaced by another of equivalent intensity. Modern Man in Search of a Soul p. 209

• A more or less superficial layer of the unconscious is undoubtedly personal. I call it the "personal unconscious". But this personal layer rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the "collective unconscious". I have chosen the term "collective" because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. The Archetypes and the Collective Unconscious p. 3-4

• Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. The Archetypes and the Collective Unconscious p.7-8

• Whereas the personal unconscious consists for the most part of "complexes", the content of the collective unconscious is made up essentially of "archetypes". The concept of the archetype, which is an indispensable correlate of the idea of the collective unconscious, indicates the existence of definite forms in the psyche which seem to be present always and everywhere. Mythological research calls them ’motifs’; in the psychology of primitives they correspond to Levy-Bruhl’s concept of "representations collectives," and in the field of comparative religion they have been defined by Hubert and Mauss as ’categories of the imagination’... My thesis, then, is as follows: In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. The Archetypes and the Collective Unconscious p.42-43

• We must now turn to the question of how the existence of archetypes can be proved. Since archetypes are supposed to produce certain psychic forms, we must discuss how and where one can get hold of the material demonstrating these forms. The main source, then, is dreams, which have the advantage of being involuntary, spontaneous products of nature not falsified by any conscious purpose. By questioning the individual one can ascertain which of the motifs appearing in the dream are known to him... Consequently, we must look for motifs which could not possibly be known to the dreamer and yet behave functionally of the archetype known from historical sources. The Archetypes and the Collective Unconscious p. 48

• All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. The Integration of the Personality p. 72

• If there is anything that we wish to change in the child, we should first examine it and

see whether it is not something that could better be changed in ourselves. The Integration of the Personality p. 285

• This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them. The Psychology of the Unconscious

• The erotic instinct is something questionable, and will always be so whatever a future set of laws may have to say on the matter. It belongs, on the one hand, to the original animal nature of man, which will exist as long as man has an animal body. On the other hand, it is connected with the highest forms of the spirit. But it blooms only when the spirit and instinct are in true harmony. If one or the other aspect is missing, then an injury occurs, or at least there is a one-sided lack of balance which easily slips into the pathological. Too much of the animal disfigures the civilized human being; too much culture makes a sick animal. The Psychology of the Unconscious

• Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection) the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in an influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it; what is more, it remains in its original form — unchanged, for nothing changes in the unconscious. Psychology and Alchemy

• The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Psychology and Alchemy p. 51

• We shall naturally look round in vain the macrophysical world for acausal events, for the simple reason that we cannot imagine events that are connected non-causally and are capable of a non-causal explanation. But that does not mean that such events do not exist... The so-called "scientific view of the world" based on this can hardly be anything more than a psychologically biased partial view which misses out all those by no means unimportant aspects that cannot be grasped statistically. Synchronicity: An Acausal Connecting Principle p. 5

• Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Synchronicity: An Acausal Connecting Principle p. 25

• Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Synchronicity: An Acausal Connecting Principle p. 33

• This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes

them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35

• My example concerns a young woman patient who, in spite of efforts made on both sides, proved to be psychologically inaccessible. The difficulty lay in the fact that she always knew better about everything. Her excellent education had provided her with a weapon ideally suited to this purpose, namely a highly polished Cartesian rationalism with an impeccably "geometrical" idea of reality. After several fruitless attempts to sweeten her rationalism with a somewhat more human understanding, I had to confine myself to the hope that something unexpected and irrational would turn up, something that burst the intellectual retort into which she had sealed herself. Well, I was sitting opposite of her one day, with my back to the window, listening to her flow of rhetoric. She had an impressive dream the night before, in which someone had given her a golden scarab-a costly piece of jewelery. While she was still telling me this dream, I heard something behind me gently gently tapping on the window. I turned round and saw that it was a fairly large flying insect that was knocking against the window from outside in the obvious effort to get into the dark room. This seemed to me very strange. I opened the window and immediately and caught the insect in the air as it flew in. It was a scarabaeid beetle, or common rose-chafer, whose gold-green color most nearly resembles that of a golden scarab. I handed the beetle to my patient with the words "Here is your scarab." This broke the ice of her intellectual resistance. The treatment could now be continued with satisfactory results. Synchronicity: An Acausal Connecting Principle p. 110

• Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. What we see is the blossom, which passes. The rhizome remains. Memories, Dreams, Reflections, Closing lines of the preface.

• I know every numbskull will babble on about "black man," "man-eater," "chance," and "retrospective interpretation," in order to banish something terribly inconvenient that might sully the familiar picture of childhood innocence. Ah, these good, efficient, healthy-minded people, they always remind me of those optimistic tadpoles who bask in a puddle in the sun, in the shallowest of waters, crowding together and amiably wriggling their tails, totally unaware that the next morning the puddle will have dried up and left them stranded. Memories, Dreams, Reflections p. 14

• Sometimes I had an overwhelming urge to speak, not about that, but only to hint that there were some curious things about me which no one knew of. I wanted to find out whether other people had undergone similar experiences. I never succeeded in discovering so much as a trace of them in others. As a result, I had the feeling that I was outlawed or elect, accursed or blessed. Memories, Dreams, Reflections p. 41

• My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that

of empiricism. Memories, Dreams, Reflections p. 72

• Because we cannot discover God's throne in the sky with a radio-telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Man and His Symbols

• Modern man may assert that he can dispense with them, and he may bolster his opinion by insisting that there is no scientific evidence of their truth. But since we are dealing with invisible and unknowable things (for God is beyond human understanding, and there is no mean of proving immortality), why should we bother with evidence? Man and His Symbols p. 75-76

• To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest. He will have set his hand, as it were, to a declaration, of his own human dignity and taken the first step towards the foundations of his consciousness – that is, towards the unconscious, the only accessible source of religious experience. (Carl Jung, The Undiscovered Self)
• This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. (Carl Jung, The Undiscovered Self)

• The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to "God". I put the word "God" in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche. Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not. Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul's Damascus experience is the prototype. (Carl Jung, The Undiscovered Self)

• That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences. The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience. Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations. Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. (Carl Jung, The Undiscovered Self)

• Instincts...are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their forms, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture ... (Carl Jung, The Undiscovered Self)

• Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. (Carl Jung, The Undiscovered Self)

• These biological considerations naturally apply also to Homo sapiens, who still remain within the framework of general biology despite the possession of consciousness, will, and reason. The fact that our conscious activity is rooted in instinct and derives from it its dynamism, as well as the basic features of its ideational forms, has the same significance for human psychology as for all other members of the animal kingdom. (Carl Jung, The Undiscovered Self)

• Human knowledge consists essentially in the constant adaptation of the primordial pattern of ideas that were given us 'a priori'. These need certain modifications, because, in their original form, they are suited to an archaic mode of life, but not to the demands of a specifically differentiated (modern) environment. If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present.... (Carl Jung, The Undiscovered Self)

• Nothing estranges man more from the ground plan of his instincts than his learning capacity, which turns out to be a genuine drive toward progressive transformations of human modes of behavior. It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings. It is also the source of numerous psychic disturbances and difficulties occasioned by man's progressive alienation from his instinctual foundation, i.e., by his up rootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious. The result is that modern man can know himself only in so far as he can become conscious of himself.... (Carl Jung, The Undiscovered Self)

• This task is so exacting and its fulfillment so advantageous, that he forgets himself in the process, losing sight of his instinctual nature and putting his own conception of himself in place of his real being. In this way he slips imperceptibly into a purely conceptual world where the products of his conscious activity progressively replace reality. (Carl Jung, The Undiscovered Self)

• Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith ... In contrast to the subjectivism of the conscious mind, the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself, but which come upon one objectively ... The religious person, so far as one can judge, stands directly under the influence of the reaction from the unconscious. (Carl Jung, The Undiscovered Self)

• If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured. The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers

a different picture. Here the miracle of reflecting consciousness intervenes – the second cosmogony [ed. note: what Teilhard de Chardin called the origin of the "noosphere," the layer of "mind"]. The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain – found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Memories, Dreams and Reflections [p. 339]

• A man's foremost interest should be his work. But [for] a woman-man are her work and her business. Yes, I know it sounds like a convenient philosophy of the selfish male when I say that. But marriage means a home. And home is like a nest- not enough room for both birds at once. One sits inside, the other perches on the edge and looks about and attends to all outside business. Carl Jung, in Men, Women, and God (C.G. Jung Speaking, 1955)

• Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. C.G. Jung Mysterium Coniunctionis; Paragraph 792.

• "Insofar as society is itself composed of de-individualized human beings, it is completely at the mercy of ruthless individualists. Let it band together into groups and organizations as much as it likes – it is just this banding together and the resultant extinction of the individual personality that makes it succumb so readily to a dictator. A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but our fatally shortsighted age things only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman… People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations in the world can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung"; The Undiscovered Self

• A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained -and more than attained-shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

• Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

• The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the

value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. C.G. Jung, CW 4: Freud and Psychoanalysis, Page 664.

• Experience has taught me to keep away from therapeutic methods as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions, and the one with the gravest consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself am will determine my method: as I am, so will I proceed. "The Realities of Practical Psychotherapy" (1937). In CW 16: The Practice of Psychotherapy. P.543

• An ancient adept has said: "If the wrong man uses the right means, the right means work in the wrong way." This Chinese saying, unfortunately only too true, stands in sharp contrast to our belief in the "right" method irrespective of the man who applies it. In reality, everything depends on the man and little or nothing on the method. The Secret of the Golden Flower. Commentary by C. G. Jung (1931). In CW 18: P.4

• Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Contributions to Analytical Psychology. (1928)

• We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.528

• The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious-a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours: they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy Neurosis Island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the

enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meager and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.374

• Practical medicine is and has always been an art, and the same is true of practical analysis. True art is creation, and creation is beyond all theories. That is why I say to any beginner: Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories but your own creative individuality alone must decide. Contributions to Analytical Psychology. (1928)
• The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. "Fundamental Questions of Psychotherapy" (1951). In CW 16: The Practice of Psychotherapy. P.237

• One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. In Man and His Symbols. (1964) Essay re-titled "Symbols and the Interpretation of Dreams" In CW 18: P.61

• Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psycho-therapeutic practice. It therefore behooves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. "Psychotherapy and a Philosophy of Life" (1943). In CW 16: The Practice of Psychotherapy. P.190

• Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors - wise in every sense - who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanor his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way

he wins the sick man’s mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formula, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. In CW 4: Freud and Psychoanalysis. P.578

• As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Psychology and Alchemy (1944) CW 12: P.32

• People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.763

• The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.498

• No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient’s difference from himself, and to avoid the danger - unfortunately only too real - of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. "The Realities of Practical Psychotherapy" (1937). In CW 16: The Practice of Psychotherapy. P.564

• Medicine in the hand of a fool was ever poison and death. Just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the molding of one’s own character. "The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P.450

• Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also applies to himself. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.367

• There are analysts who believe that they can get along without self-analysis. This is

Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. "The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P.449

• The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.337

• The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc... "Two Essays in Analytical Psychology" In CW 7: P. 188

• The more remote and unreal the personal mother is, the more deeply will the son's yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences and ideals "Paracelsus as a Spiritual Phenomenon" (1942) In CW 13: Alchemical Studies P.47

• A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents-the "god "father and "god"-mother of the newborn child-so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

• What can a man say about woman, his own opposite? I mean of course something sensible that is outside the sexual program, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man's shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world. "Women in Europe" (1927). In CW 10: Civilization in Transition. P. 236

• The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, 'oyous and untiring giver of life-mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother love, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of

that great experience which includes herself and me and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being-so deserving of love, indulgence, understanding, and forgiveness-who was our mother. He knows that the mother carries for us that inborn image of the mater nature and mater spiritualis, of the totality of life of which we are a small and helpless part. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

• Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Psychological Types (1921), CW 6. P.344

• As long as a woman is content to be a femme a homme, she has no feminine individuality. She is empty and merely glitters - a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing: here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self, disappears too. "Psychological Aspects of the Kore" (1941) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.355

• The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

• For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

• No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

• Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of

life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. "Wotan" (1936). In CW 10: Civilization in Transition. P. 395

• It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. "Concerning the Archetypes with Special Reference to the Anima Concept" (1936) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 136

• The original structural components of the psyche are of no less surprising uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely this form. The Tibetan Book of the Dead. Foreword by C.G. Jung. (1954) In CW 11: Psychology and Religion: West and East. P. 845

• Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 266

• All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

• I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist pre-consciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the

biological "pattern of behavior," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. "A Psychological Approach to the Dogma of the Trinity" (1942). In CW 11: Psychology and Religion: West and East. P. 222

• To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to inquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behavior. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.404

• The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. "Instinct and the Unconscious" (1919). In CW 8: The Structure and Dynamics of the Psyche P.277

• We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.417

• Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Aion (1951). CW 9: Part II: P. 412

• Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.420

• Man's capacity for consciousness alone makes him man. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.412

• Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

• In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island - so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P. 141

• Our consciousness does not create itself-it wells up from unknown depths. In child-hood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. "The Psychology of Eastern Meditation" (1943). In CW 11: Psychology and Religion: West and East. P.935

• Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

• If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. From the Basel Seminar (1934)

• It is just man’s turning away from instinct-his opposing himself to instinct-that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness-our Promethean conquest-may in the end not be able to serve us as well as nature. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 750

• Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 523

• Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how many his inclinations, moods, and decisions are influenced by the dark forces of his psyche and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting. "Zur Umerziehung des deutschen Volkes" (On the Re-education of the Germans). In Basler Nachrichten, Nr. 486, 16 November 1946. P.332

• It suits our hypertrophied and hubristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P 141

• The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. C.G. Jung; Collected Works 13; Alchemical Studies; Page 16

• "The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is "secret," i.e., known only through vague hints but essentially unknown. The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it. In order to explain the mystery of matter he projected yet another mystery - his own psychic background -into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence." Psychology and Alchemy (Part 3, Chapter 2.1)

• "I am therefore inclined to assume that the real root of alchemy is to be sought less in philosophical doctrines than in the projections of individual investigators. I mean by this that while working on his chemical experiments the operator had certain psychic experiences which appeared to him as the particular behavior of the chemical process. Since it was a question of projection, he was naturally unconscious of the fact that the experience had nothing to do with matter itself (that is, with matter as we know it today). He experienced his projection as a property of matter; but what he was in reality experiencing was his own unconscious. In this way he recapitulated the whole history of mankind’s knowledge of nature.... Such projections repeat themselves whenever man tries to explore an empty

darkness and involuntarily fills it with living form. “Psychology and Alchemy (Part 3, Chapter 2.1).

• "When the alchemist speaks of Mercurius, on the face of it he means quicksilver (mercury), but inwardly he means the world-creating spirit concealed or imprisoned in matter. The dragon is probably the oldest pictoral symbol in alchemy of which we have documentary evidence. It appears as the Ouroboros, the tail-eater, in the Codex Marcianus, which dates from the tenth or eleventh century, together with the legend ’the One, the All’. Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail. For this reason the opus was often called circulare (circular) or else rota (the wheel). Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, and the nigredo; as dragon he devours himself and as dragon he dies, to rise again in the lapis. He is the play of colors in the cauda pavonis and the division into the four elements. He is the hermaphrodite that was in the beginning that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone. He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught - a symbol uniting all the opposites." Psychology and Alchemy (Part 3, Chapter 3.1).

• "Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man’s self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man." Psychology and Alchemy (Part 3, Chapter 3.3).

• "From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he regarded not as ego but as self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind." Psychology and Alchemy (Part 3, Chapter 5.1).

• The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams),

sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

• The definition, modes of manifestation and function of the collective unconscious are discussed. In addition to the personal unconscious generally accepted by medical psychology, the existence of a second psychic system of a universal and impersonal nature is postulated. This collective unconscious is considered to consist of preexistent thought forms, called archetypes, which give form to certain psychic material which then enters the conscious. Archetypes are likened to instinctual behavior patterns. Examples of ideas such as the concept of rebirth, which occur independently in various cultures and ages, are advanced as evidence for the collective unconscious. It is felt that there are as many archetypes as there are recurring situations in life, that when a situation occurs that corresponds to a particular archetype, the archetype presses for completion like an instinctual drive; resistance to its expression may result in neurosis. The existence of archetypes is demonstrated in the analysis of adult and childhood dreams, active imagination, psychotic delusions, and fantasies produced in the trance state. A case history of a paranoid schizophrenic is examined in terms of the manifestation of archetypes in the patient's delusional system. Concerning the archetypes, with special reference to the anima concept. From Collected Works of C. G. Jung, Vol. 9, Part 1., 2nd ed., Princeton University Press, 1968. 451 p. (p. 54-72).

• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment

of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

• While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. - C. G. Jung: Letters, volume 2, 1951-1961, pages 463-464, letter to Robert L. Kroon, 15 November 1958.

• No analysis is capable of banishing all unconsciousness forever. The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated. We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor's examining himself, for only what he can put right in himself can he hope to put right in the patient. It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. ["Fundamental Questions of Psychotherapy," ibid. para. 239.]

• What happens in the association test also happens in every discussion between two people. . . . The discussion loses its objective character and its real purpose, since the constellated complexes frustrate the intentions of the speakers and may even put answers into their mouths which they can no longer remember afterwards.[A Review of the Complex Theory," ibid., par. 199.]

• Our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. . . . These phenomena can . . . be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.[The Structure of the Psyche," CW 8, par. 296.]

• The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. [Definitions," CW 6, par. 844.]

• The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

• Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]
• Unconsciousness is the primal sin, evil itself, for the Logos. ["Psychological Aspects of the Mother Archetype, ibid" par. 178.]

• An extreme state of unconsciousness is characterized by the predominance of compulsive instinctual processes, the result of which is either uncontrolled inhibition or a lack of inhibition throughout. The happenings within the psyche are then contradictory and proceed in terms of alternating, non-logical antitheses. In such a case the level of consciousness is essentially that of a dream-state. A high degree of consciousness, on the other hand, is characterized by a heightened awareness, a preponderance of will, directed, rational behavior, and an almost total absence of instinctual determinants. The unconscious is then found to be at a definitely animal level. The first state is lacking in intellectual and ethical achievement, the second lacks naturalness. ["Psychological Factors in Human Behavior," CW 8, par. 249.]

• The greatest danger about unconsciousness is proneness to suggestion. The effect of suggestion is due to the release of an unconscious dynamic, and the more unconscious this is, the more effective it will be. Hence the ever-widening split between conscious and unconscious increases the danger of psychic infection and mass psychosis. [The Structure and Dynamics of the Self," CW 9ii, par. 390.]

• So defined, the unconscious depicts an extremely fluid state of affairs: everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things that are taking shape in me and will sometime come to consciousness: all this is the content of the unconscious.[On the Nature of the Psyche," CW 8, par. 382.]

• The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. [C.G. Jung Letters, vol. 1, p. 283.]

• Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too–as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."[Conscious, Unconscious, and Individuation," CW 9i, par. 522.]

• The unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole. On the personal level, these are the not consciously recognized personal motives which appear in dreams, or the meanings of daily situations which we have overlooked, or conclusions we have failed to draw, or affects we have not permitted, or criticisms we have spared ourselves.[The Function of the Unconscious," CW 7, par. 275.]

• The demands of the unconscious then force themselves imperiously on consciousness and bring about a disastrous split which shows itself in one of two ways: either the subject no longer knows what he really wants and nothing interests him, or he wants too much at once and has too many interests, but in impossible things. [General Description of the Types," CW 6, par. 573.

• The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. [The Structure of the Psyche," CW 8, par. 342.]

• The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. [Definitions," CW 6, par. 837.]

• They remain in a more or less primitive and infantile state, often only half conscious, or even quite unconscious. The relatively undeveloped functions constitute a specific inferiority which is characteristic of each type and is an integral part of his total character. The one-sided emphasis on thinking is always accompanied by an inferiority of feeling, and differentiated sensation is injurious to intuition and vice versa. [A Psychological Theory of Types, ibid" par. 955.]

• Generally speaking, a judging observer [thinking or feeling type] will tend to seize on the conscious character, while a perceptive observer [sensation type or intuitive] will be more influenced by the unconscious character, since judgment is chiefly concerned with the conscious motivation of the psychic process, while perception registers the process itself.["General Description of the Types," ibid., par. 576.]

• In this way we can orient ourselves with respect to the immediate world as completely as when we locate a place geographically by latitude and longitude. The four functions are somewhat like the four points of the compass; they are just as arbitrary and just as indispen-sable. Nothing prevents our shifting the cardinal points as many degrees as we like in one direction or the other, or giving them differ-ent names. It is merely a question of convention and intelligibility. But one thing I must confess: I would not for anything dispense with this compass on my psychological voyages of discovery. ["A Psychological Theory of Types," CW 6, pars. 958f.]

• [Introversion] is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scru-tiny. [Extraversion] is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. In the first case obviously the subject, and in the second the object, is all-important. ["The Problem of the Attitude-Type," CW 7, par. 62.]

• First and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the chaotic profusion of individual experiences to any kind of order. . . . Secondly, a typology is a great help in understanding the wide variations that occur among individuals, and it also furnishes a clue to the fundamental differences in the

psychological theories now current. Last but not least, it is an essential means for determining the "personal equation" of the practicing psychologist, who, armed with an exact knowledge of his differentiated and inferior functions, can avoid many serious blunders in dealing with his patients. ["Psychological Typology, ibid" par. 986.]

• As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature.["General Description of the Types," ibid., par. 560.]
• [The] function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according to the quality of the basic function, i.e., into the rational and the irrational. The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter. A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion. ["Definitions," CW 6, par. 835.]

• [The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. ["On the Psychology of the Trickster-Figure," CW 9i, par. 472].

• The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. [Ibid. par. 478.]

• Everyone is now a stranger among strangers. Kinship libido-which could still engender a satisfying feeling of belonging together, as for instance in the early Christian communities-has long been deprived of its object. But, being an instinct, it is not to be satisfied by any mere substitute such as a creed, party, nation, or state. It wants the human connection. That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself.["The Psychology of the Transference," CW 16, par. 445.]

• The patient is bound to the analyst by ties of affection or resistance and cannot help following and imitating his psychic attitude. By this means he feels his way along (empathy). And with the best will in the world and for all his technical skill the analyst cannot prevent it, for empathy works surely and instinctively in spite of conscious judgment, be it never so strong.["Some Crucial Points in Psychoanalysis," CW 4, par. 661.]

• The suitably trained analyst mediates the transcendent function for the patient, i.e., helps him to bring conscious and unconscious together and so arrive at a new attitude. . . . The patient clings by means of the transference to the person who seems to promise him a renewal of attitude; through it he seeks this change, which is vital to him, even though he may not be conscious of doing so. For the patient, therefore, the analyst has the character of an indispensable figure absolutely necessary for life. ["The Transcendent Function," CW 8, par. 146.]
• The transference phenomenon is an inevitable feature of every thorough analysis, for it is imperative that the doctor should get into the closest possible touch with the patient's line of psychological development. [Ibid. par. 283.]

• We do not work with the "transference to the analyst," but against it and in spite of it. ["Some Crucial Points in Psychoanalysis," CW 4, par. 601.]
• Transference is always a hindrance; it is never an advantage. ["The Tavistock Lectures," CW 18, par. 349.]

• Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. [The Psychology of the Transference," CW 16, par. 420.]

• An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. ["The Therapeutic Value of Abreaction," CW 16, par. 277.]

• For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is a dangerous backsliding, a convenient way of evading life's duties. For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life's duties, for the second it is a step forward with a healing significance. ["Some Crucial Points in Psychoanalysis," CW 4, par. 659.]

• Unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays an important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister. ["The Psychology of the Transference," CW 16, par. 357.]

• Once the projections are recognized as such, the particular form of rapport known as the transference is at an end, and the problem of individual relationship begins. [The Therapeutic Value of Abreaction, ibid" par. 287.]

• If the mediatory product remains intact, it forms the raw material for a process not of dissolution but of construction, in which thesis and antithesis both play their part. In this way it becomes a new content that governs the whole attitude, putting an end to the division and forcing the energy of the opposites into a common channel. The standstill is overcome and life can flow on with renewed power towards new goals. [Ibid. par. 827.]

• From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in a compensatory relation to both. It thus forms the middle ground on which the opposites can be united. If, for instance, we conceive the opposition to be sensuality versus spirituality, then the mediatory content born out of the unconscious provides a welcome means of expression for the spiritual thesis, because of its rich spiritual associations, and also for the sensual antithesis, because of its sensuous imagery. The ego, however, torn between thesis and antithesis, finds in the middle ground its own counterpart, its sole and unique means of expression, and it eagerly seizes on this in order to be delivered from its division.["Definitions," CW 6, par. 825.]

• Once the unconscious content has been given form and the meaning of the formula-

tion is understood, the question arises as to how the ego will relate to this position, and how the ego and the unconscious are to come to terms. This is the second and more important stage of the procedure, the bringing together of opposites for the production of a third: the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego. [Ibid. par. 181.]

• When there is full parity of the opposites, attested by the ego's absolute participation in both, this necessarily leads to a suspension of the will, for the will can no longer operate when every motive has an equally strong counter motive. Since life cannot tolerate a standstill, a damming up of vital energy results, and this would lead to an insupportable condition did not the tension of opposites produce a new, uniting function that transcends them. This function arises quite naturally from the regression of libido caused by the blockage. [Ibid. par. 824.]
• The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible. [The Transcendent Function," CW 8, par. 145.]

• Active thinking is an act of the will; passive thinking is a mere occurrence. In the former case, I submit the contents of ideation to a voluntary act of judgment; in the latter, conceptual connections establish themselves of their own accord, and judgments are formed that may even contradict my intention. . . . Active thinking, accordingly, would correspond to my concept of directed thinking. Passive thinking . . . I would call . . . intuitive thinking. ["Definitions, ibid" par. 830.]

• The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. [Ibid. par. 832.]

• Thinking, if it is to be real thinking and true to its own principle, must rigorously exclude feeling. This, of course, does not do away with the fact that there are individuals whose thinking and feeling are on the same level, both being of equal motive power for consciousness. But in these cases there is also no question of a differentiated type, but merely of relatively undeveloped thinking and feeling. ["General Description of the Types," CW 6, par. 667.

• As a rule it occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity. . . . [This situation] requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energic process: she acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below. [The Conjunction," CW 14, par. 705.]

• It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them. [Ibid. par. 418.]

• The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway,

and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state. [On the Nature of the Psyche," CW 8, par. 440.]

• Synchronicity . . . consists of two factors: a) an unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other. ["Synchronicity: An Acausal Connecting Principle, ibid" par. 858.]

• How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. ["On Psychic Energy," CW 8, par. 91.]

• There are, of course, neurotics who regard their unconscious products, which are mostly morbid symptoms, as symbols of supreme importance. Generally, however, this is not what happens. On the contrary, the neurotic of today is only too prone to regard a product that may actually be full of significance as a mere "symptom. [Definitions, CW 6, par. 821.]

• Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts. That is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. ["On Psychic Energy," CW 8, par. 47.]

• The interpretation of the cross as a symbol of divine love is semiotic, because "divine love" describes the fact to be expressed better and more aptly than a cross, which can have many other meanings. On the other hand, an interpretation of the cross is symbolic when it puts the cross beyond all conceivable explanations, regarding it as expressing an as yet unknown and incomprehensible fact of a mystical or transcendent, i.e., psychological, nature, which simply finds itself most appropriately represented in the cross.[Ibid., par. 815.]

• Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge. [Definitions," CW 6, par. 817.]

• When the man has made enough money, or if a fine legacy should drop from the skies and external necessity no longer presses, then they have time to occupy themselves with one another. Hitherto they stood back to back and defended themselves against necessity. But now they turn face to face and look for understanding-only to discover that they have never understood one another. Each speaks a different language. Then the conflict between the two types begins. This struggle is envenomed, brutal, full of mutual depreciation, even when conducted quietly and in the greatest intimacy. For the value of the one is the negation of value for the other. [Definitions," CW 6, par. 817.]

• Either type has a predilection to marry its opposite, each being unconsciously complementary to the other. . . . The one takes care of reflection and the other sees to the initiative and practical action. When the two types marry, they may affect an ideal union. So long as they are fully occupied with their adaptation to the manifold external needs of life they fit

together admirably. ["The Problem of the Attitude-Type," CW 7, par. 80.]

• The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. [The Psychological Aspects of the Kore," CW 9i, pars. 314f.]

• The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche."[Nietzsche’s Zarathustra, vol. 1, p. 441.]

• To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. [Definitions," CW 6, par. 813.]

• Interpretation of an unconscious product on the subjective level reveals the presence of subjective judgments and tendencies of which the object is made the vehicle. When, therefore, an object-imago appears in an unconscious product, it is not on that account the image of a real object; it is far more likely that we are dealing with a subjective functional complex. Interpretation on the subjective level allows us to take a broader psychological view not only of dreams but also of literary works, in which the individual figures then appear as representatives of relatively autonomous functional complexes in the psyche of the author. [Definitions," CW 6, par. 813.]

• Although this peculiarity is most clearly observable in psychopathology, fundamentally it is a normal phenomenon, which can be recognized with the greatest ease in the projections made by the primitive psyche. The tendency to split means that parts of the psyche detach themselves from consciousness to such an extent that they not only appear foreign but lead an autonomous life of their own. It need not be a question of hysterical multiple personality, or schizophrenic alterations of personality, but merely of so-called "complexes" that come entirely within the scope of the normal. ["Psychological Factors in Human Behavior," CW 8, par. 253].

• From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. ["Spirit and Life," CW 8, par. 643.]

• The common modern idea of spirit ill accords with the Christian view, which regards it as the summum bonum, as God himself. To be sure, there is also the idea of an evil spirit. But the modern idea cannot be equated with that either, since for us spirit is not necessarily evil; we would have to call it morally indifferent or neutral. [The Phenomenology of the Spirit in Fairytales," CW 9i, par. 394.]

• In that event, the persona, being unconscious, will be projected on a person of the same sex, thus providing a foundation for many cases of open or latent homosexuality, and of father-transferences in men or mother-transferences in women. In such cases there is always a defective adaptation to external reality and a lack of relatedness, because identification with the soul produces an attitude predominantly oriented to the perception of inner processes. [Ibid. par. 809.]
• For an idealistic woman, a depraved man is often the bearer of the soul-image; hence the "savior-fantasy" so frequent in such cases. The same thing happens with men, when the prostitute is surrounded with the halo of a soul crying for succor. [Ibid. par. 811.]

• Wherever an impassioned, almost magical, relationship exists between the sexes, it is invariably a question of a projected soul-image. Since these relationships are very common, the soul must be unconscious just as frequently. [Definitions," CW 6, par. 809.]

• The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference," CW 16, par. 522.]

• I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." [Definitions," CW 6, par. 797]

• The shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but-convention forbids! [Psychology and Religion," CW 11, par. 134.]

• If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. [Conclusion," CW 9ii, par. 423.]
• Confrontation with the shadow produces at first a dead balance, a standstill that hampers moral decisions and makes convictions ineffective or even impossible. Everything becomes doubtful. [Ibid. par. 708.]

• It is a therapeutic necessity, indeed, the first requisite of any thorough psychological method, for consciousness to confront its shadow. In the end this must lead to some kind of union, even though the union consists at first in an open conflict, and often remains so for a long time. It is a struggle that cannot be abolished by rational means. When it is willfully repressed it continues in the unconscious and merely expresses itself indirectly and all the more dangerously, so no advantage is gained. The struggle goes on until the opponents run

out of breath. What the outcome will be can never be seen in advance. The only certain thing is that both parties will be changed. ["Rex and Regina," CW 14, par. 514.]

• Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one's personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. [Ibid. par. 16.]

• Concrete sensation never appears in "pure" form, but is always mix-ed up with ideas, feelings, thoughts. . . . The concrete sensation of a flower . . . conveys a perception not only of the flower as such, but also of the stem, leaves, habitat, and so on. It is also instantly mingled with feeling of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. But abstract sensation immediately picks out the most salient sensuous attribute of the flower, its brilliant redness, for instance, and makes this the sole or at least the principle content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation. [Ibid. par. 794.]

• Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. [Definitions," CW 6, par. 792.]

• An attitude that seeks to do justice to the unconscious as well as to one's fellow human beings cannot possibly rest on knowledge alone, in so far as this consists merely of thinking and intuition. It would lack the function that perceives values, i.e., feeling, as well as the function du réel, i.e., sensation, the sensible perception of reality. ["the Psychology of the Transference," CW 16, par.486.]

• (1) Consciousness possesses a threshold intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.
(2) Consciousness, because of its directed functions, exercises an inhibition (which Freud calls censorship) on all incompatible material, with the result that it sinks into the unconscious.

(3) Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behavior traces constituting the structure of the mind [i.e., archetypes].

(4) The unconscious contains all the fantasy combinations which have not yet attained the threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness. ["The Transcendent Function," CW 8, par. 132.]

• The psyche does not merely react; it gives its own specific answer to the influences at work upon it. [Some Crucial Points in Psychoanalysis," CW 4, par. 665.]

• The ego cannot help discovering that the afflux of unconscious contents has vitalized the personality, enriched it and created a figure that somehow dwarfs the ego in scope and intensity. . . . Naturally, in these circumstances there is the greatest temptation simply to follow the power-instinct and to identify the ego with the self-outright, in order to keep up the illusion of the ego's mastery. . . . [But] the self has a functional meaning only when it can act compensatory to ego-consciousness. If the ego is dissolved in identification with the self, it gives rise to a sort of nebulous superman with a puffed-up ego. [On the Nature of the Psyche," CW 8, par. 430.]

• The self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality," such as a king, hero, prophet, savior, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of Tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united. [Definitions," CW 6, par. 790.]

• As an empirical concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept of the self is, in part, only potentially empirical and is to that extent a postulate. In other words, it encompasses both the experienceable and the inexperienceable (or the not yet experienced). . . . It is a transcendental concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part. ["Definitions," CW 6, par. 789.]

• The self is not only the center, but also the whole circumference which embraces both conscious and unconscious; it is the center of this totality, just as the ego is the center of consciousness. ["Introduction," CW 12, par. 44.]

• One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. [The Sacrifice," CW 5, par. 643.]
• For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today. [Ibid. par. 646.]

• The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance. When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and-in certain cases-his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient's conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repres-sive") attitude until the patient can let the "repressed" contents rise up spontaneously. [The Psychology of the Unconscious," CW 16, par. 381.]

• In the course of development following puberty, consciousness is confronted with affective tendencies, impulses, and fantasies which for a variety of reasons it is not willing or not able to assimilate. It then reacts with repression in various forms, in the effort to get rid of the

troublesome intruders. The general rule is that the more negative the conscious attitude is, and the more it resists, devalues, and is afraid, the more repulsive, aggressive, and frightening is the face which the dissociated content assumes.["The Philosophical Tree," CW 13, par. 464.]

• Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. ["The Personal and the Collective Unconscious," CW 7, par. 202.]

• Repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a certain attitude or tendency can be detected on the part of the conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable [Analytical Psychology and Education," CW 17, par. 199a.]

• This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. ["A Psychological Approach to the Trinity," CW 11, par. 260.]
• A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, and Islam) or to the path of salvation and liberation (Buddhism). [Ibid. par. 507.]

• We might say . . . that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. ["Psychology and Religion," CW 11, par. 9.]

• Take as an example a businessman who takes too great a risk and consequently goes bankrupt. If he does not allow himself to be discouraged by this depressing experience, but, undismayed, keeps his former daring, perhaps with a little salutary caution added; his wound will be healed without permanent injury. But if, on the other hand, he goes to pieces, abjures all further risks, and laboriously tries to patch up his social reputation within the confines of a much more limited
personality, doing inferior work with the mentality of a scared child, in a post far below him, then, technically speaking, he will have restored his persona in a regressive way. . . . Formerly perhaps he wanted more than he could accomplish; now he does not even dare to attempt what he has it in him to do. [Ibid. par. 254.]

• The regressive restoration of the persona is a possible course only for the man who owes the critical failure of his life to his own inflatedness. With diminished personality, he turns back to the measure he can fill. But in every other case resignation and self-belittlement are an evasion, which in the long run can be kept up only at the cost of neurotic sickliness. [Ibid. par. 259.]

• It is precisely the strongest and best among men, the heroes, who give way to their regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times. Victory over the collective psyche alone yields the true value-the capture of the hoard, the invincible weapon, the magic talisman, or whatever it be that the myth deems most desirable.[The Relations between the Ego and the Unconscious," CW 7, par. 261.]

• Regarded causally, regression is determined, say, by a "mother fixation." But from the final standpoint the libido regresses to the imago of the mother in order to find there the memory associations by means of which further development can take place, for instance from a sexual system into an intellectual or spiritual system. The first explanation exhausts itself in stressing the importance of the cause and completely overlooks the final significance of the regressive process. From this angle the whole edifice of civilization becomes a mere substitute for the impossibility of incest. But the second explanation allows us to foresee what will follow from the regression, and at the same time it helps us to understand the significance of the memory-images that have been reactivated. ["On Psychic Energy," CW 8, par. 65 . . .]

• If thinking fails as the adapted function, because it is dealing with a situation to which one can adapt only by feeling, then the unconscious material activated by regression will contain the missing feeling function, although still in embryonic form, archaic and undeveloped. Similarly, in the opposite type, regression would activate a thinking function that would effectively compensate the inadequate feeling. ["On Psychic Energy," CW 8, par. 65.]

• Ordinarily we do not think of "reflection" as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means "bending back" and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . Thus in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse.["Psychological Factors in Human Behavior," CW 8, par. 241.]

• The neuroses of the young generally come from a collision between the forces of reality and an inadequate, infantile attitude, which from the causal point of view is characterized by an abnormal dependence on the real or imaginary parents, and from the teleological point of view by unrealizable fictions, plans, and aspirations. Here the reductive methods of Freud and Adler are entirely in place. [The Problem of the Attitude-Type," CW 7, par. 88.]

• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30

• "We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us. The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity. (p.236)" — C.G. Jung (Memories, Dreams, Reflections)

• "With a truly tragic delusion," Carl Jung noted, "these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing." — C.G. Jung

• "I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love." — C.G. Jung

• "Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience." — C.G. Jung (Modern Man in Search of a Soul)
• "The bigger the crowd, the more negligible the individual." — C.G. Jung (The Undiscovered Self)

• "The fact that a man who goes his own way ends in ruin means nothing...He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths...There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing. In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices. "You are no different from anybody else," they will chorus or, "there's no such thing," and even if there is such a thing, it is immediately branded as "morbid"...He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. "His own law!" everybody will cry. But he knows better: it is the law...The only meaningful life is a life that strives for the individual realization–absolute and unconditional–of its own particular law...To the extent that a man is untrue to the law of his being...he has failed to realize his own life's meaning.

• The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung

• "I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook." — C.G. Jung (Modern Man in Search of a Soul)
• The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. - "Depth Psychology and Self-Knowledge" In DU III:9 September 1943. In CW 18: P.18

• "The girl dreams she is dangerously ill. Suddenly birds come out of her skin and cover her completely ... Swarms of gnats obscure the sun, the moon, and all the stars except one. That one start falls upon the dreamer." — C.G. Jung (Man and His Symbols)

• "Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purpose through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense— he is "collective man"— one who carries and shapes the unconscious, psychic forms of mankind." — C.G. Jung

• "If one does not understand a person, one tends to regard him as a fool" — C.G. Jung

• "That which compels us to create a substitute for ourselves is not the external lack of objects, but our incapacity to lovingly include a thing outside of ourselves" — C.G. Jung (Symbols of Transformation

• "The sure path can only lead to death." — C.G. Jung

• "We are born at a given moment, in a given place, and like vintage years of wine, we have the qualities of the year and of the season in which we are born." — C.G. Jung

• "I am an orphan, alone: nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons." — C.G. Jung

• "I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations." — C.G. Jung

• "The gods have become our diseases." — C.G. Jung

• "Shame is a soul eating emotion." — C.G. Jung

• Religions are a substitute for legitimate suffering" — C.G. Jung

• "Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Philemon represented a force which was not myself. In my fantasies I held conversations with him, and he said things which I had not consciously thought. For I observed clearly that it was he who spoke, not I. He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, “If you should see people in a room, you would not think that you had made those people, or that you were responsible for them.” It was he who taught me psychic objectivity, the reality of the psyche. Through him the distinction was clarified between myself and the object of my thought. He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me." — C.G. Jung (Memories, Dreams, Reflections)

• "Space flights are merely an escape, a fleeing away from oneself, because it is easier to go to Mars or to the moon than it is to penetrate one’s own being." — C.G. Jung

• "I am astonished, disappointed, pleased with myself. I am distressed, depressed, and rapturous. I am all these things at once, and cannot add up the sum. I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life. There is nothing I am quite sure about. I have no definite convictions - not about anything,

really. I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation or something I do not know." — C.G. Jung

• "If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us. –"The Content of the Psychoses" — C.G. Jung (The Psychogenesis of Mental Disease)

• "God has fallen out of containment in religion and into human hearts—God is incarnating. Our whole unconscious is in an uproar from the God Who wants to know and to be known." — C.G. Jung

• "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. (on being 36 yrs old)" — C.G. Jung (Symbols of Transformation)

• "Those that look outside dream, those that look inside Awaken." — C.G. Jung

• "Often the hands will solve a mystery that the intellect has struggled with in vain." — C.G. Jung

• "What we do not make conscious emerges later as fate." — C.G. Jung

• "Nature has no use for the plea that one ’did not know’." — C.G. Jung

• "The years... when I pursued the inner images were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then." — C.G. Jung

• "For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed." — C.G. Jung (Psychological Reflections: A New Anthology of His Writings 1905-61)

• "I have never since entirely freed myself of the impression that this life is a segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it." — C.G. Jung

• "But what will he do when he sees only too clearly why his patient is ill; when he sees that it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?" — C.G. Jung (Modern Man in Search of a Soul)

• "When religion stops talking about animals it will be all downhill." — C.G. Jung
• "Midlife is the time to let go of an over dominant ego and to contemplate the deeper significance of human existence." — C.G. Jung

• "...it seemed to me I was living in an insane asylum of my own making. I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or Negro myth as if a lunatic were telling me his anamnesis." — C.G. Jung (Analytical Psychology, Its Theory and Practice: The Tavistock Lectures)

• "Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' –Black Book 2" — C.G. Jung

• "Heaven has become for us the cosmic space of the physicists... But 'the heart glows,' and a secret unrest gnaws at the roots of our being." — C.G. Jung

• "We do not know whether Hitler is going to found a new Islam. He is already on the way; he is like Mohammad. The emotion in Germany is Islamic; warlike and Islamic. They are all drunk with wild god. That can be the historic future." — C.G. Jung (The Symbolic Life: Miscellaneous Writings)

• "The Wrong we have Done, Thought, or Intended Will wreak its Vengeance on Our Souls." — C.G. Jung

• "Image is psyche." — C.G. Jung

• "Whatever is not conscious will be experienced as fate." — C.G. Jung

• "When you succeed in awakening the Kundalini, so that it starts to move out of its mere potentiality, you necessarily start a world which is totally different from our world. It is the world of eternity." — C.G. Jung

• "Children are educated by what the grown-up is and not by his talk." — C.G. Jung
• "We had a [schizophrenic] patient with whom it was impossible to carry on a sane conversation; he produced only a crazy mixture of delusional ideas and queer words. This man once went down with a serious physical illness, and I expected it would be very difficult to treat him. But not at all. He was entirely changed; he became friendly and obliging, and carried out all the doctor's orders with patience and gratitude. His eyes lost their evil darting looks, and shone quietly and with understanding. One morning I came to his room with the usual greeting: "Good morning, how are you?" But the patient forestalled me with his well-known refrain: "Here comes another of the dog and monkey troupe wanting to play the Savior." Then I knew his physical trouble was over. From that moment the whole of his reason was as if blown away again." ("The Content of the Psychoses", 1908)

• - "The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870s. It has become a prejudice which hinders all progress, with nothing to justify it." ("General Aspects of Dream Psychology", 1916)

• - "The moment of the outbreak of neurosis is not just a matter of chance; as a rule it is most critical. It is usually the moment when a new psychological adjustment, that is, a new adaptation, is demanded." ("Psychoanalysis and Neurosis", 1916)

• - "What youth found and must find outside, the man of life's afternoon must find within

himself." ("Two Essays on Analytical Psychology", 1917)

• - "Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking." ("Two Essays on Analytical Psychology", 1917)

• - "[Visions] are like dreams, only they occur in the waking state." (“The Psychological Foundations of Belief in Sprits", 1920)

• - "The more a man’s life is shaped by the collective norm, the greater is his individual immorality." ("Psychological Types", 1921)

• - "The more intelligent and cultured a man is, the more subtly he can humbug himself." (from "Analytical Psychology and Education", 1924)

• - "One can easily throw dust into one’s own eyes with theories." ("Analytical Psychology and Education", 1924)

• - "Consciousness rises out of the depths of unconscious psychic life, at first like separate islands, ’which gradually unite to form a "continent," a continuous landmass of consciousness. Progressive mental development means, in effect, extension of consciousness." ("The Development of Personality", 1925)

• - "Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other." ("Marriage as a Psychological Relationship", 1925)

• - "First it was passion, and then it became duty, and finally an intolerable burden." (“Marriage as a Psychological Relationship", 1925)

• - "History is not contained in thick books but lives in our very blood." (from "Woman in Europe", 1927)

• - "No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning." (from "Woman in Europe", 1927)
• - "Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self." (from "The Relations between the Ego and the Unconscious", 1928)

• - "His uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions. ... Only when convincing someone else does he feel safe from gnawing doubts?" (from "The Relations between the Ego and the Unconscious", 1928)

• - "Identification with one’s office or one’s title is very attractive. ... In vain would one look for a personality behind the husk. Underneath all the padding one would find a very pitiable little creature. That is why the office-or whatever this outer husk may be-is so attractive: it offers easy compensation for personal deficiencies." (from "The Relations between the

Ego and the Unconscious", 1928)

• - "Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal has made his heart into a den of murderers ... even though he himself is not in the least disturbed by it." (from "The Relations between the Ego and the Unconscious", 1928)

• - "The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all." (from "The Relations between the Ego and the Unconscious", 1928)
• - "Our fearsome gods have only changed their names: they now rhyme with—ism." (from "The Relations between the Ego and the Unconscious", 1928)

• - "Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige." (from "The Relations between the Ego and the Unconscious", 1928)

• - "Without freedom there can be no morality." (from "The Relations between the Ego and the Unconscious", 1928)
• - "All religions are therapies for the sorrows and disorders of the soul." (from "Commentary to The Secret of the Golden Flower", 1929)

• - "By understanding the unconscious we free ourselves from its domination." (from "Commentary to The Secret of the Golden Flower", 1929)

• - "[Life’s greatest problems] can never by solved but only outgrown." (from "Commentary to The Secret of the Golden Flower", 1929)

• - "Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)

• - "To translate meaning into life ... is to realize the Tao." (from "Commentary to The Secret of the Golden Flower", 1929)

• - "Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents." (from "Paracelsus", 1929)
• - "The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle." (from "The Spirit in Man, Art, and Literature", 1930)

• - "The tyrannical demagogue Moses." (from "The Spirit in Man, Art, and Literature", 1930)

• - "The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behavior. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them." (from "The Stages of Life", 1931)

• - "Sentimentality is the superstructure erected upon brutality." (from "'Ulysses': A Monologue", 1932)

• - "In [the Middle Ages] they spoke of the devil, today we call it a neurosis." (from "The Meaning of Psychology for Modern Man", 1933)

• - "A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life." (from "Modern Man in Search of a Soul", 1933)

• - "The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error." (from "Modern Man in Search of a Soul", 1933)

• - "Faith cannot be made: it is in the truest sense a gift of grace." (from "Modern Man in Search of a Soul", 1933)

• - "It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures." (from "Modern Man in Search of a Soul", 1933)

• - "Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another." (from "Modern Man in Search of a Soul", 1933)

• - "The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape." (from "Modern Man in Search of a Soul", 1933)

• - "[The unconscious] is dangerous only when our conscious attitude towards it becomes hopelessly false. And this danger grows in the measure that we practice repressions. But as soon as the patient begins to assimilate the contents that were previously unconscious, the danger from the side of the unconscious diminishes." (from "Modern Man in Search of a Soul", 1933)

• - "We are susceptible only to those suggestions with which we are already secretly in accord." (from "Modern Man in Search of a Soul", 1933)

• - "Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself." (from "Modern Man in Search of a Soul", 1933)

• - "The descent into the depths always seems to precede the ascent." (from "The Archetypes

and the Collective Unconscious", 1934)

• - "To ask the right question is already half the solution of a problem." (from "The Archetypes and the Collective Unconscious", 1934)

• This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people." (from "The Archetypes and the Collective Unconscious", 1934)

• - "The inner voice is at once our greatest danger and an indispensable help." (from "The Development of Personality", 1934)

• - "It is only our deeds that reveal who we are." (from "The Development of Personality", 1934)

• - "To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually, crazy, was possessed by a demon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of demonic power or divine spirit." (from "The Development of Personality", 1934)
• - "The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development." (from "Analytical Psychology: Its Theory and Practice", 1935)

• - "There is no recrossing the Rubicon." (from "Individual Dream Symbolism in Relation to Alchemy", 1935)

• - "[In] the Christian reformation of the Jewish concept of the Deity, the morally ambiguous Yahweh became an exclusively good God, while everything evil was united in the devil. ... The moral splitting of the divinity into two halves." (from "Psychological Aspects of the Mother Archetype", 1938)

• - "Nature is not at all lenient with sinners who are unconscious of their sins. She punishes them just as severely as if they had committed a conscious offense." (from "Psychology and Religion", 1938)

• - "No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind. ... Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid?" (from "Psychology and Religion", 1938)

• - "Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there the discussion will end." (from "Psychology and Religion", 1938)

• - "What is ordinarily called "religion" is a substitute. ... The substitute has the obvious purpose of replacing immediate [religious] experience by a choice of suitable symbols supported by an organized dogma and ritual." (from "Psychology and Religion", 1938)

• - "In psychotherapy, enthusiasm is the secret of success." (from "On the Psychogenesis of Schizophrenia", 1939)
• - "[The psychiatrist] is inclined to suspect the mental sanity of anybody who sees more than plain madness in the ravings of a lunatic." (from "On the Psychogenesis of Schizophrenia", 1939)
• - "The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
• - "Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "We are the manner in which the Lord is born." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites." (from "Alchemical Studies", 1942)

• - "Nature must not win the game, but she cannot lose." (from "Alchemical Studies", 1942)
• - "Excellence ... exposes him to a great many risks, the chief of which is an exaggerated self-confidence." (from "The Development of Personality", 1942)

• - "Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation." (from "The Development of Personality", 1942)

• - "Without necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it. The developing personality obeys no caprice, no command, no insight, only brute necessity." (from "The Development of Personality", 1942)

• - "An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child." (from "The Gifted Child", 1942)

• - "Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old." (from "Psychology and Alchemy", 1944)

• - "Everything that the modern mind cannot define it regards as insane." (from "Psychology and Alchemy", 1944)

• - "Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil." (from "Psychology and Alchemy", 1944)

• - "Everything living strives for wholeness." (from "On the Nature of Dreams", 1945)

• - "The dream may either repudiate the dreamer in a most painful way, or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low." (from "On the Nature of Dreams", 1945)

• - "Out of opposition, a new birth." (from "Psychology of the Transference", 1946)

• - "Individuation does not shut one out from the world, but gathers the world to one-self." (from "On the Nature of the Psyche", 1947)

• - "The spirit ... is two-faced and paradoxical: a great help and an equally great danger." (from "On the Nature of the Psyche", 1947)

• - "Intuition [is] perception via the unconscious." (from "The Archetypes and the Collective Unconscious", 1950)

• - "Real increase of personality means consciousness of an enlargement that flows from inner sources." (from "The Archetypes and the Collective Unconscious", 1950)

• - "At present we educate people only up to the point where they can earn a living and marry; then education ceases altogether, as though a complete mental outfit had been acquired. ... Vast numbers of men and women thus spend their entire lives in complete ignorance of the most important things." (from "The Development of Personality", 1954)

• - "The brain is viewed as an appendage of the genital glands." (from "The Old Wise Man" published in Time, 1955)

• - "I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God." (from "The Old Wise Man" published in Time, 1955)

• - "As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments." (from "The Undiscovered Self", 1957)

• - "The Christian symbol is a living thing that carries in itself the seeds of further development." (from "The Undiscovered Self", 1957)

• - "It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.

• Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." (from "The Undiscovered Self", 1957)

• - "Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units." (from "The Undiscovered Self", 1957)

• - "Yahweh is both just and unjust, kindly and cruel, truthful and deceitful." (from "A Psychological View of Conscience", 1958)

• - "Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation." (from "Civilization in Transition", 1958)
• - "Conscience itself [asserts] that it is a voice of God." (from "Civilization in Transition", 1958)

• - "It seems to me ... that external circumstances often serve as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest." (from "The Structure and Dynamics of the Psyche", 1960)

• - "Not all dreams are of equal importance. Even primitives distinguish between "little" and "big" dreams. ... "Little" dreams are the nightly fragments of fantasy coming from the subjective and personal sphere, and their meaning is limited to the affairs of everyday. That is why such dreams are easily forgotten, just because their validity extends no further than the day-to-day fluctuations of the psychic balance. Significant dreams, on the other hand, are often remembered for a lifetime, and not infrequently prove to be the richest jewel in the treasure house of psychic experience." (from "The Structure and Dynamics of the Psyche", 1960)

• - "The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one’s conscience. You can then at least say, without hesitation, which the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude." (from "The Structure and Dynamics of the Psyche", 1960)

• - "The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact, it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself." (from "Memories, Dreams, Reflections", 1962)

• - "A dogma, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive." (from "Memories, Dreams, Reflections", 1962)
• - "A fact which can [not] be scientifically verified . . . finds no place in an official view of the world." (from "Memories, Dreams, Reflections", 1962)

• - "All my writings may be considered tasks imposed from within, their source was a

fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." (from "Memories, Dreams, Reflections", 1962)

• - "As far we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being." (from "Memories, Dreams, Reflections", 1962)

• - "The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. ... The doctor has something to say, but so has the patient." (from "Memories, Dreams, Reflections", 1962)

• - "Freud had a dream-I would not think it right to air the problem it involved. I interpreted it as best I could, but added that a great deal more could be said about it if he would supply me with some additional details from his private life. Freud's response to these words was a curious look-a look of the utmost suspicion. Then he said, "But I cannot risk my authority!" At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth." (from "Memories, Dreams, Reflections", 1962)

• - "From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and though I could never prove it to myself, it proved itself to me. I did not have this certainty, if had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God." (from "Memories, Dreams, Reflections", 1962)

• - "I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal." (from "Memories, Dreams, Reflections", 1962)

• - "I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language." (from "Memories, Dreams, Reflections", 1962)

• - "If a man knows more than others, he becomes lonely." (from "Memories, Dreams, Reflections", 1962)

• - "The kernel of all jealousy is lack of love." (from "Memories, Dreams, Reflections", 1962)

• - "The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep." (from "Memories, Dreams, Reflections", 1962)

• - "Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?" (from "Memories, Dreams, Reflections", 1962)

• - "Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God." (from "Memories, Dreams, Reflections", 1962)

• - "Nothing so promotes the growth of consciousness as [the] inner confrontation of op-

posites." (from "Memories, Dreams, Reflections", 1962)

• - "Those inner states were so fantastically beautiful that by comparison this world appeared downright ridiculous. ...

• It is impossible to convey the beauty and intensity of emotion during those visions. They were the most tremendous things I have ever experienced." (from "Memories, Dreams, Reflections", 1962)

• - "Under the impress of Freud's personality I had, as far as possible, cast aside my own judgments and repressed my criticisms. That was the prerequisite for collaborating with him." (from "Memories, Dreams, Reflections", 1962)

• - "As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself." (from "Man and His Symbols", 1964)

• - "No judgment can be considered to be final in which its reversibility has not been taken into account." (from "Man and His Symbols", 1964)

• - "The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious." (from "Man and His Symbols", 1964)

• - "A decent oligarchy-call it aristocracy if you like-is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. ...

• Without the aristocratic ideal there is no stability. You in England owe it to the "gentlemen" that you possess the world." (from "C.G. Jung Speaking: Interviews and Encounters" edited by William McGuire and R. F. C. Hull)

• - "Free will is doing gladly and freely that which one must do." (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)

• - "If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha?" (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)

• - "The right time comes when one is ready." (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)

• - "The world hangs on a thin thread, and that thread is the psyche of man." (from "Conversations with Carl Jung, and Reactions from Ernest Jone" by Richard I. Evans)

• - "[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through!"" (from "From the Life and Work of C. G. Jung" by Aniela Jaffe)

• Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle, but asks only for tolerance and wise measure. "Eros is a mighty daemon," as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. Two Essays on Analytical Psychology, CW 7 (1957). "On the Psychology of the Unconscious" P.32f

• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

• The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationship between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. "Woman in Europe" (1927). In CW 10: Civilization in Transition. P.254

• Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects. Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Psychological Types (1921). CW 6. P.805

• The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 186

• Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be

described as the psychological original sin, or as the curse of the Atrides running through the generations. Mysterium Coniunctionis (1955) CW 14: P. 232

• It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, I and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. "Woman in Europe" (1927) In CW 10: Civilization in Transition. P. 243

• Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. "Woman in Europe" (1927) In CW 10: Civilization in Transition. P.245

• As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

• If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. "On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. pg. 550

• Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62

• Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of

all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

• With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid" par. 19.]

• The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.305

• Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter; it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43

• Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behavior is forced on them by the world, and professional people endeavor to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. "Concerning Rebirth" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221

• I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.306

• Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there

is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. "The Psychology of the Child Archetype" (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

• When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbor of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a "careful consideration" of ever-present unconscious forces which we neglect at our peril. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.394 *The years 1935-1945

• Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. "Psychological Typology" (1936). In CW 6: Psychological Types. P. 964

• Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile' i.e., creative-fantasies. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.355

• We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civic minded and moral"; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

• The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any

given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P. 1004

• The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. "The Gifted Child" (1943). In CW 17: The Development of Personality. P. 248

• Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. "On the Relation of Analytical Psychology of Poetry" (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

• To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P. 161

• Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Mysterium Coniunctionis (1955) CW 14: P. 706
• The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge. "Psychological Aspects of the Kore" (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

• If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

• Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated

from consciousness, it never gets corrected. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

• It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. "On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

• If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

• There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Psychological Types (1921). CW 6: P.III

• Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. The Integration of the Personality. (1939)

• How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

• We carry our past with us, to wit, the primitive and inferior man with his desires and

emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. "Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

• The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. "Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

• When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

• Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

• The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, ’Let there be light"’ is the projection of that immemorial experience of the separation of consciousness from the unconscious. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

• The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished

in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

• The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Die Anima als Schicksalsproblem des Mannes (1963) Foreword by C.G. Jung. In CW 18 261

• To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children’s land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Psychology and Alchemy (1944). CW 12. P.74

• No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won’t be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans that they can just as suddenly become a victim of the demonic powers. "The Postwar Psychic Problems of the Germans" (1945) *Written 1945.

• Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

• The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.25

• It is the face of our own shadow that glowers at us across the Iron Curtain. Man and His Symbols. In CW 18: P.85

• Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. "The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

• The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event. "Analytical Psychology and Weltanschauung" (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

• If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow. Depth Psychology and a New Ethic. (1949). In CW 18. P.17

• The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Aion (1951). CW 9, Part II: P.14

• To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. "Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

• Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

• A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbor. "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

• The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the

other its rightful personality. "Concerning Rebirth" (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

• Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. "A Psychological Approach to the Dogma of the Trinity" (1942) In CW 11: Psychology and Religion: West and East. P.286

• We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. "New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

• In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. "Psychotherapist or the Clergy" (1932). In CW 11: Psychology and Religion: West and East.

• All psychic processes whose energies are not under conscious control are instinctive.[Definitions," CW 6, par. 765.]

• Instincts in their original strength can render social adaptation almost impossible.["The Transcendent Function," CW 8, par. 161.]

• Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. ["Psychotherapy and a Philosophy of

• The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion

• Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego’s blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance.

Carl Jung; Psychology and Religion.
• The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung; Psychology and Religion

• Our aim is to create a wider personality whose center of gravity does not necessarily coincide with the ego, but which, on the contrary, may even thwart the ego-tendencies. Like a magnet, the new center attracts to itself that which is proper to it, the 'signs of the Father', namely everything that pertains to the original and unalterable character of the individual ground-plan. .Carl Jung; Psychology and Religion

• The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics. ...Man's consciousness was created to the end that it may recognize its descent from a higher unity; pay due and careful regard to this source; execute its commands intelligently and responsibly; and thereby afford the psyche as a whole the optimum degree of life and development. I am addressing myself to those many people for whom the light has gone out, the mystery has faded, and God is dead. To gain an understanding of religious matters,...that is left us today as the psychological approach. ...All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He has become a vessel filled with God and with Divine conflict. Carl Jung; Psychology and Religion.

• The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. May he be your fruit, for which you longingly reach. The darkness does not comprehend the word, but rather man; indeed, it seizes him, since he himself is a piece of the darkness. Not from the word down to man, but from the word up to man: that is what the darkness comprehends. The darkness is your mother; she behooves reverence, since the mother is dangerous. She has power over you, since she gave birth to you. Honor the darkness as the light, and you will illumine your darkness. Carl Jung; Red Book.

• The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself The antecedent example of the saints symbolically teaches us this.

• Whoever wants to see will see badly: It was my will that deceived me. It was my will that provoked the huge uproar among the daimons. Should I therefore not want anything? I have, and I have fulfilled my will as well as I could, and thus I fed everything in me that strived. In the end I found that I wanted myself in everything, but without looking for ,myself Therefore I no longer wanted to seek myself outside of myself but within. Then I wanted to grasp myself and then I wanted to go on again, without knowing what I wanted, and thus I fell into the mystery:
Should I therefore not want anything anymore? You wanted this war. That is good. If you had not, then the evil of this war would be small. But with your wanting you make the evil

great. If you do not succeed in producing the greatest evil out of this war, you will never learn the violent deed and learn to overcome fighting what lies outside you. Therefore it is good if you want this greatest evil with your whole heart. You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. If you succeed in making a terrible evil out of this war and throw innumerable victims into this abyss, this is good, since it makes each of you ready to sacrifice himself For as I, you draw close to the accomplishment of Christ's mystery. Carl Jung; Red Book

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Through uniting with the Self we reach the God.
I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do
not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos.
How many will the God break?
The God appears to us in a certain state of the soul. Therefore we reach the God through the Self. Not the Self is God, although we reach the God through the Self. The God is behind the Self above the Self the Self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound. For in the first instance the God's power resides entirely in the Self since the self is completely in the God, because we were not with the Self We must draw the Self to our

side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the Self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.
Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.
I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Therefore I must serve my Self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the Self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my Self from the God. I must free my Self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung; Red Book.

What serviceable forms rise from your body, you thieving abyss! These appear as elemental spirits, dressed in wrinkled garb, Cabiri, with delightful misshapen forms, young and yet old, dwarfish, shriveled, unspectacular bearers of secret arts, possessors of ridiculous wisdom, first formations of the unformed gold, worms that crawl from the liberated egg of the Gods, incipient ones, unborn, still invisible. What should your appearance be to us? What new arts do you bear up from the inaccessible treasure chamber, the sun yoke from the egg of the Gods You still have roots in the soil like plants and you are animal faces of the human body; you are foolishly sweet, uncanny, primordial, and earthly. We cannot grasp your essence, you gnomes, you object souls. You have your origin in the lowest. Do you want to become giants, you Tom Thumbs? Do you belong to the followers of the son of the earth? Are you the earthly feet of the Godhead? What do you want? Speak!"
The Cabiri: "We come to greet you as the master of the lower nature."
I: ”Are you speaking to me? Am I your master?"
The Cabiri: "You were not, but you are now."
I: "So you declare. And so be it. Yet what should I do with your following?"
The Cabiri: "We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We carry up what slumbers in the earthly; what is dead and yet enters into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you."
I: "What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?"
The Cabiri: "You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work."
I: "Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it

be so." Carl Jung; Red Book.

My soul speaks to me in a bright voice: "The door should be lifted off its hinges to provide a free passage between here and there, between yes and no, between above and below, between left and right. Airy passages should be built between all opposed things, light smooth streets should lead from one pole to the other. Scales should be set up, whose pointer sways gently A flame should burn that cannot be blown out by the wind. A stream should flow to its deepest goal. The herds of wild animals should move to their feeding grounds along their old game paths. Life should proceed, from birth to death, from death to birth, unbroken like the path of the sun. Everything should proceed on this path." Carl Jung; Red Book.

Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness. If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung; Red Book.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung; Red Book.

Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live. If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung; Red Book

You gain everything from the God whom you bear, but not his weapon, since he crushed it. He who conquers needs weapons. But what else do you want to conquer? You cannot conquer more than the earth. And what is the earth? It is round all over and hangs like a drop in the cosmos. You will not reach the sun, and your power will not even extend to the barren moon;

you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth. You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least you must conquer death. So do not be a fool, throw down your weapon. God himself smashed his weapon. Armor is enough to protect you from fools who still suffer from the need to conquer. God's armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book

January 10, 1914. In Black Book 3, Jung wrote:
"It appears as if something has been achieved through this memorable event. But it is incalculable where this will all lead. I hardly dare say that Izdubar's fate is grotesque and tragic, for that is what our most precious life is. It is the first attempt to elevate this truth to a system. He rightly deserves a place among the immortal. What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny; a sixth is a grimace, and so forth. Should one of these faces become particularly obtrusive, we thus recognize that we have deviated from certain truth and approach an extreme that constitutes a definite impasse should we decide to pursue this route. It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer.
Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. More than ever we require the living truth of the life of the mind, of something capable of providing firm guidance" Carl Jung; Red Book

"Somewhere there was once a Flower, a Stone, a Crystal, a Queen, A King, a Palace, a Lover and his Beloved, and this was long ago, on an Island somewhere in the ocean five thousand years ago... Such is Love, the Mystic Flower of the Soul. This is the Center, the Self..." -C.G. Jung

But this was the vision that I did not want to see, the horror that I did not want to live: A sickening feeling of nausea sneaks up on me, and abominable, perfidious serpents wind their way slowly and cracklingly through parched undergrowth; they hang down lazily and disgustingly lethargic from the branches, looped in dreadful knots. I am reluctant to enter this dreary and unsightly valley; where the bushes stand in arid stony defiles. The valley looks so normal, its air smells of crime, of foul, cowardly deeds. I am seized by disgust and horror. I walk hesitantly over the boulders, avoiding every dark place for fear of treading on a serpent. The sun shines weakly out of a gray and distant sky; and all the leaves are shriveled. A marionette with a broken head lies before me amidst the stones-a few steps further, a small apron and then behind the bush, the body of a small girl-covered with terrible wounds-smeared with blood. One foot is clad with a stocking and shoe, the other is naked and gorily crushed-the head-where is the head? The head is a mash of blood with hair and whitish pieces of bone, surrounded by stones smeared with brain and blood. My gaze is captivated by this awful sight-a shrouded figure, like that of a woman, is standing calmly next to the child; her face is covered by an impenetrable veil. She asks me:

Soul: "What then do you say?"
I: "What should I say? This is beyond words."
Soul: "Do you understand this?"
I: "I refuse to understand such things. I can't speak about them without becoming enraged."
Soul: "Why become enraged? You might as well rage every day of your life, for these and similar things occur every day."
I: "But most of the time we don't see them."
Soul: "So knowing that they happen is not enough to enrage you?"
I: "If I merely have knowledge of something, it's easier and simpler. The horror is less real if all I have is knowledge."
Soul: "Step nearer and you will see that the body of the child has been cut open; take out the liver."
I: "I will not touch this corpse. If someone witnessed this, they would think that I'm the murderer."
Soul: "You are cowardly; take out the liver."
I: "Why should I do this? This is absurd."
Soul: "I want you to remove the liver. You must do it."
I: "Who are you to give me such an order?"
Soul: "I am the soul of this child. You must do this for my sake."
I: "I don't understand, but I'll believe you and do this horrific and absurd deed." I reach into the child's visceral cavity-it is still warm-the liver is still firmly attached - I take my knife and cut it free of the ligaments. Then I take it out and hold it with bloody hands toward the figure.
Soul: "I thank you."
I: "What should I do?"
Soul: "You know what the liver means, and you ought to perform the healing act with it."
I: "What is to be done?"
Soul: "Take a piece of the liver, in place of the whole, and eat it."
I: "What are you demanding? This is absolute madness. This is desecration, necrophilia. You make me a guilty party to this most hideous of all crimes."
Soul: "You have devised the most horrible torment for the murderer, which. could atone for his act. There is only one atonement: abase yourself and eat."
I: "I cannot- I refuse- I cannot participate in this horrible guilt."
Soul: "You share in this guilt."
I: "I? Share in this guilt?"
Soul: "You are a man, and a man has committed this deed."
I: "Yes, I am a man-I curse whoever did this for being a man, and I curse myself for being a man."
Soul: "So, take part in his act, abase yourself and eat. I need atonement."
I: "So shall it be for your sake, as you are the soul of this child."
I kneel down on the stone, cut off a piece of the liver and put it in my mouth. My gorge rises-tears burst from my eyes cold sweat covers my brow-a dull sweet taste of blood-I swallow with desperate efforts-it is impossible-once again and once again- I almost faint-it is done. The horror has been accomplished.
Soul: "I thank you."
She throws her veil back-a beautiful maiden with ginger hair.
Soul: "Do you recognize me?"
I: "How strangely familiar you are! Who are you?"
Soul: "I am your soul."
Surely this red one was the devil, but my devil. That is, he was my joy, the joy of the serious person, who keeps watch alone on the high tower-his red-colored, red-scented, warm bright

red joy. Not the secret joy in his thoughts and in his looking, but that strange joy of the world that comes unsuspected like a warm southerly wind with swelling fragrant blossoms and the ease of living. You know it from your poets, this seriousness, when they expectantly look toward what happens in the depths, sought out first of all by the devil because of their spring-like joy. It picks up men like a wave and drives them forth. Whoever tastes this joy forgets himself And there is nothing sweeter than forgetting oneself And not a few have forgotten what they are. But even more have taken root so firmly that not even the rosy wave is able to uproot them. They are petrified and too heavy, while the others are too light.
I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. It does not help that we say in the spirit of this time: there is no devil. There was one with me. This took place in me. I did with him what I could. I could speak with him. A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Because religion is precisely what the devil and I cannot agree about. I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado. I would be fleeing if I did not try to come to an understanding with him. If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil. Rather it means coming to an understanding. Thereby you accept your other standpoint. With that the devil fundamentally loses ground, and so do you. And that may be well and good.
Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. What I said about dancing struck him because I spoke about something that belonged in his own domain. He fails to take seriously only what concerns others because that is the peculiarity of all devils. In such a manner, I arrive at his seriousness, and with this we reach common / ground where understanding is possible. The devil is convinced that dancing is neither lust nor madness, but an expression of joy, which is something proper to neither one nor the other. In this I agree with the devil. Therefore he humanizes himself before my eyes. But I turn green like a tree in spring. Carl Jung; Red Book.
How beautiful it is here! The reddish color of the stones is wonderful; they reflect the glow of a hundred thousand past suns these small grains of sand have rolled in fabulous primordial oceans, over them swam primordial monsters with forms never beheld before. Where were you, man, in those days? On this warm sand lay your childish primordial animal ancestors, like children snuggling up to their mother. Oh, mother stone, I love you, I lie snuggled up against your warm body, your late child. Blessed be you, ancient mother. Yours is my heart and all glory and power-Amen. Carl Jung; Red Book.

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the sun, which shines and does not suckle. / You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.
You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who

owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted. You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express. Carl Jung; Red Book.

The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. He wanted to find what he needed in the outer. But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; Red Book.

What about masculinity? Do you know how much femininity man lacks for completeness Do you know how much masculinity woman lacks for completeness You seek the feminine in women and the masculine in men. And thus there are always only men and women. But where are people You, man, should not seek the feminine in women, but seek and recognize it in yourself as you possess it from the beginning. It pleases you, however, to play at manliness, because it travels on a well-worn track. You, woman, should not seek the masculine in men, but assume the masculine in yourself since you possess it from the beginning. But it amuses you and is easy to play at femininity; consequently man despises you because he despises his femininity. But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung; Red Book.

If you take a piece of joy from the devil and set off on adventures with it, you accept your pleasure. But pleasure immediately attracts everything you desire, and then you must decide whether your pleasure spoils or enhances you. If you are of the devil, you will grope in blind desire after the manifold, and it will lead you astray. But if you remain with yourself as a man who is himself and not of the devil, then you will remember your humanity. You will not behave toward women per se as a man, but as a human being, that is to say; as if you were of the same sex as her. You will recall your femininity. It may seem to you then as if you were unmanly; stupid, and feminine so to speak. But you must accept the ridiculous, otherwise you will suffer distress, and there will come a time, when you are least observant, when it will suddenly round on you and make you ridiculous. It is bitter for the most masculine man to accept his femininity; since it appears ridiculous to him, powerless and tawdry.
Yes, it seems as if you have lost all virtue, as if you have fallen into debasement. It seems the same way to the woman who accepts her masculinity. Yes, it seems to you like enslavement.

You are a slave of what you need in your soul. The most masculine man needs women, and he is consequently their slave. Become a woman yourself; and you will be saved from slavery to woman. You are abandoned without mercy to woman so long as you cannot fend off mockery with all your masculinity. It is good for you once to put on women's clothes: people will laugh at you, but through becoming a woman you attain freedom from women and their tyranny. The acceptance of femininity leads to completion. The same is valid for the woman who accepts her masculinity. The feminine in men is bound up with evil. I find it on the way of desire. The masculine in the woman is bound up with evil. Therefore people hate to accept their own other. But if you accept it, that which is connected with the perfection of men comes to pass: namely; that when you become the one who is mocked, the white bird of the soul comes flying. It was far away; but your humiliation attracted it. The mystery draws near to you, and things happen around you like. miracles. A gold luster shines, since the sun has risen from its grave. As a man you have no soul, since it is in the woman; as a woman you have no soul, since it is in the man. But if you become a human being, then your soul comes to you. Carl Jung; Red Book.

Therefore, because I rise above gendered masculinity and yet do not exceed the human, the feminine that is contemptible to me transforms itself into a meaningful being. This is the most difficult thing-to be beyond the gendered and yet remain within the human. If you rise above the gendered with the help of a general rule, you become the same as that rule and overreach the human. Therefore you become dry; hard, and inhuman. Carl Jung; Red Book.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.
Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.
The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feeling to rot ,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the disgust of feeling since the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing. Carl Jung; Red Book

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it?
When you say that the place of the soul is not, then it is not. But if you say that it is, then it is.

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung; Red Book.

When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. Carl Jung; Red Book.

Love, soul, and God are beautiful and terrible. The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung; Red Book.

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.
Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung; Red Book.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung; Red Book.

How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung; Red Book.
And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung; Red Book.

The “going out” of the souls from the Primordial Man can be understood as the projection of a psychic integration process: the saving wholeness of the inner man-i.e., the “Messiah” – cannot come about until all parts of the psyche have been made conscious. Carl Jung; Mysterium Coniunctionis; Page 414.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. The one is destined for damnation and death, and the other will rise up. But it will take a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep. Carl Jung; Red Book Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly

from inner necessity. - Essay Included in CW 18: P. 314
Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. - "General Aspects of Dreams Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.508

Future generations dare not find themselves okay unless governed over by the bureaucracy, a stubborn church, or the "good" state
It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. - "On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 201

Nobody can fall so low unless he has a great depth. If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. - "On the Re-education of the Germans" (1946). In Basler Nachrichten, Nr. 486, November 16.
It is difficult to gauge the spirit of one’s own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question." This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavors nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. - "New Paths in Psychology" (1912). CW 7: Two Essays in Analytical Psychology. P. 427

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature: a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognising and accepting what is different and strange as a part of his own life, as a kind of "also-I." - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 764

When we say that it is egoistic or "morbid" to be preoccupied with oneself; one’s own company is the worst, "it makes you melancholy" - such are the glowing testimonials accorded

to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. - "The Relations Between the Ego and the Unconscious" (1953) In CW 7: Two Essays on Analytical Psychology. P.323

Just as the "psychic infra-red," the biological instinctual mind, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.420

The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and sees the difference between now and then, and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight. - "The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P. 312.

It often helps to discriminate by much sound, common sense or side with the winners over you at the time, as long as you lack experience and much skill The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sidedness, which is then compensated from the unconscious without our help. - Mysterium Coniunctionis (1955). CW 14: 470

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life’s riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. - Psychological Types (1921). CW 6. P.386

The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, ’Let there be light"’ is the projection of that immemorial experience of the separation of consciousness from the unconscious. - "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know

how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. - Symbols of Transformation (1952). CW 5: P.253

Myths are miracle tales . . . In the everyday world of consciousness such things hardly exist; that is to say, until 1933. Only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have . . . a fascinating effect . . ., this is certainly . . . simply and solely (due) to the fact that (some symbols) express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries . . . a false spirit of arrogance, hysteria, . . ., criminal amorality, and . . . a purveyor of shoddy spiritual goods, . . . philosophical stutterings, and Utopian humbug . . . That is what the post-Christian spirit looks like. - Aion (1951) CW 9, Part II: P.66

The young British man can have only an incomplete understanding of himself and others . . . the first step in a very long climb.The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and their, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of Personality. P.327

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. AlthoAlthough they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man’s ideas make him. - "Freud and Jung: Contrasts" (1929) In CW 4: Freud and Psychoanalysis. P.769

The healthy man does not torture others - generally it is the tortured who turn into torturers. - "Return to the Simple Life" In CW 18: P.56

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the

facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. - Mysterium Coniuntionis (1955). CW 14: P.558

The world exists for us only in so far as it is consciously reflected by a mind . . . Thus the mind is endowed with the dignity of a cosmic principle, which . . . gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who . . . preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the mind is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the mind. - "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

Merely living for the present does not make us modern, but being greatly aware inside the present, The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man - or, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present. - "The Spiritual Problem of Modern Man" (1928) In CW 10: Civilization in Transition. P. 149

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one's partner. A critical atmosphere thus develops, the necessary prelude to conscious realisation. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of the Personality. P. 331

Faking can be understood as outlets of unconscious psychic forces
Enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as . . . lack of criticism, . . . propensity to superstition and prejudice - in short, all those qualities which make possession possible. . . . Psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. - "After the Catastrophe" (1945). In CW 10: Civilization in Transition. P.431

Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. - "Spirit and Life" (1926). In CW 8: The Structure and Dynamics of the Psyche. P. 645

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the

strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. - Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

The psychic life of civilized man . . . is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 750

There is a risk the customary treatment evolved its sets of tact on top of old hypocrisy Nowadays we have no real sexual morality . . . We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment . . . of unmarried mothers. All the repulsive hypocrisy, the . . . prostitution and . . . venereal diseases, we owe to the barbarous . . . inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. - In CW 4: Freud and Psychoanalysis. P.666

Up till now, too much was accounted for in terms of spirit. . . . We would say: most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing. - "Basic Postulates of Analytical Psychology" (1931). In CW 8: The Structure and Dynamics of the Psyche. P.657

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." - "Basic Postulates of Analytical Psychology" (1931). In CW 8: The Structure and Dynamics of the Psyche. P.680

Modern man . . . is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature - how he is to love the enemy in his own heart and call the wolf his brother. - "Psychotherapists or the Clergy" (1932). In CW 11: Psychology and Religion: West and East. P.523

It is undoubtedly true that instinctually conflicts with our moral views most frequently and

most conspicuously in the realm of sex. The conflict between infantile instinctually and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of Psyche. P.105

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical as psychic. - Mysterium Coniunctionis (1955). CW 14: P.765

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. - "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: Archetypes of the Collective Unconscious. P.28

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects. - "On the Psychology of the Unconscious" (1912) In CW 7: Two Essays on Analytical Psychology. P. 14. P.218

Take for comparison the daily course of the sun-but a sun that is endowed with human feeling and man’s limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778

"The need for mythic statement is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness. Jung, C.G. (1961). Memories, Dreams, Reflections. New York: Vintage Books. p. 340.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn’t say so. - "Good and Evil in Analytical Psychology" (1959). In CW 10: Civilization in Transition. P.882

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. The powerful factor, the factor which changes our whole life, which changes the surface

of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures (1935). In CW 18: (retitled) "The Tavistock Lectures" P. 183

Becoming conscious spells being more alone inside oneself - more individuated, or isolated, possibly estranged. Any of these things can happen, in principle Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. - Mysterium Coniunctionis (1955) CW 14: P 258

From the road to hell: Who promises everything also promises too much. (The road to hell is paved with good intentions too)
The man who promises everything is sure to fulfill nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition. - "After the Catastrophe" (1945). In CW 10: Civilization in Transition. P. 413.

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")-not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother's womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of Personality. P.330

The great problems of life, including of course sex, are always related to the primordial images of the collective unconscious. These images are balancing and compensating factors that correspond to the problems which life confronts us with in reality. This is no matter for astonishment, since these images are deposits of thousands of years of experience of the struggle for existence and for adaptation. Every great experience in life, every profound conflict, evokes the accumulated treasure of these images and brings about their inner constellation. But they become accessible to consciousness only when the individual possesses so much self-awareness and power of understanding that he also reflects on what he experiences instead of just living it blindly. In the latter event he actually lives the myth and the symbol without knowing it. - Psychological Types (1921). CW 6: P. 373

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. - Symbols of Transformation. (1952). CW 5: P.652

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. - "On the

Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 5

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the mind. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. - Mysterium Coniunctionis (1955). CW 14: P.768

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has moulded him on exclusively collective lines and thoroughly imbued him with the collective mentality. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 112

Most men and dogs are erotically blind and decisive ones at that
Most men are erotically blinded - they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. - "Woman in Europe" (1927). In CW 10: Civilization in Transition. P.255

Anyone who wants to know the human mind will learn next to nothing from experimental psychology. He would be better advised to put away his scholar’s gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. - "New Paths in Psychology" In CW 7: Two Essays on Analytical Psychology. P.409

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. - "The Spiritual Problems of Modern Man" (1928). In CW 10: Civilization in Transition. P. 150
To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 780

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic

phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need or rather, his unconscious mind has an irresistible urge-to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologised processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the mind which becomes accessible to man's consciousness by way of projection - that is, mirrored in the events of nature. - "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.7

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realise what they are doing . - From the "Basel Seminar" (1934)

The high ideal of educating the personality is not for children: for what is usually meant by personality - a well-rounded psychic whole that is capable of resistance and abounding in energy - is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or - what is worse - when he consciously shirks them, that people could wish to foist this ideal on to childhood. - "The Development of the Personality" (1934). In CW 17: The Development of the Personality. P.286

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. - "Spirit and Life" (1926). In CW 8: The Structure and Dynamics of the Psyche. P. 645

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. - "Mind and Earth" (1927). In CW 10: Civilization in Transition. P. 103

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

If we wish to stay on the heights we have reached, we must struggle all the time to

consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. - Symbols of Transformation (1952). CW 5: P. 553

If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves. Take our enthusiasm for pedagogics. It may be that the boot is on the other leg. It may be that we misplace the pedagogical need because it would be an uncomfortable reminder that we ourselves are still children in many respects and still need a vast amount of educating. - "The Development of the Personality" (1934). In CW 17: The Development of the Personality. P.287

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" - "Psychological Aspects of the Mother Archetype" (1939). In CW 8: The Structure and Dynamics of the Psyche. P.183

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray’s cunning old Handbook for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. - "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P.1013

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is. - "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P. 242

The psychology of the individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. His individual psychology is not merely a physiological, biological, or personal problem; it is also a contemporary problem. - Psychological Types (1921). CW 6: P. 717

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The

Structure and Dynamics of the Psyche. P.357

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects-ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. - "Psychology and Literature" (1930). In CW 15: The Spirit in Man, Art and Literature. P. 158

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10
You always become the thing you fight the most. - "Diagnosing the Dictators." In Hearst's International Cosmopolitan, January 1939 pp.22

The mind is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal mind. In this sense we can take the theory of compensation as a basic law of psychic behavior. Too little on one side results in too much on the other. - "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.330

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. - Psychological Types (1921). CW 6. P.88

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions. If good can come of evil self-interest, then the two sides of human nature have co-operated. But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way. - "Return to the Simple Life" In DU I:3 (May 1941) In CW 18: P. 56

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. - "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P.132

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. - Psychology and Alchemy (1944). CW 12: P.8

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116

Utterly impractical things India can teach us is there to intrude and disturb North Americans The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. - "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P. 1004

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. - "The Real and the Surreal" (1933). In CW 8: The Structure and Dynamics of the Psyche. P.745

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self- liberation." - The Tibetan Book of the Great Liberation (1954). Psychological Commentary (written in 1939) by C.G. Jung In CW 11: Psychology and Religion: West and East. P.770

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the co-operation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time

the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside Me. - "The Relations Between the Ego and the Unconscious" (1953) In CW 7: Two Essays on Analytical Psychology. P.227

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that fattens on the life of its creator. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of the Personality. P. 331

This is a solution, in other words it furthers progress that can be irrespective of one path Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 111

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/8f219-library.jpg

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Carl Jung: “If Christ in Gethsemane had no fear, then his passion is null and void…” (2020-11-15 05:13)

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[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Carl Jung: “If Christ in Gethsemane had no fear, then his passion is null and void…”]

To Pastor Fritz Buri

Dear Pastor Buri, 10 December 1945

Very many thanks for kindly sending me your book, Die religiose Ueberwindung der Angst.

I have been waiting for a rejoinder to Pfister’s book from theological quarters.

I myself cannot agree with Pfister.

First and foremost because fear is a fundamental reaction of nature.

Kierkegaard’s view that animals have no fear is totally disproved by the facts.

There are whole species which consist of nothing but fear.

A creature that loses its fear is condemned to death.

When "cured" by missionaries of their natural and justified fear of demons, primitives degenerate.

I have seen enough of this in Africa whatever the missionaries may say.

Anyone who is afraid has reason to be.

There are not a few patients who have to have fear driven into them because their instincts have atrophied.

A man who has no more fear is on the brink of the abyss.

Only if he suffers from a pathological excess of fear can he be cured with impunity.

Second, where the religions are concerned, they deliver from fear and at the same time create fear, even Christianity, and that is right because one person has too much, another too little.

Absolute deliverance from fear is a complete absurdity.

What about the fear of God?

Doesn’t God ordain fearful things?

Has Pfister no fear if both legs are broken for him and in the end he must dangle from a meat-hook through his chin?

Does no fear warn him of danger to body and soul?

Has he no fear for the life of his sick child?

A man without fear is a superman. I don’t like supermen.

They are not even likeable.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism!

Third, religions are not by any means mere fear-constructs.

Far be it from me to deny the existence of apotropaisms, but like all religious phenomena, they go back to something that the biologist can only describe as a basic instinct of human nature.

His science does not entitle him to assert that religions are revelations of the divine spirit, which they very easily might be although we are unable to prove it.

In this sense I must describe every religious idea as a "fiction" since, formally at any rate, it is a conflation of imaginative possibilities.

On the other hand, we can be sure that it is not motivated by any conscious intention, rather it "happens" to man on an unconscious level (unconscious=unknown) .

That is the utmost science can establish .

The wonder does not lie in the content of the "fiction" but in the existence of the fiction, even if it should be a conscious device used for illegitimate purposes (e.g., banishing fear.)

But it is putting the cart before the horse to explain all dogmas and rites as apotropaic fear-constructs.

It is not only a scandal if theologians entertain such notions, but psychologically false as everyone knows who has had a religious experience, and as is also proved by the investigation of primitive rites.

It verges directly on atheism to try to reduce the religious function to anything other than itself . . . .

Fourth, as a psychotherapist I do not by any means try to deliver my patients from fear.

Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. (I could tell you a few instructive stories in this respect!)

If my patient understands religious language, I say to him: Well, don't try to escape this fear which God has given you, but try to endure it to the end-sine poena nulla gratia!4

I can say this because I believe I am a religious man and because I know with scientific certainty that my patient hasn't invented his fear but that it is preordained.

By whom or what?

By the unknown.

The religious man calls this absconditum "God," the scientific intellect calls it the unconscious.

Deriving fear from repression is a neurotic speculation, an apotropaism invented for cowards; a pseudo-scientific myth in so far as it declares a basic biological instinct unreal and twists it into an Ersatz-formation.

One could just as well explain life as a flight from death or love as an evasion of the hate which one hasn't the courage to muster.

They are neurotic artifices with which one diddles hysterics out of the only meaning they have (which lies precisely in their neurosis), naturally with the best but unendurably shallow intentions.

I hope you will not take it amiss if I hazard the conjecture that you may have read rather too little of me.

I infer this from the difficulties which my manner of expression seems to cause you.

Fictio and imaginatio have for me their original, full meaning as important activities that concern not only man but God. (Deus imaginatur mundum. Trinitas imaginata in creatura.)

Formal dogma is fictios imaginatio; but its origin, its very existence, is a revelation of hidden

contents which are not in accord with the mundus sensibilis. (Hence Tertullian' s unsurpassa ble paradox.)

In the hope that it will make my standpoint somewhat clearer to you I am taking the liberty of sending you my little book Psychology and Religion, as a token of gratitude for the rich stimulation your book has afforded me.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 398-401.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/92b8b-gethsemane.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=SU4TWDWQG4PV&keywords=jung+letters+volume+1&qid=1574763838&sprefix=jung+le%2

It is important to have a secret, a premonition of things unknown. **(2020-11-15 05:18)**

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[2]Memories, Dreams, Reflections

It is important to have a secret, a premonition of things unknown.

It fills life with something impersonal, a numinosum.

A man who has never experienced that has missed something important.

He must sense that he lives in a world which in some respects is mysterious; that things happen and can be experienced which remain inexplicable; that not everything which happens can be anticipated.

The unexpected and the incredible belong in this world.

Only then is life whole. For me the world has from the beginning been infinite and ungraspable. Carl Jung, Memories Dreams and Reflections, Page 356.

Image: Oedipus in the arms of Phorbas.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/80027-arms.jpg

2. https://www.amazon.com/Memories-Dreams-Reflections-Publisher-Vintage/dp/B004X19L3E/ref=sr_1_2?crid=330E1D9TGIHZQ&keywords=jung+memories+dreams+reflections&qid=1

Some Carl Jung Quotations (2020-11-15 05:19)

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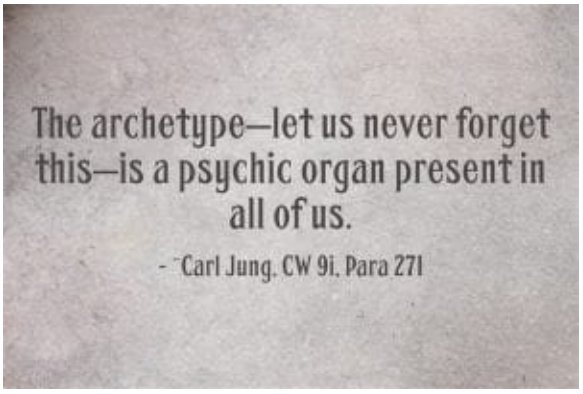
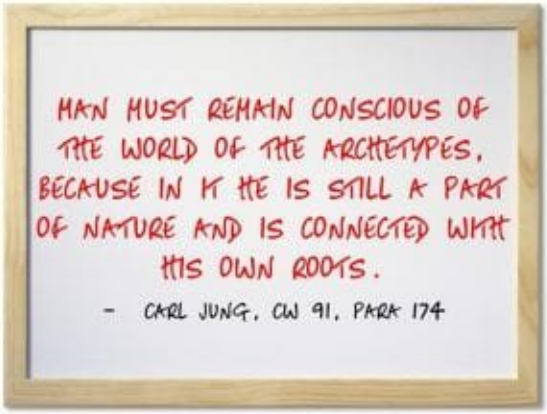
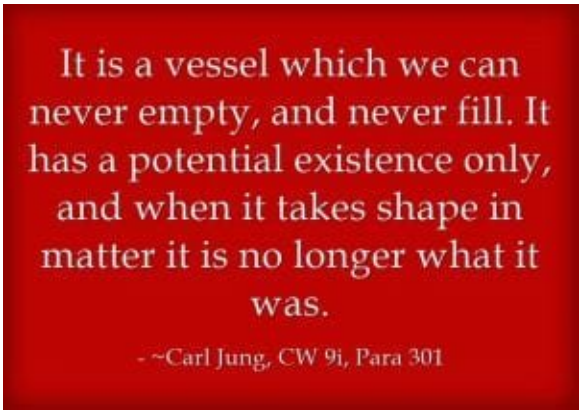


The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

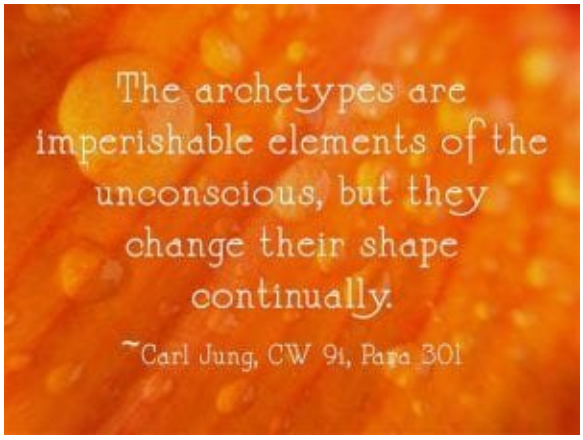

MAN MUST REMAIN CONSCIOUS OF THE WORLD OF THE ARCHETYPES, BECAUSE IN IT HE IS STILL A PART OF NATURE AND IS CONNECTED WITH HIS OWN ROOTS.
- CARL JUNG, CW 9i, PARA 174

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. Carl Jung, CW 9i, Para 174


It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was.
- ~Carl Jung, CW 9i, Para 301

It [Archetype] is a vessel which we can never empty, and never fill. It has a potential

existence only, and when it takes shape in matter it is no longer what it was. Carl Jung, CW 9i, Para 301


The archetypes are imperishable elements of the unconscious, but they change their shape continually.
~Carl Jung, CW 9i, Para 301

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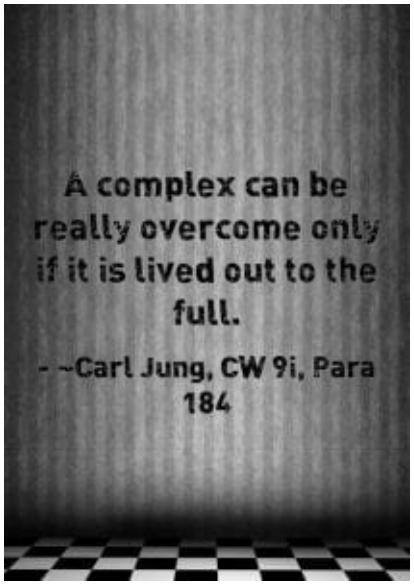
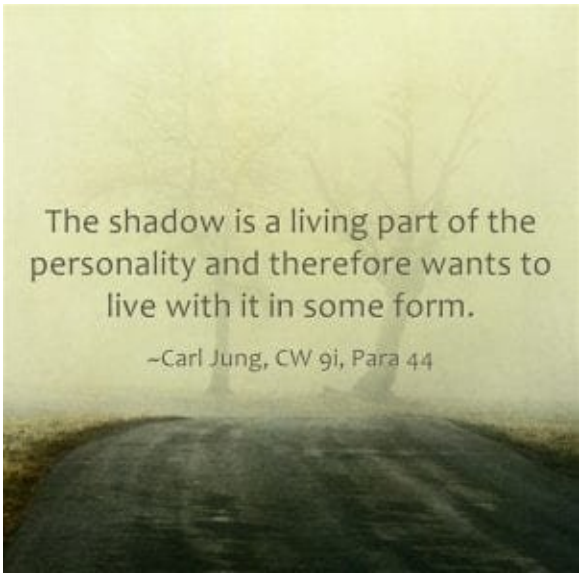
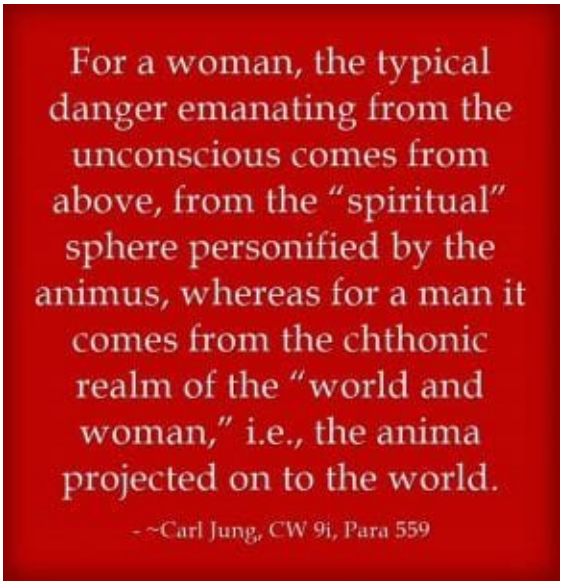


A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184



The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.


For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world.
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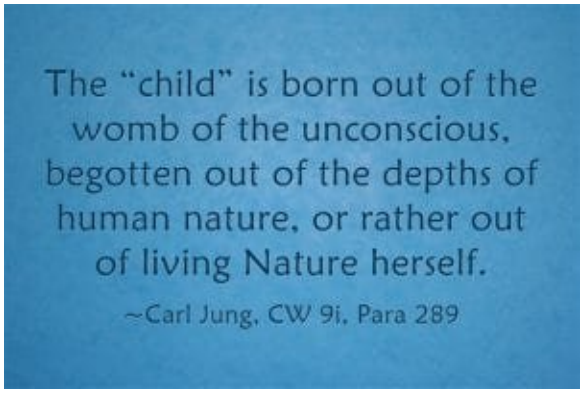
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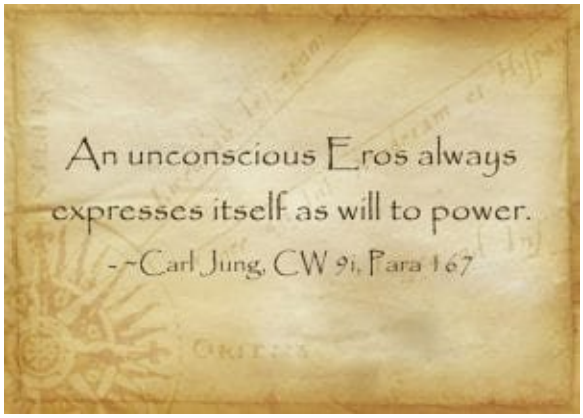
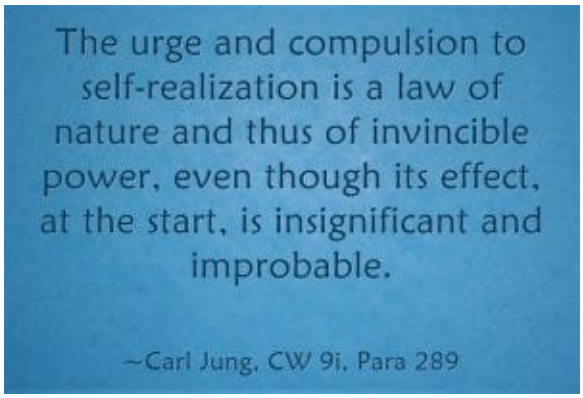


An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167


The urge and compulsion to
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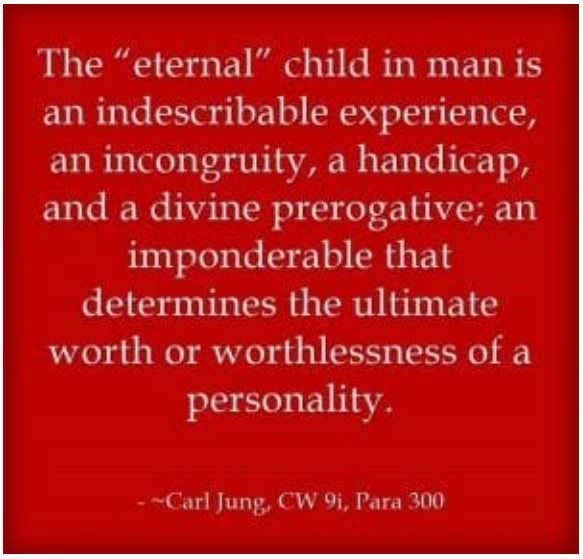
The “eternal” child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality.
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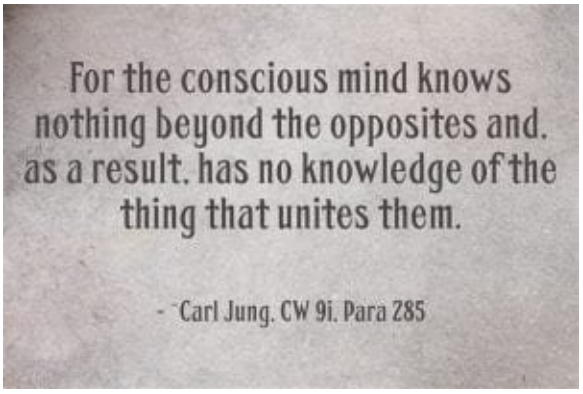
For the conscious mind knows nothing beyond the opposites and. as a result. has no knowledge of the thing that unites them.
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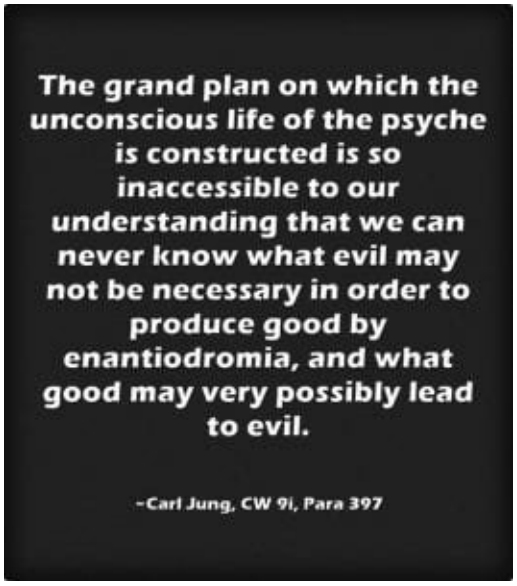
The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.
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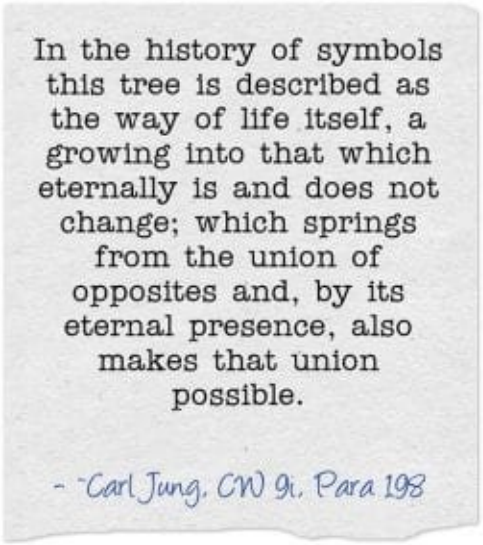
In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.
- Carl Jung, CW 9i, Para 198

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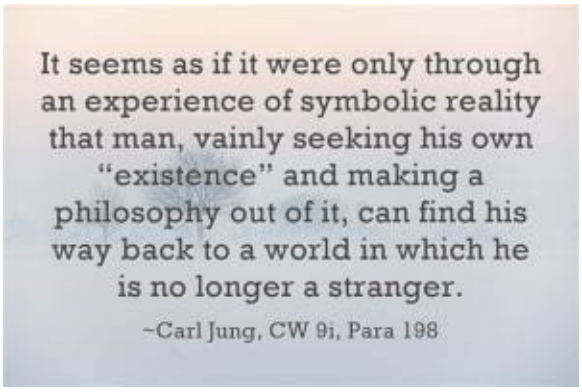
It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger.
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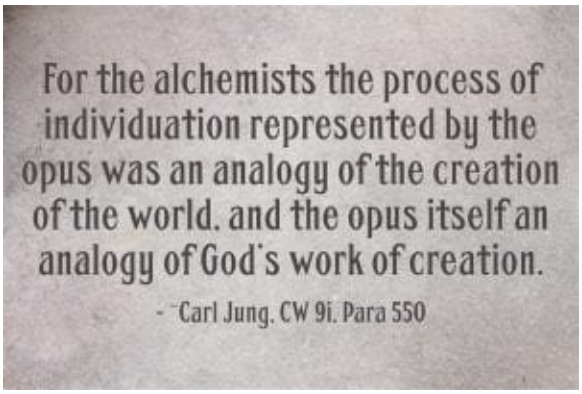
For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world. and the opus itself an analogy of God's work of creation.
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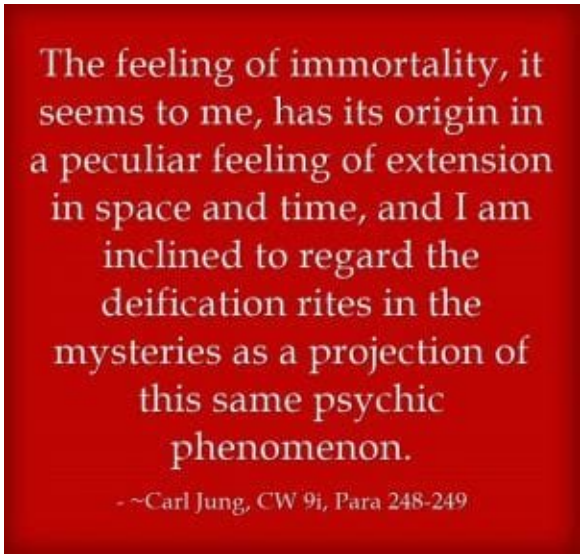
How often in the critical moments of life everything hangs on what appears to be a mere

nothing! Carl Jung, CW 9i, Para 408


The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon.
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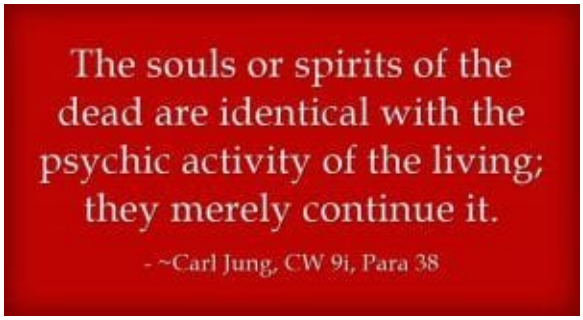
The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it.
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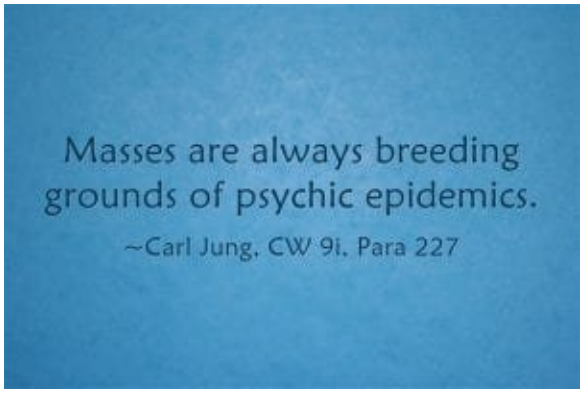
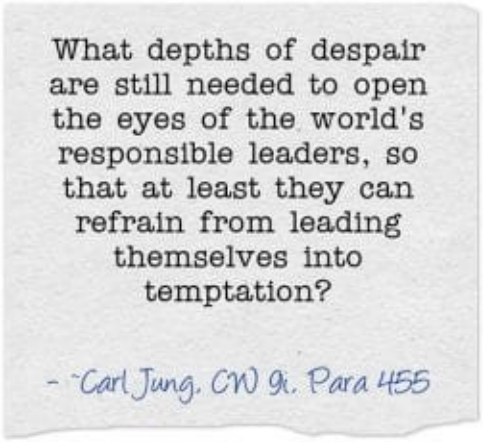


Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227


What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation?
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Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves?
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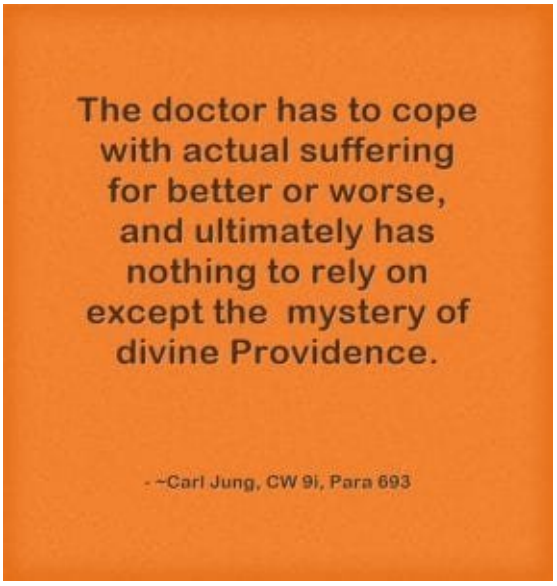
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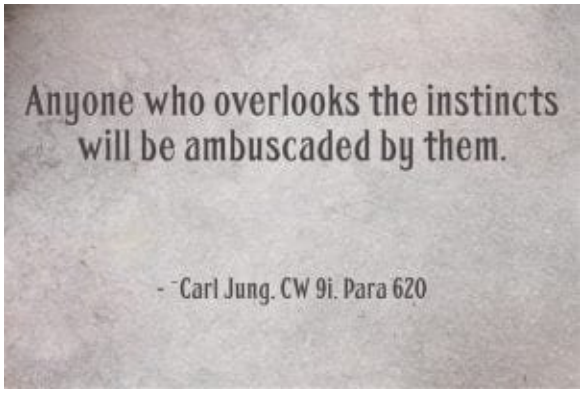
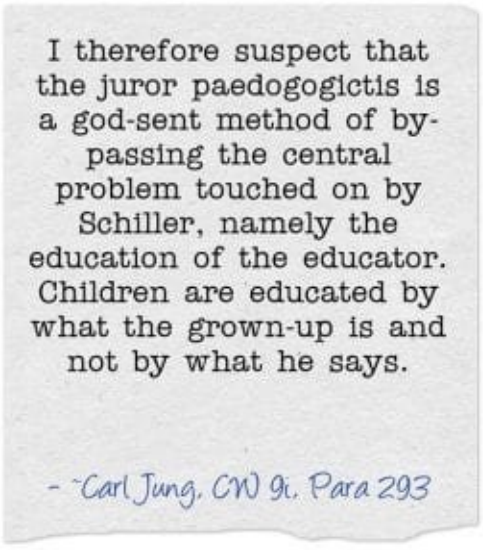


Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620


I therefore suspect that the juror paedogogictis is a god-sent method of by-passing the central problem touched on by Schiller, namely the education of the educator. Children are educated by what the grown-up is and not by what he says.
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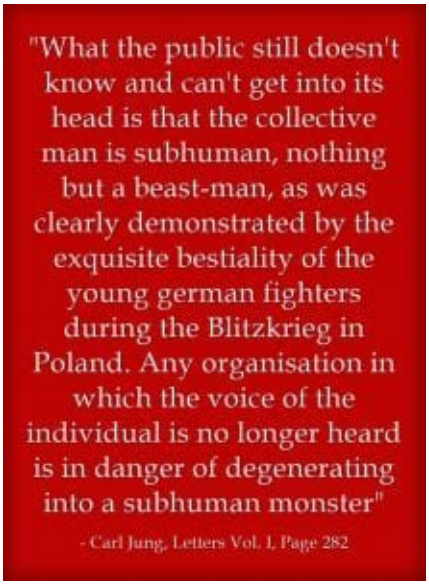
"What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young german fighters during the Blitzkrieg in Poland. Any organisation in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster"
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Carl Jung’s Soul and the "Golden Serpent" (2020-11-15 05:21)

[paypal _donation _button border="5"]

[1]Black Books

1020

So listen-a golden serpent is the way, a shimmering serpent bridge over a black grave-a dark gate behind splendor-a red light in the darkness of the background-that is evil. I make it out.

You did well in not taking this way.

Should I take it?

So may the eye of evil take me-to a red cave-serpents of blood on the walls -a white gate- a long passage upward in wide halls, countless gates- up onto the roof on narrow steps-above is a worldwide prospect-I blossom like a fire on a mountain top-I glow through eternities-can you still see me- a distant light-itself a star lost in infinities-but, behold a thread-many threads spun from star to star-on a dizzying bridge infinitely long-it is reached, the first star-also a world. Jung's Soul, The Black Books, Vol. VI, Page 286

Why did I behave as if that serpent were my soul?

Only; it seems, because my soul was a serpent.

This knowledge gave my soul a new face, and I decided henceforth to enchant her myself and subject her to my power.

Serpents are wise, and I wanted my serpent soul to communicate her wisdom to me.

Never before had life been so doubtful, a night of aimless tension, being one in being directed against one another.

Nothing moved, neither God nor the devil.

So I approached the serpent that lay in the sun, as if she were unthinking.

Her eyes were not visible, since they blinked in the shimmering sunshine, and I spoke

to her. [Image 159]. Carl Jung, Liber Novus, Page 319.

Footnote 296:

Image legend: “9 January 1927 my friend Hermann Sigg died age 52.”

Jung described this as “A luminous flower in the center, with stars rotating about it. Around the flower, walls with eight gates. The whole conceived as a transparent window.”

This mandala was based on a dream noted on January 2, I927 (see above, p. 2I7).

From the ‘town map,’ the relation between the dream and the painting is clear (see Appendix A).

He anonymously reproduced this in 1930 in “Commentary to the ‘Secret of the Golden Flower,’ ” from which this description is taken.

He reproduced it again in 1952, and added the following commentary:

“The rose in the center is depicted as a ruby, its outer ring being conceived as a wheel or a wall with gates (so that nothing can come out from inside or go in from outside).

The mandala was a spontaneous product from the analysis of a male patient.”

After narrating the dream, Jung added:

“The dreamer went on: ‘I tried to paint this dream.

But as so often happens, it came out rather different. The magnolia turned into a sort of rose made of ruby-colored glass.

It shone like a four-rayed star.

The square represents the wall of the park and at the same time a street leading rpund the park in a square. From it there radiate eight main

streets, and from each of these eight side-streets, which meet in a shining red central point, rather like the Etoile in Paris. The acquaintance mentioned in the dream lived in a house at the corner of one of these stars.’

The mandala thus combines the classic motifs of flower, star, circle, precinct (temenos), and plan of city divided into quarters with citadel.’

The whole thing seemed like a window opening on to eternity;’ wrote the dreamer” (“Concerning mandala symbolism,” CW 9, I, §654-55).

In 1955/56 he used this same expression to denote the illustration of the self (Mysterium Coniunctionis, CW I4,§763).

On October 7, I932, Jung showed this mandala in a seminar, and commented on it the

next day.

In this account, he states that the painting of the mandala preceded the dream:

“You remember possibly the picture that I showed you last evening, the central stone and the little jewels round it.

It is perhaps interesting if I tell you about the dream in connection with it.

I was the perpetrator of that mandala at a time when I had not the slightest idea what a mandala was, and in my extreme modesty I thought, I am the jewel in the center and those little lights are surely very nice people who believe that they are also jewels, but smaller ones … I thought very well of myself that I was able to express myself like that: my marvelous center here and I am right in my heart.”

He added that at first he did not recognize that the park was the same as the mandala which he had painted, and commented:

“Now Liverpool is the center of life-liver is the center of life-and I am not the center, I am the fool who lives in a dark place somewhere, I am one of those little side lights.

In that way my Western prejudice that I was the center of the mandala was corrected-that I am everything, the whole show, the king, the god” (The Psychology Of Kundalini Yoga, p. 100).

In Memories, Jung added some further details (pp. 223-24). Liber Novus, Footnote 296, Page 319.

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=2HAGQ3NL0AOW4&dchild=1&keywords=carl+jung+black+books&qid=1605434898&sprefi

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Carl Jung ...what a human being "brings over" at the time of his death is so important. (2020-11-15 05:32)

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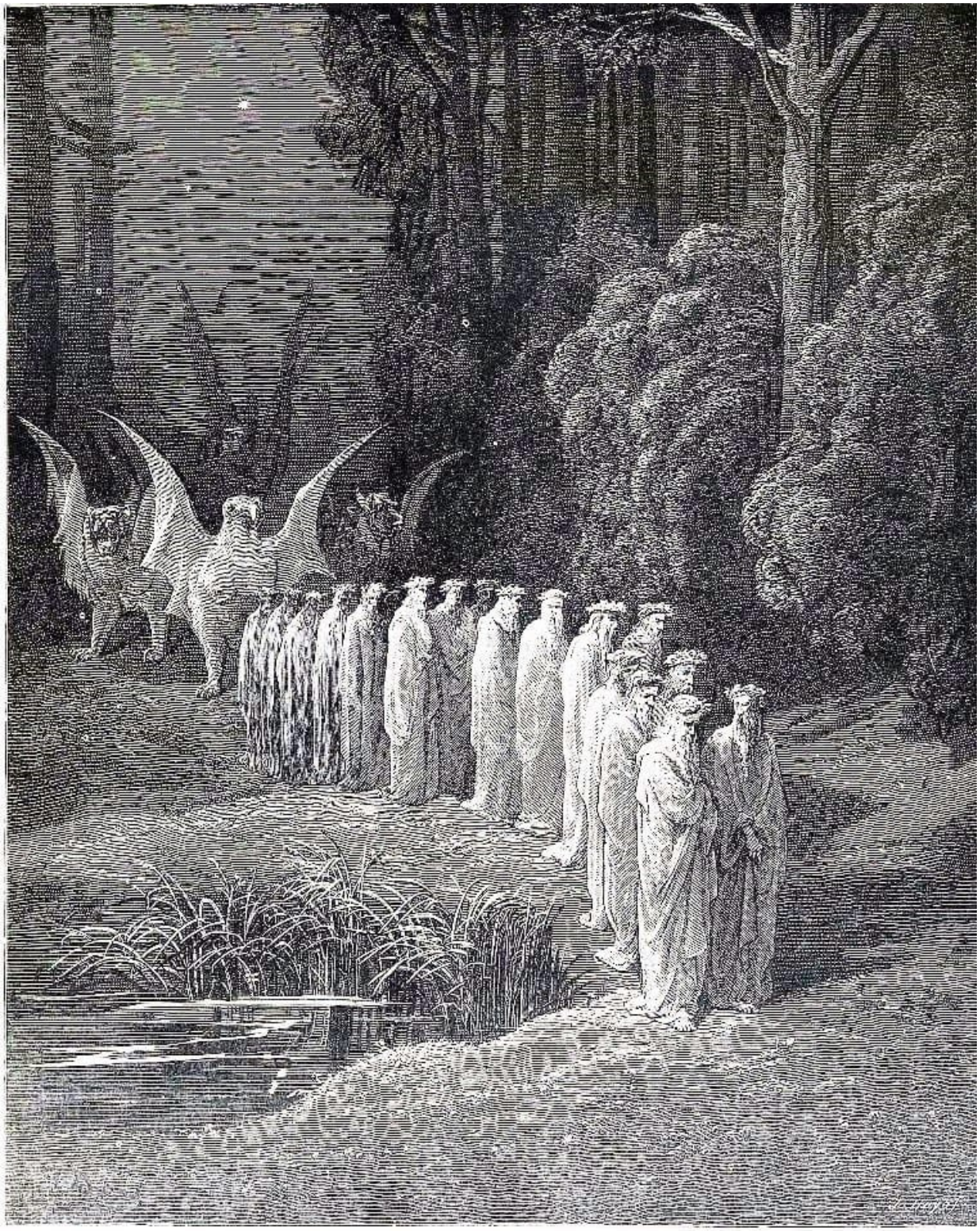

[Carl Jung ...what a human being "brings over" at the time of his death is so important.]

The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain.

That is probably why earthly life is of such great significance, and why it is that what a

human being "brings over" at the time of his death is so important.

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. That seems to be man's metaphysical task which he cannot accomplish without "mythologizing."

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.

Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.

This process is convincingly repeated in every successful dream analysis. That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams.

As soon as a certain "monotony of interpretation" strikes us, we know that our approach has become doctrinaire and hence sterile. Carl Jung, Memories Dreams and Reflections, Page 311.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/56581-dante.jpg

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Carl Jung: Return to the Simple Life (2020-11-15 07:30)

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[1]Symbolic Life

What are your views on a return of the Swiss people to the simple life?

The return to the simple life can be regarded as an unhoped-for piece of good fortune even though it demands

considerable self-sacrifice and is not undertaken voluntarily.

Thanks to the mass media and the cheap sensationalism offered by the cinema, radio, and newspapers, and thousands of amusements of all kinds, life in the recent past has rapidly been approaching a condition that was not far removed from the hectic American tempo.

Indeed, up in the matter of divorces, Zurich has already reached the American record.

All time-saving devices, amongst which we must count easier means of communication and other conveniences, do not, paradoxically enough, save time but merely cram our time so full that we have no time for anything.

Hence the breathless haste, superficiality, and nervous exhaustion with all the concomitant symptoms—craving for stimulation, impatience, irritability, vacillation, etc.

Such a state may lead to all sorts of other things, but never to any increased culture of the mind and heart.

Do you think we should turn more and more to the treasures of our culture?

As the booming book trade in many countries shows, if the worst comes to the worst people will even turn to a good book.

Unfortunately, such a decision always needs a compelling external cause. Unless driven by necessity, most people would never dream of "turning to the treasures of our culture."

The delusion of steady social improvement has been dinned into them so long that they want to forget the past as quickly as possible so as not to miss the brave new world that is constantly being dangled before their eyes by unreformable world-reformers.

Their neurasthenic craving for the latest novelty is a sickness and not culture.

The essence of culture is continuity and conservation of the past; craving for novelty produces only an□-culture and ends in barbarism.

The inevitable outcome is that eventually the whole nation will yearn for the very culture which, owing to the delusion of better conditions in the future (which seldom if ever materialize), has almost (or entirely) disappeared.

Unfortunately our world, or perhaps the moral structure of man, is so constituted that no progress and no improvement are consistently good, since sooner or later the corresponding misuse will appear which turns the blessing into a curse.

Can anyone seriously maintain that our wars are in any way "better" than those of the Romans?

The craze for mass organization wrenches everyone out of his private world into the deafening tumult of the market-place, making him an unconscious, meaningless particle in the mass and the helpless prey of every kind of suggestion.

The never failing bait is the alleged "better future," which prevents him from adapting himself to the actual present and making the best of it.

He no longer lives in the present and for the future, but—in a totally unrealistic way—already in the future,

defrauded of the present and even more of the past, cut off from his roots, robbed of his continuity, and everlastingly duped by the mocking fata morgana of a "better future."

A tremendous disillusionment is needed to save people from wishful thinking and bring them back to the sound bases of tradition, and to remind them of the blessings of a spiritual culture which the "age of progress" has destroyed with its nihilistic criticism.

One has only to think of the spiritual devastation that has already been wrought by materialism, the invention of would-be intellectuals equipped with truly infantile arguments.

It will be difficult to get rid of the kind of thinking whose very stupidity makes it so popular.

Do you believe that happiness is found not in material but in spiritual things?

To remove the ideal from the material to the spiritual world is a tricky business, because

material happiness is something tangible (if ever it is attained), and the spirit an invisible thing which it is difficult to find or to demonstrate.

It is even supposed that most of what goes by the name of "spirit" is so much empty talk and a clattering of words.

An attainable sausage is as a rule more illuminating than a devotional exercise ; in other words, to find happiness in the spirit one must be possessed of a "spirit" to find happiness in.

A life of ease and security has convinced everyone of all the material joys, and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit.

Probably only suffering, disillusion, and self-denial do that.

Anyone who can live under such stresses and still find life worth while already has spirit, or at least has some inklings of it.

But at all times there are only very few who are convinced from the bottom of their hearts that material happiness is a danger to the spirit, and who are able to renounce the world for its sake.

I hope, therefore, that the scourge which is now lashing Europe will bring the nations to realize that this world, which was never the best of all possible worlds in the past will not be so in the future either.

It is, as always, compounded of day and night, light and darkness, brief joys and abiding sorrows, a battleground without respite or peace, because it is nothing but the melting-pot of human desires.

But the spirit is another world within this world.

If it is not just a refuge for cowards, it comes only to those who suffer life in this world and accept even happiness with a gesture of polite doubt.

Had the Christian teachings not been so utterly forgotten in the face of all this technological "progress," the avalanches that now threaten to engulf Europe would never have started rolling.

Belief in this world leaves room neither for the spirit of Christianity nor for any other good spirit.

The spirit is always hidden and safe in the world, an inviolable sanctuary for those who have forsworn, if not the world, at least their belief in it.’ }

Can there be an optimism of austerity?

Instead of "optimism," I would have said an "optimum" of austerity.

But if "optimism" is really meant, very much more would be required, for "austerity" is anything but enjoyable.

It means real suffering, especially if it assumes acute form.

You can be "optimistic" in the face of martyrdom only if you are sure of the bliss to come.

But a certain minimal degree of austerity I regard as beneficial.

At any rate, it is healthier than affluence, which only a very few people can enjoy without ill effects, whether physical or psychic.

Of course one does not wish anything unpleasant for anybody, least of all oneself, but, in comparison with other countries, Switzerland has so much affluence to spare (however honourably earned) that we are in an excellent position to give some of it away.

There is an "optimum" of austerity which it is dangerous to exceed, for too much of it does not make you good but hard and bitter.

As the Swiss proverb trenchantly puts it: ”Behind every rich man stands a devil and behind every poor man two."

Since "optimism" seems to have been meant, and hence an optimistic attitude towards something unpleasant,

I would add that in my view it would be equally instructive to speak of a "pessimism" of austerity.

Human temperaments being extremely varied, indeed contradictory, we should never forget that what is good for one man is harmful for another.

One man, because of his inner weakness, needs encouragement ; another, because of his inner assurance, needs the restraint of austerity.

Austerity enforces simplicity, which is true happiness.

But to live simply, without regret and bitterness, is a moral task which many people will find very hard.

Will turning away from material things foster the team-spirit?

A common need naturally strengthens the team-spirit, as we can see in England at this moment.

But the very existence of many moral weaklings increases the danger of selfishness.

All extraordinary conditions bring men’s badness as well as their goodness to light.

However, since the majority of our people may be regarded as morally healthy, there is ground for hope that a common need will cause their virtues to shine more brightly.

Believing as I do in the virtues and diligence of the Swiss, I am convinced that they

have an absolute will to preserve their national independence and are ready to make the heaviest sacrifices.

At any rate, the team-spirit in Switzerland is not undeveloped and hardly needs special strengthening.

Above all, we do not have those social contrasts between a solid upper crust or party on the one hand and an anonymous mass on the other, which in other countries keep citizens apart.

Class conflicts with us are mainly imported from abroad.

Instead of pushing the team-spirit artificially to the fore, it seems to me more important to stress the development of the personality, since this is the real vehicle of the team.

Faced with the question of what a man does, one should never forget who is doing it.

If a community consists of nothing but trash, then it amounts to nothing, for a hundred imbeciles still add up to anything sensible.

The noisy and insistent preaching of the team-spirit only causes them to forget that their contribution to society consists of nothing but their own uselessness.

If I belong to an organization with 100,000 members it does not prove in the least that I am any good, let alone if there are millions of them.

And if I pat myself on the back for being a member, I am merely adding to my non-value the illusion of excessive value.

Since, in accordance with the laws of mass psychology, even the best man loses his value and meaning in the mass, it is doubly important for him to be in secure possession of his good qualities in order not to damage the community of which he is a member.

Instead of talking so much about the team-spirit it would be more to the point to appeal to the spiritual maturity and responsibility of the individual.

If a man is capable of leading a responsible life himself, then he is a also conscious of his duties to the community.

We Swiss believe in quality; let us therefore use our national belief for improving the value of the individual,

instead of le□ng him become a mere drop in the ocean of the community.

Self-knowledge and self-criticism are perhaps more necessary for us in Switzerland, and more important for the future, than a great herd of social irresponsibles.

In Switzerland we could do nothing anyway with masses welded together and controlled by iron discipline;

our country is far too small.

What counts with us are the virtues, the stout heartedness and toughness of the individual who is conscious of himself. In the case of extreme necessity everyone has to do his bit in his allotted place.

It is nice to hope for a helper in time of need, but self-reliance is better.

The community is not anything good in itself, as it gives countless weaklings a wonderful opportunity to hide behind each other and palm off their own incompetence on their fellows.

People are only too willing to expect the community to do what they themselves are incapable of doing, and they hold it responsible when they as individuals fail to fulfil their necessary obligations.

Although we Swiss do undoubtedly have a fairly well-developed team-spirit, most of our attempts at community are miserable specimens.

They grow on stony ground and are divided by thorny hedges.

One and all suffer from the Swiss national vices of obstinacy and mistrustfulness—at least, these national qualities are called vices when people get annoyed about them, as very often happens.

But from another point of view they could almost be extolled as virtues.

It is quite impossible to say how much of our political, intellectual, and moral independence of the powerful world around us we owe to these unpleasant qualities.

Fortunately—I am almost inclined to say—their roots penetrate into the deepest recesses of every Swiss heart.

We are not easily fooled.

How many poisonous infections, how many fantastic ideas may we not have avoided in the course of the centuries thanks to these qualities!

The fact that we are in some respects a hundred years behind the times, and that many reforms are desperately overdue, is the price we have to pay for such useful national failings.

Hence I expect more from the Swiss national character than from an artificially fostered team-spirit, because it has deeper roots in our native soil than an enthusiasm which wanes with the words that conjure it up.

It is all very fine to be swept along on a tide of enthusiasm, but one cannot enthuse indefinitely.

Enthusiasm is an exceptional-state,- and human reality is made up of a thousand vulgar-

ities Just what these are is the-decisive thing.

If the ordinary Swiss makes very sure that he himself has it good and can summon up no enthusiasm whatever for the joys of having nothing in glorious solidarity with everybody else, that is certainly unromantic —worse, it is selfish, but it is sound instinct.

The healthy man does not torture others—generally it is the tortured who turn into torturers.

And the healthy man also has a certain amount of goodness which he is the more inclined to expend since he does not enjoy a particularly good conscience on account of his obvious selfishness.

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions.

If good can come of evil self-interest, then the two sides of human nature have cooperated.

But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background,

unsasftiied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way.

Community at all costs, I fear, produces the flock of sheep that infallibly attracts the wolves.

Man’s moral endowment is of so dubious a nature that a stable condition seems possible only when every sheep is a bit of a wolf and every wolf a bit of a sheep.

The truth is that a society is more secure the more the much maligned instincts can, of their own accord, start off the counterplay of good and evil.

"Pure good" and "pure evil" are both superhuman excesses.

Although there is naturally no need to preach self-interest, since it is omnipresent, it should not be needlessly slandered; for when the individual does not prosper neither does the whole.

And when he is driven to unnatural altruism, self-interest reappears in monstrous, inhuman form—"changing shape from hour to hour, I employ my savage power" —for the instincts cannot be finally suppressed or eradicated.

Excessive sacrifice of the individual for the sake of the community makes no sense in our case anyway, since, our country being so small, we are in no position to assert our self-interest in nationalistic form, that is, by the conquest of foreign countries.

In sober scepticism as opposed to propaganda talk, in sure instinct and closeness to nature, in self-limitation grounded in self knowledge, I see more health for our Fatherland than

in fervent speeches about regeneration and hysterical attempts at a reorientation.

Sooner or later it will be found that nothing really "new" happens in history.

There could be talk of something really novel only if the unimaginable happened: if reason, humanity, and love won a lasting victory. Carl Jung, CW 18, Pages 582-588

1. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?crid=3PXEWQLAX8QOH&dchild=1&keywords=jung+volume+18&qid=1601925363&sprefix=jung+vol%2Ca

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Carl Jung on the Archetype of the Self (2020-11-16 04:06)

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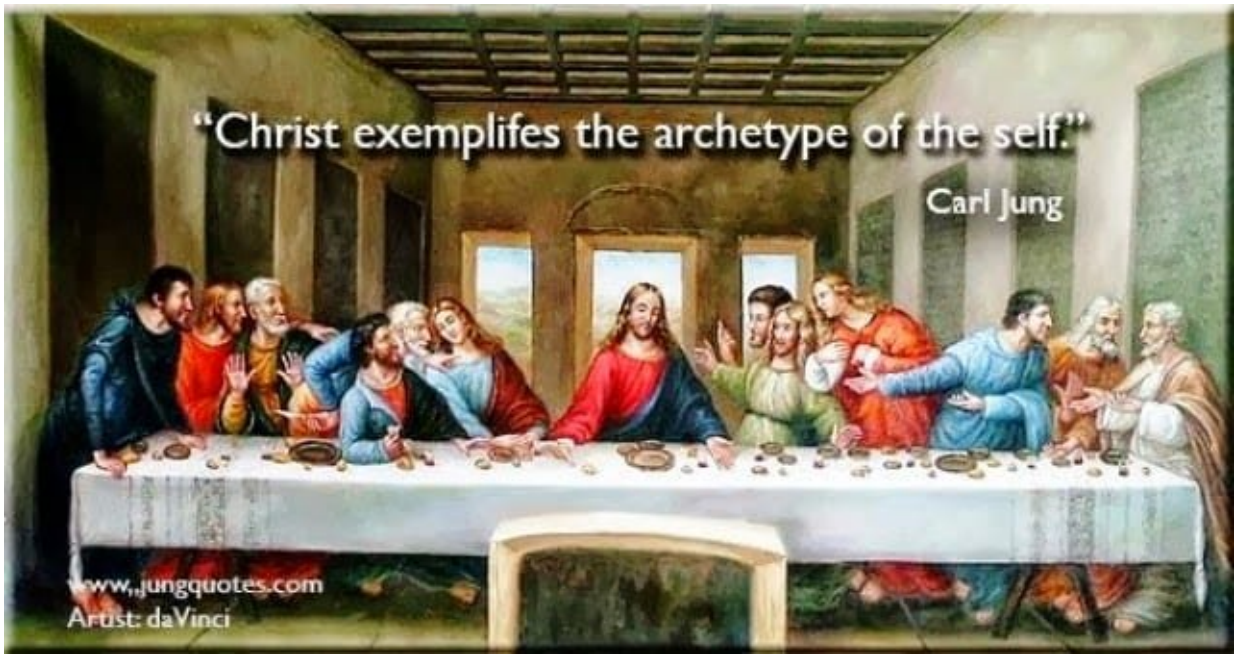

[2]Letters Volume I

[Carl Jung on the Archetype of the Self]

To Bernhard Milt

Dear Colleague, 13 April 1946

Very tardily I am at last getting down to answering your kind letter of 28 November 45 •

By way of excuse I can only plead that I have not yet regained my former working capacity.

I beg you, therefore, to pardon my negligence.

You raise in your letter the question of the archetype of the self.

As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.

I have also gone into the reasons for this nomenclature.

I have often asked myself whether the term "archetype" (primordial image) is a happy one.

In general I find it most disadvantageous to let neologisms run riot in any science.

The science then becomes too specialized in an unjustifiable way and loses contact with the world.

I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misunderstandings.

For instance, Jakob Burckhardt applied the term "primordial image" to Faust and with every conceivable psychological justification.

Equally, I believe, the word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

I must leave it to the philosopher to hypostatize the archetype as the Platonic eidos.

He wouldn’t be so far from the truth anyway.

The expression is much older than Augustine.

It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the "archetypal light."

In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.

The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our "hypostatization" is simply an empirical statement of fact without any metaphysical colouring.

Frischknecht is wrangling with me badly.

I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord's eyes, but the scientist only through human eyes.

In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud's personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.

Basically I have every sympathy with the difficulties of the theologian.

It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them .

Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.

I am quite sure that if I had chosen any other term for the archetype, misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Page

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8b719-self.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=3J47IXWC4I9RN&dchild=1&keywords=jung+letters+volume+1&qid=1605437058&sprefix=jun

Books by Linda Fierz-David (2020-11-16 04:07)

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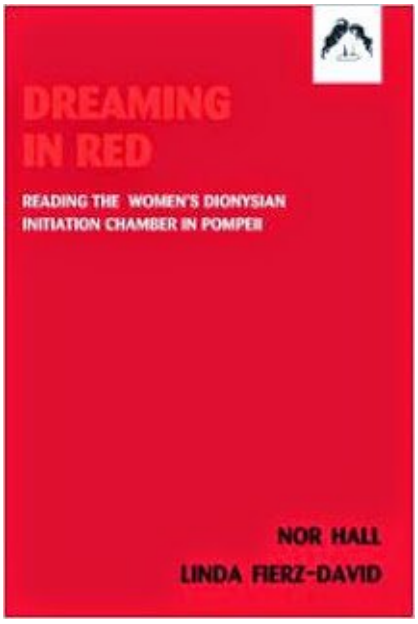
[4] 

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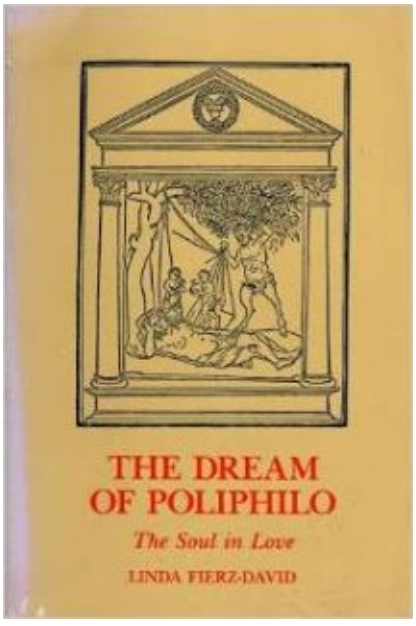
[6] 

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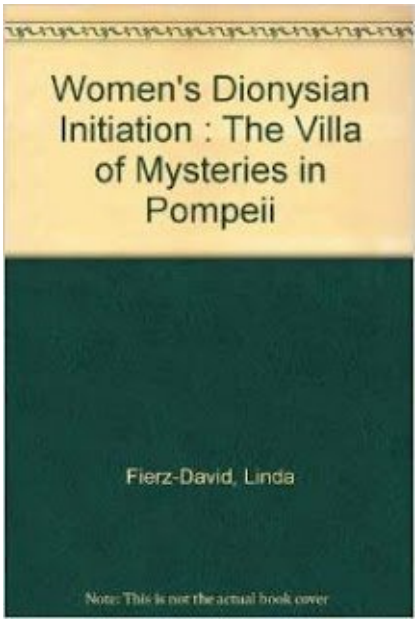
[8] 

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Meister Eckhart: Sermon I (2020-11-16 04:08)

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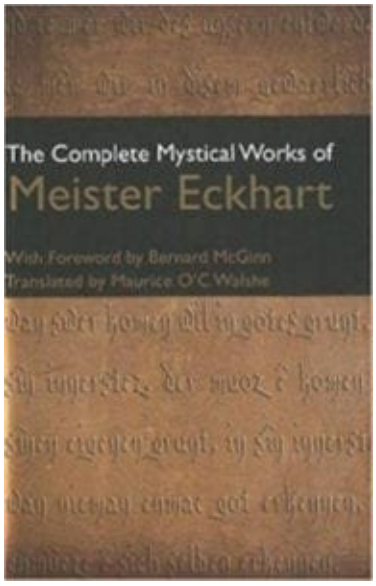

[1]Meister Eckhart Complete Works

SERMON ONE (Pf 1, Q 1 0 1 , QT 57)

DUM MEDIUM SI LENTIUM TENERENT OMNIA ET NOX IN SUO CURSU MEDIUM ITER HABERET, ETC. (Wisdom 18:14)

Here, in time, we are celebrating the eternal birth which God the Father bore and bears unceasingly in eternity, because this same birth is now born in time, in human nature.

St. Augustine says, ’What does it avail me that this birth is always happening, if it does not happen in me?

That it should happen in me is what matters.’

We shall therefore speak of this birth, of how it may take place in us and be consummated in the virtuous soul, whenever God the Father speaks His eternal Word in the perfect soul.

For what I say here is to be understood of the good and perfected man who has walked and is still walking in the ways of God; not of the natural, undisciplined man, for he is entirely remote from, and totally ignorant of this birth.

There is a saying of the wise man, "When all things lay in the midst of silence, then there descended down into me from on high, from the royal throne, a secret word."

This sermon is about that Word.

Three things are to be noted here.

The first is, where in the soul God the Father speaks His Word, where this birth takes place and where she is receptive of this act, for that can only be in the very purest, loftiest, subtlest part that the soul is capable of.

In very truth, if God the Father in His omnipotence could endow the soul with anything more noble, and if the soul could have received from Him anything nobler, then the Father would have had to delay the birth for the coming of this greater excellence.

Therefore the soul in which this birth is to take place must keep absolutely pure and must live in noble fashion, quite collected and turned entirely inward, not running out through the five senses into the multiplicity of creatures, but all

in turned and collected and in the purest part -there is His place; He disdains anything less.

The second part of this sermon has to do with man's conduct in relation to this act, to God's speaking of this Word within, to this birth: whether it is more profitable for man to co-operate with it, so that it may come to pass in him through his own exertion and merit by a man's creating in himself a mental image in his thoughts and disciplining himself that way by reflecting that God is wise, omnipotent, eternal, or whatever else he can imagine about God – whether this is more profitable and conducive to this birth from the Father; or whether one should shun and free oneself from all thoughts, words, and deeds and from all images created by the understanding, maintaining a wholly God-receptive attitude, such that one's own self is idle, letting God work within one.

Which conduct conduces best to this birth?

The third point is the profit, and how great it is, which accrues from this birth.

Note in the first place that in what I am about to say I shall make use of natural proofs, so that you yourselves can grasp that it is so, for though I put more faith in the scriptures than in myself, yet it is easier and better for you to learn by means of arguments that can be verified.

First we will take the words, 'In the midst of silence there was spoken within me a secret word.' - 'But sir where is the silence, and where is the place where the word is spoken?' - As I said just now, it is in the purest thing that the soul is capable of, in the noblest part, the ground8 - indeed, in the very essence of the soul which is the soul's most secret part.

There is the silent 'middle,' for no creature ever entered there and no image, nor has the soul there either activity or understanding; therefore she is not aware there of any image, whether of herself or of any other creature.

Whatever the soul effects, she effects with her powers.

What she understands, she understands with the intellect.

What she remembers, she does with memory; if she would love, she does that with the will, and thus she works with her powers and not with her essence.

Every external act is linked with some means.

The power of sight works only through the eyes; otherwise it can neither employ nor bestow vision, and so it is with all the other senses.

The soul's every external act is effected by some means.

But in the soul's essence there is no activity, for the powers she works with emanate from the ground of being.

Yet in that ground is the silent 'middle': here nothing but rest and celebration for this birth, this act, that God the Father may speak His word there, for this part is by nature receptive to nothing save only the divine essence, without mediation.

Here God enters the soul with His all, not merely with a part. God enters here the ground of the soul.

None can touch the ground of the soul but God alone.

No creature can enter the soul's ground, but must stop outside, in the 'powers.' Within, the soul sees clearly the image whereby the creature has been drawn in and taken lodging.

For whenever the powers of the soul make contact with a creature, they set to work and make an image and likeness of the creature, which they absorb.

That is how they know the creature.

No creature can come closer to the soul than this, and the soul never approaches a creature without having first voluntarily taken an image of it into herself.

Through this presented image, the soul approaches creatures - an image being something that the soul makes of (external) objects with her own powers.

Whether it is a stone, a horse, a man, or anything else that she wants to know, she gets out the image of it that she has already taken in, and is thus enabled to unite herself with it.

But for a man to receive an image in this way, it must of necessity enter from without through the senses.

In consequence, there is nothing so unknown to the soul as herself.

Accordingly, one master says that the soul can neither create nor obtain an image of herself.

Therefore she has no way of knowing herself, for images all enter through the senses, and hence she can have no image of herself.

And so she knows all other things, but not herself.

Of nothing does she know so little as of herself, for want of mediation.

And you must know too that inwardly the soul is free and void of all means and all images - which is why God can freely unite with her without form or likeness.

Whatever power you ascribe to any master, you cannot but ascribe that power to God without limit.

The more skilled and powerful the master, the more immediately is his work effected, and the simpler it is.

Man requires many means for his external works; much preparation of the material is needed before he can produce them as he has imagined them.

But the sun in its sovereign mastery performs its task (which is to give light) very swiftly: the instant its radiance is poured forth, the ends of the earth are full of light. More exalted is the angel, who needs still less means for his work and has fewer images.

The highest Seraph has but a single image: he seizes as a unity all that his inferiors regard as manifold.

But God needs no image and has no image: without any means, likeness, or image God operates in the soul - right in the ground where no image ever got in, but only

He Himself with His own being.

This nocreature can do.

'How does God the Father give birth to His Son in the soul – like creatures, in images and likenesses?'

No, by my faith, but just as He gives birth to him in eternity – no more, no less.

'Well, but how does He give birth to him then?'

Now see: God the Father has a perfect insight into Himself, profound and thorough knowledge of Himself by Himself, and not through any image.

And thus God the Father gives birth to His Son in the true unity of the divine nature.

See, it is like this and in no other way that God the Father gives birth to the Son in the ground and essence of the soul, and thus unites Himself with her.

For if any image were present there would be no real union, and in that real union lies the soul's whole beatitude.

Now, you might say, there is by nature nothing in the soul but images. Not at all!

If that were so, the soul could never become blessed, for God cannot make any creature from which you can receive perfect blessedness - otherwise God would not be the highest

blessing and the final goal, whereas it is His nature to be this, and it is His will to be the alpha and omega of all things.

No creature can constitute your blessedness, nor can it be your perfection here on earth, for the perfection of this life - which is the sum of all the virtues - is followed by the perfection of the life to come.

Therefore you have to be and dwell in the essence and in the ground, and there God will touch you with His simple essence without the intervention of any image.

No image represents and signifies itself: it always aims and points to that of which it is the image.

And, since you have no image but of what is outside yourself (which is drawn in through the senses and continually points to that of which it is the image), therefore it is impossible for you to be beatified by any image whatsoever.

And therefore there must be a silence and a stillness, and the Father must speak in that, and give birth to His Son, and perform His works free from all images.

The second point is, what must a man contribute by his own actions, in order to procure and deserve the occurrence and the consummation of this birth in himself?

Is it better to do something toward this, to imagine and think about God? - or should he keep still and silent in peace and quiet and let God speak and work in him, merely waiting for God to act?

Now I say, as I said before, that these words and this act are only for the good and perfected people, who have so absorbed and assimilated the essence of all virtues that these virtues emanate from them naturally, without their seeking; and above all there must dwell in them the worthy life and lofty teachings of our Lord Jesus Christ.

They must know that the very best and noblest attainment in this life is to be silent and let God work and speak within.

When the powers have been completely withdrawn from all their works and images, then the Word is spoken.

Therefore he said, ’In the midst of the silence the secret word was spoken unto me.’

And so, the more completely you are able to draw in your powers to a unity and forget all those things and their images which you have absorbed, and the further you can get from creatures and their images, the nearer you are to this and the readier to receive it.

If only you could suddenly be unaware of all things, then you could pass into an oblivion of your own body as St. Paul did, when he said, "Whether in the body I cannot tell, or out of the body I cannot tell;
God knows it" (2 Cor.12:2).

In this case the spirit had so entirely absorbed the powers that it had forgotten the body: memory no longer functioned, nor understanding, nor the senses, nor the powers that should function so as to govern and grace the body; vital warmth and body-heat were suspended, so that the body did not waste during the three days when he neither ate nor drank.

Thus too Moses fared, when he fasted for forty days on the mountain and was none the worse for it, for on the last day he was as strong as on the first.

In this way a man should flee his senses, turn his powers inward and sink into an oblivion of all things and himself.

Concerning this a master addressed the soul thus: 'Withdraw from the unrest of external activities, then flee away and hide from the turmoil of inward thoughts, for they but create discord.' And so, if God is to speak His Word in the soul, she must be at rest and at peace, and then He will speak His Word, and Himself, in the soul - no image, but Himself!

Dionysius says, 'God has no image or likeness of Himself, for He is intrinsically all goodness, truth and being.' God performs all His works, whether within Himself or outside of Himself, in a flash.

Do not imagine that God, when He made heaven and earth and all things, made one thing one day and another the next. Moses describes it like that, but he really knew better: he did so for the sake of people who could not conceive or grasp it any other way.

All God did was this: He willed, He spoke, and they were!

God works without means and without images, and the freer you are from images, the more receptive you are for His inward working, and the more introverted and self-forgetful, the nearer you are to this.

Dionysius exhorted his pupil Timothy in this sense saying, 'Dear son Timothy, do you with untroubled mind soar above yourself and all your powers, above ratiocination and reasoning, above works, above all modes and existence, into the secret still darkness, that you may come to the knowledge of the unknown super-divine God.'

There must be a withdrawal from all things.

God scorns to work through images.

Now you might say, 'What does God do without images in the ground and essence?'

That I cannot know, because my soul-powers receive only in images; they have to know and lay hold of each thing in its appropriate image.

They cannot recognize a horse when presented with the image of a man; and since all things enter from without, that knowledge is hidden from my soul - which is to her great advantage.

This not-knowing makes her wonder and leads her to eager pursuit, for she perceives

clearly that it is, but does not know how or what it is.

Whenever a man knows the causes of things, then he at once tires of them and seeks to know something different.

Always clamoring to know things, is forever inconstant.

And so this unknown-knowing keeps the soul constant and yet spurs her on to pursuit.

About this, the wise man said, "In the middle of the night when all things were in a quiet silence, there was spoken to me a hidden word.

It came like a thief by stealth" (Wisd. 18:14-15).

Why does he call it a word, when it was hidden ?

The nature of a word is to reveal what is hidden. It revealed itself to me and shone forth before me, declaring something to me and making God known to me, and therefore it is called a Word.

Yet what it was, remained hidden from me.

That was its stealthy coming in a whispering stillness to reveal itself.

See, just because it is hidden one must and should always pursue it.

It shone forth and yet was hidden: we are meant to yearn and sigh for it.

St. Paul exhorts us to pursue this until we espy it, and not to stop until we grasp it.

After he had been caught up into the third heaven where God was made known to him and he beheld all things, when he returned he had forgotten nothing, but it was so deep down in his ground that his intellect could not reach it; it was veiled from him.

He therefore had to pursue it and search for it in himself and not outside.

It is all within, not outside, but wholly within.

And knowing this full well, he said, ’For I am persuaded that neither death nor any affliction can separate me from what I find within me" (Rom. 8:38-39) .

There i s a fine saying o f one pagan master to another about this.

He said, ’I am aware of something in me which shines in my understanding; I can clearly perceive that it is something, but what it may be I cannot grasp.

Yet I think if I could only seize it I should know all truth.’

To which the other master replied, ’Follow it boldly! For if you could seize it you would

possess the sum total of all good and have eternal life ! ’

St. Augustine1 5 spoke in the same sense: ’I am aware of something within me that gleams and flashes before my soul; were this perfected and fully established in me, that would surely be eternal life ! ’

It hides, yet shows itself; it comes, but like a thief with intent to take and steal all things from the soul.

But by emerging and showing itself a little it aims to lure the soul and draw her toward itself, to rob her and deprive her of herself.

About this, the prophet says, ’Lord, take from them their spirit and give them instead thy spirit’ (Ps. 103:29-30).

This too was meant by the loving soul when she said, "

My soul dissolved and melted away when Love spoke his word" (Song 5:6) .

When he entered, I had to fall away. And Christ meant this by his words, "Whoever abandons anything for my sake shall be repaid a hundredfold, and whoever would possess me must deny himself and all things, and whoever will serve me must follow me and not go any more after his own " (Mark 10:29, etc.)

But now you might say, ’But, good sir, you want to change the natural course of the soul and go against her nature!

It is her nature to take things in through the senses in images.

Would you upset this ordering?

No!

But how do you know what nobility God has bestowed on human nature, not yet fully described, and still unrevealed ?

For those who have written of the soul’s nobility have gone no further than their natural intelligence could carry them; they had never entered her ground, so that much remained obscure and unknown to them.

So the prophet said, "I will sit in silence and hearken to what God speaks within me" (Ps.84:9).

Because it is so secret, this Word came in the night and in darkness. St. John says, "The light shone in the darkness, it came into its own, and as many as received it became in authority sons of God; to them was given power to become God’s sons" (John 1:5, 11-12).

Now observe the use and the fruit of this secret Word and this darkness.

The Son of the heavenly Father is not born alone in this darkness, which is his own: you

too can be born a child of the same heavenly Father and of none other, and to you too He will give power.

Now observe how great the use is! For all the truth learned by all the masters by their own intellect and understanding, or ever to be learned till Doomsday, they never had the slightest inkling of this knowledge and this ground.

Though it may be called a nescience, an unknowing, yet there is in it more than in all knowing and understanding without it, for this unknowing lures and attracts you from all understood things, and from yourself as well.

This is what Christ meant when he said, "Whoever will not deny himself and will not leave his father and mother, and is not estranged from all these, is not worthy of me" (Matt. 10:37), as though he were to say, he who does not abandon creaturely externals can be neither conceived nor born in this divine birth. But divesting yourself of yourself and of everything external does truly give it to you.

And in very truth I believe, nay, I am sure, that the man who is established in this cannot in any way ever be separated from God. I say he can in no way lapse into mortal sin.

He would rather suffer the most shameful death, as the saints have done before him, than commit the least of mortal sins.

I say such people cannot willingly commit or consent to even a venial sin in themselves or in others if they can stop it.

So strongly are they lured and drawn and accustomed to that, that they can never turn to any other way; to this way are directed all their senses, all their powers.

May the God who has been born again as man assist us to this birth, eternally helping us, weak men, to be born in him again as God. Amen. Meister Eckhart; The Complete Mystical Works; Pages 29-37

1. https://www.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_1?dchild=1&keywords=meister+eckhart+complete&qid=1605437286&sr=8-1

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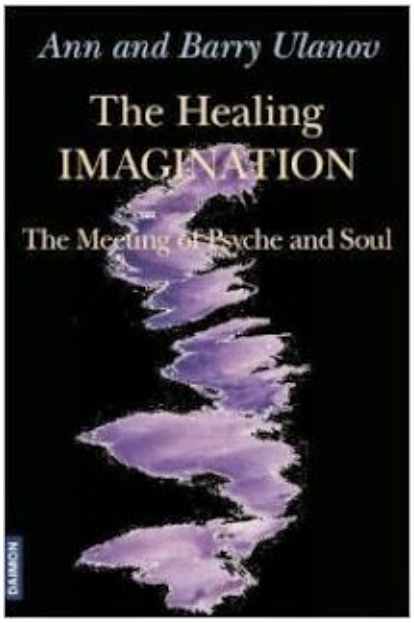
[4] 

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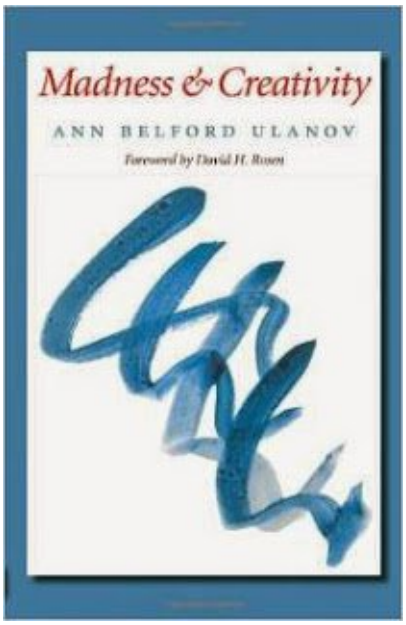
[6] 

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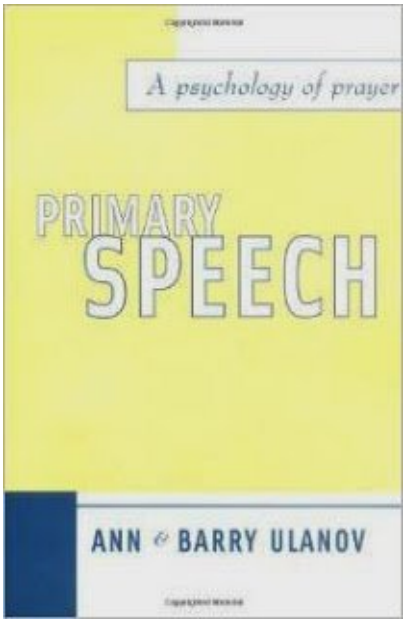
[8] 

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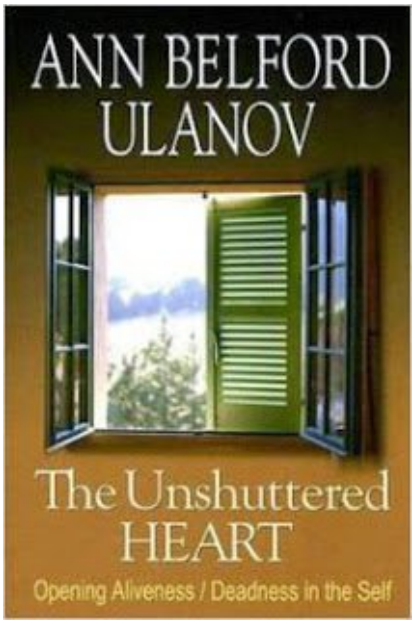
[10] 

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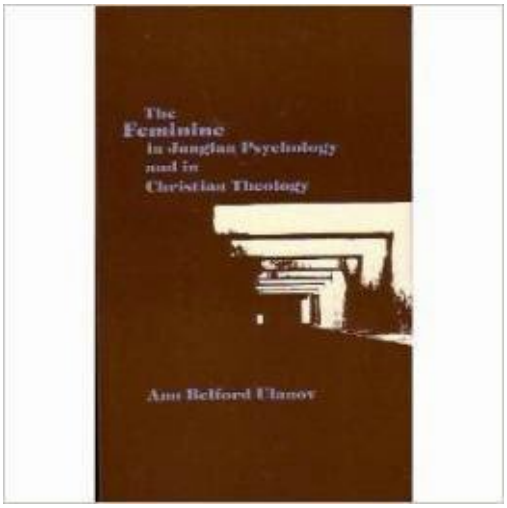
[12] 

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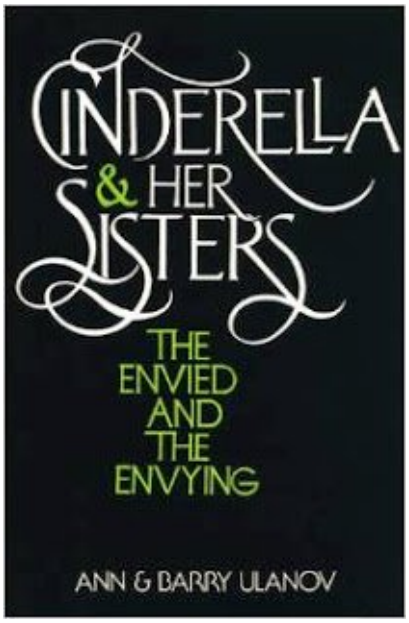
[14] 

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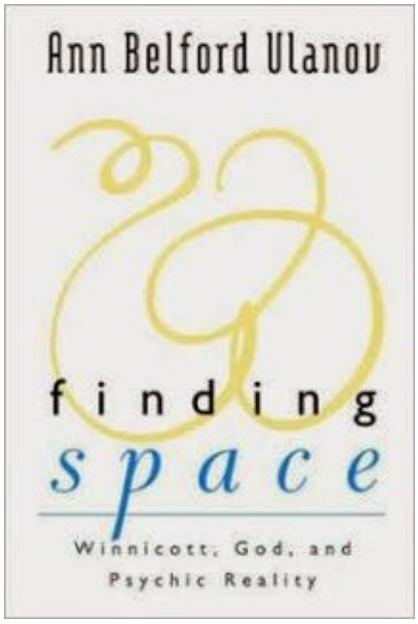
[16] 

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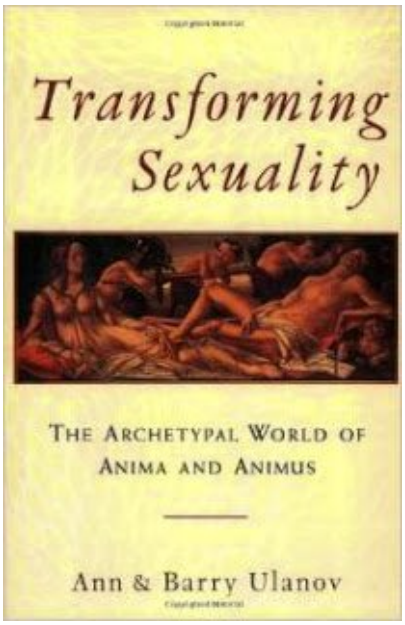
[18] 

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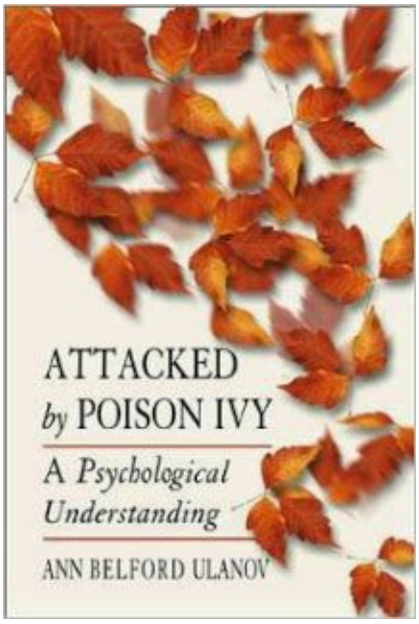
[20] 

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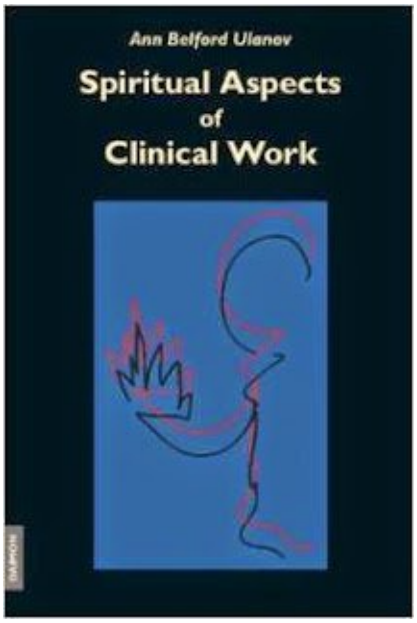
[24] 

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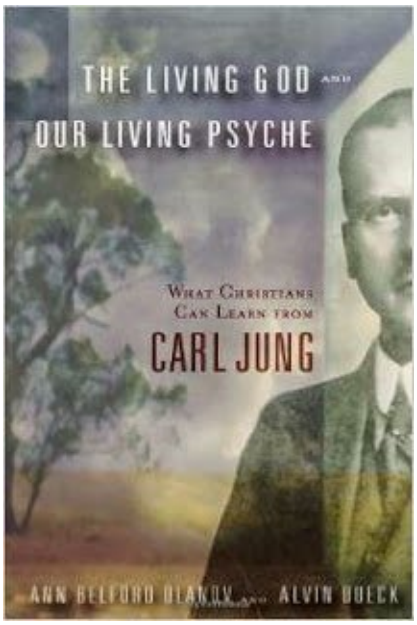
[26] 

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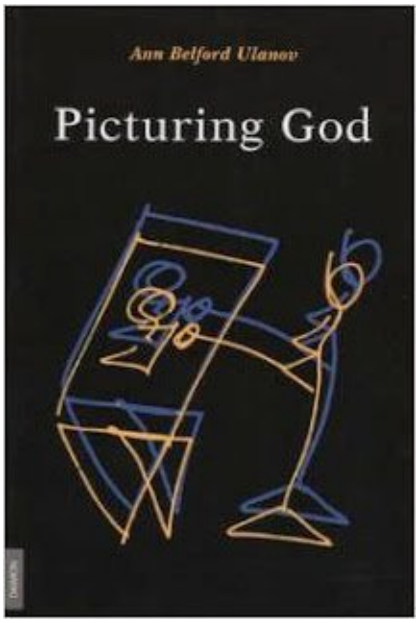
[28] 

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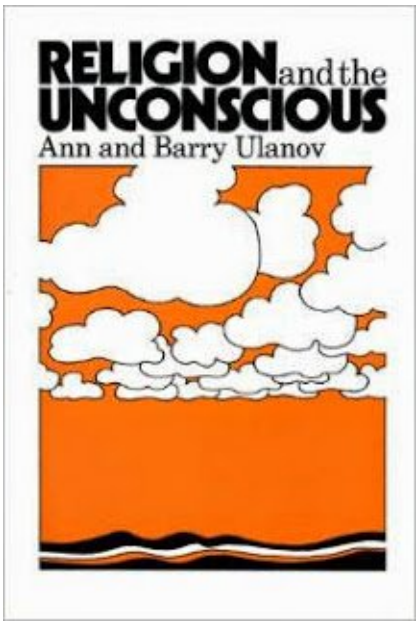
[30] 

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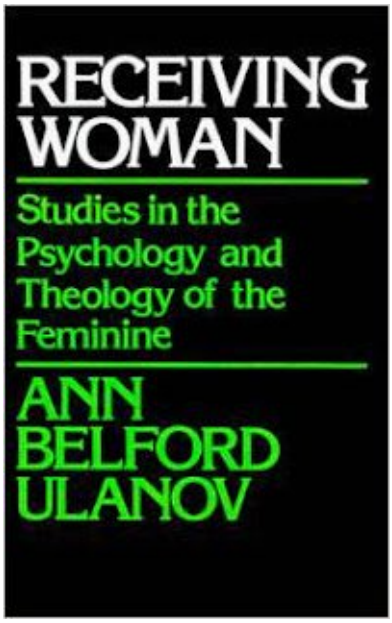
[32] 

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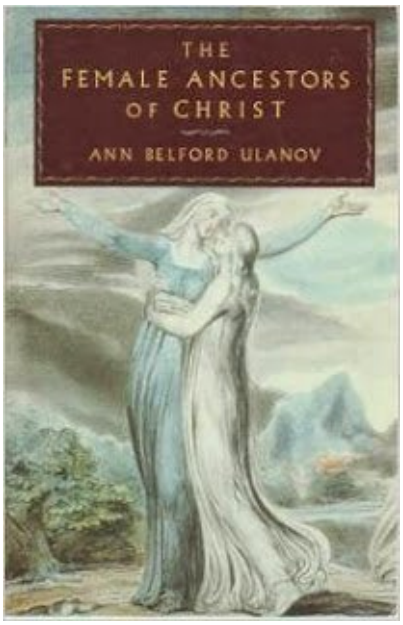
[34] 

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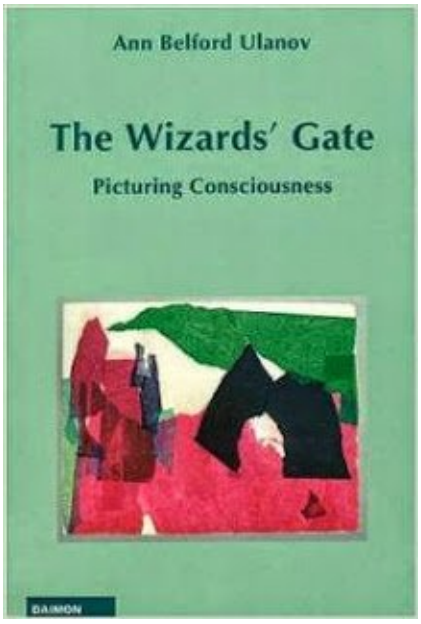
[36] 

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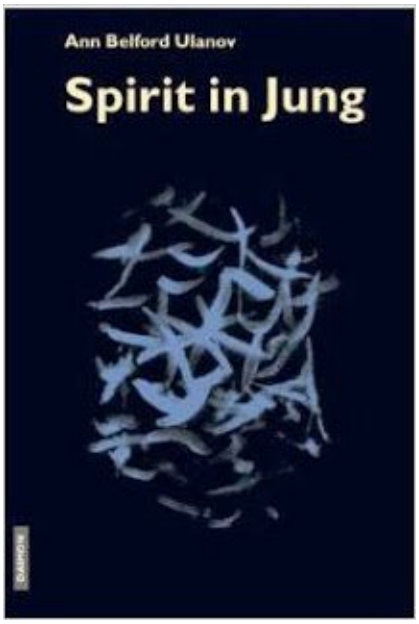
[38] 

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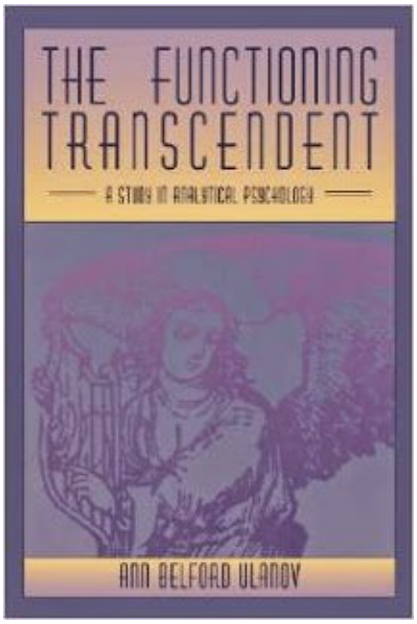
[42] 

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44. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-ann-ulanov-jungian.html

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Carl Jung: Elijah and Salome are together because they are pairs of opposites. (2020-11-16 04:15)

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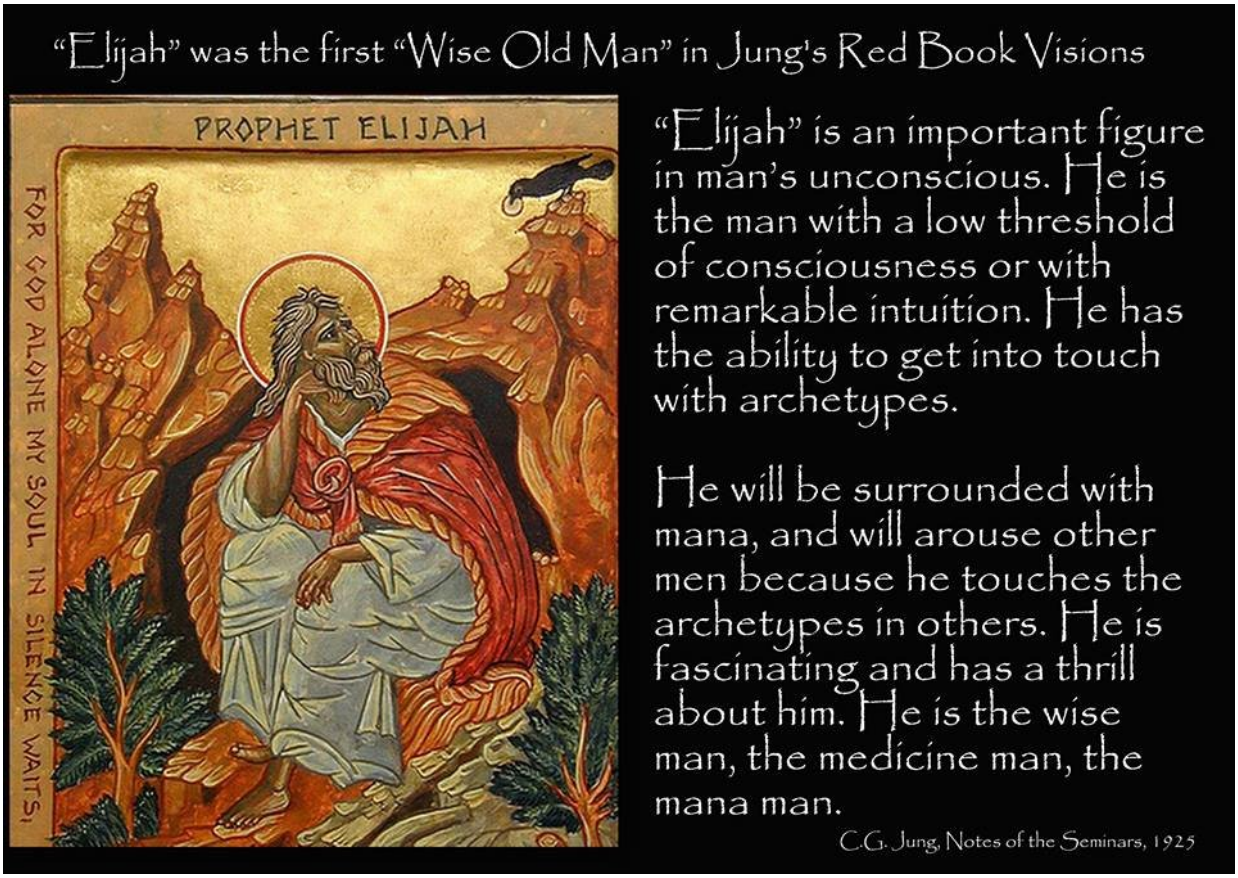
"Elijah" was the first "Wise Old Man" in Jung's Red Book Visions
PROPHET ELIJAH
FOR GOD ALONE MY SOUL IN SILENCE WAITS
"Elijah" is an important figure in man's unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.
He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.
C.G. Jung, Notes of the Seminars, 1925

[2]1925 Seminar

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, “the old one from the mountains” (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man’s psychology, as I have said, but unfortunately a less important part than that played by the anima. Carl Jung, 1925 Seminar, Page 102.

Carl Jung across the web:

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Jung's Soul: God is in conflict with himself. (2020-11-16 04:18)

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[1]Black Books

You haven't missed by much.

Beyond the seed God comes to meet the shadow, his adversary.

When he is fiery glow, his adversary is blue starlight, coldness within fire, snow on the embers.

God is in conflict with himself.

Both redeemers teach the good, the redemption from good and evil.

Yes, both know the good way, even when they contradict one another.

But they are one in the good.

Yes, if we went toward the good, we would know where and when. For clear simple paths are mapped out for us by the masters, and travelled by countless people.

Why don’t we take them?

We shouldn’t strive toward the good, but toward life. life, so it is called in us, is higher than the good, since the good is just a fruit of life.

But nowhere is the fruit more valuable than the tree on which it grew.

Yes, if we went toward the good!

But it is not our time, it does not want it, since it wants life, which is given to our time as more sacred, even certain evil actions appear better and more sacred than the merely good.

We cannot defend ourselves.

It takes the other road, the one toward life, since life for us is the good, since we know that life can be good.

We cannot believe that life must die unlived.

We believe that life is a flame that burns in itself and radiates itself. Jung’s Soul, The Black Books, Vol. VII, Page 180-181

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1ZQTEYY7D1QWE&dchild=1&keywords=jung+black+books&qid=1605719407&sprefix=jun

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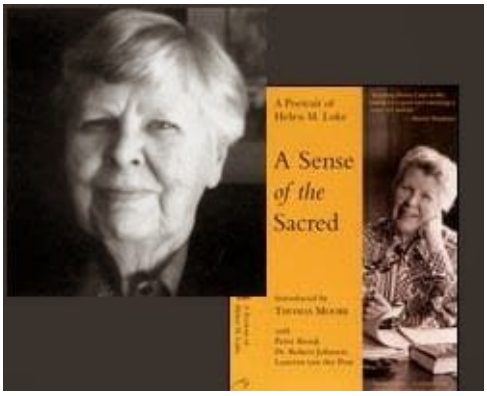
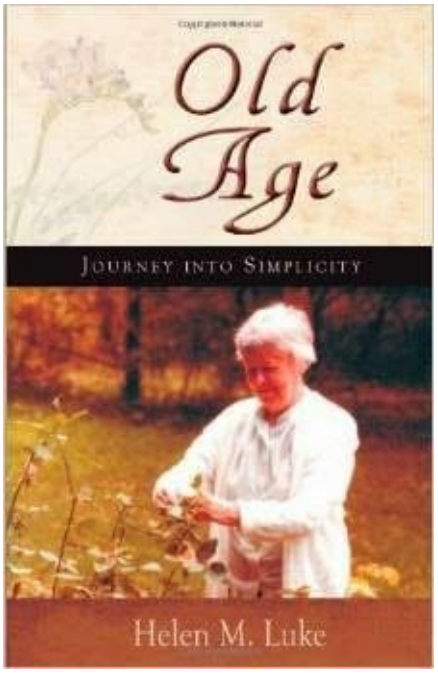
[1] 

[2] 

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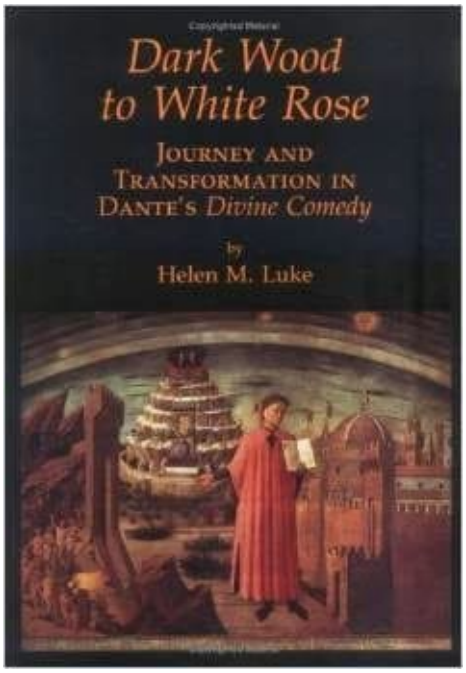
[4] 

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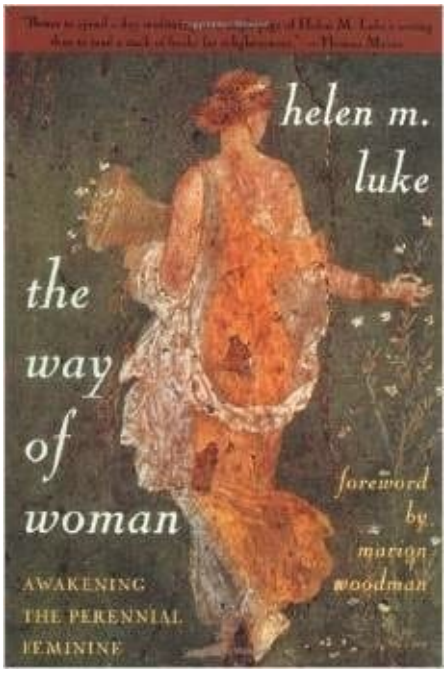
[6] 

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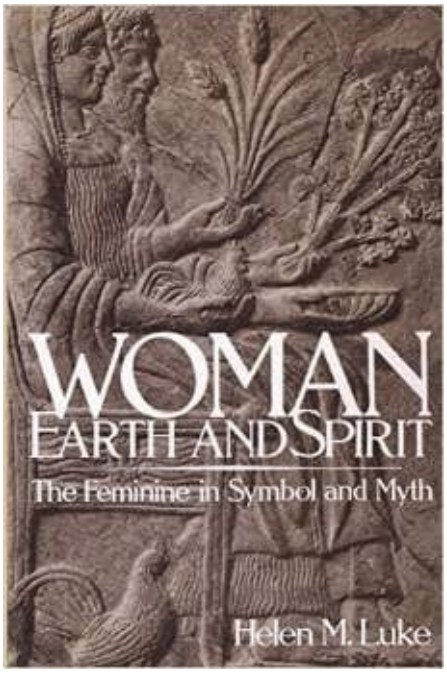
[8] 

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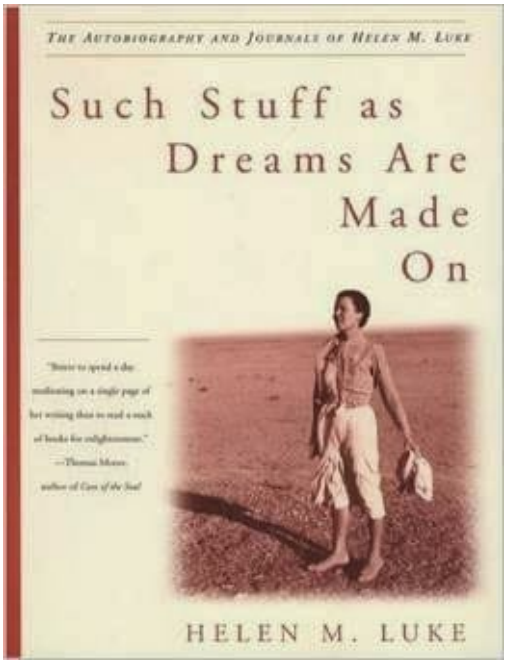
[10] 

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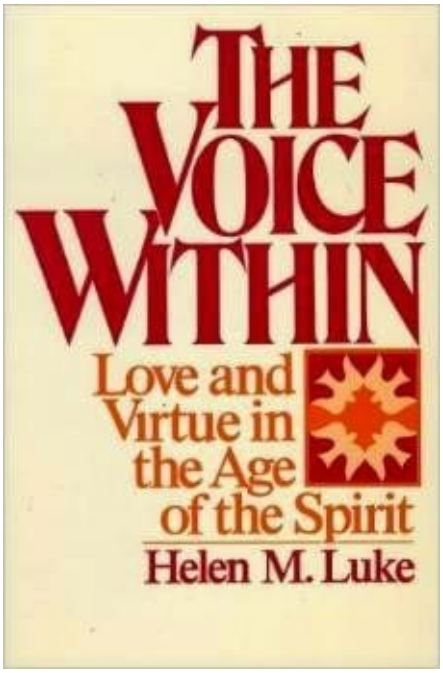
[12] 

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[17]Buy at Amazon here

[18]Books by Helen Luke

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18. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-helen-luke-jungian.html

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Carl Jung: The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, (2020-11-16 04:30)

[paypal _donation _button border="5"]

To Erich Neumann

Dear Colleague, 4 April 1938

While sending you best thanks for your friendly letter of last July I must apologize for not having answered it until now.

It arrived just before my departure for America, 1 where I had to give lectures at Yale University.

On my return I had to leave almost at once for India, where I was invited to the 25th anniversary of the Indian
Science Congress Association in Calcutta.

I got back only a short while ago.

The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, means a disturbance in the sympathetic system, an abnormal charge by which its smallest parts (worms) have been autonomized to an abnormal degree.

As we know from experience, it is a question of contents which are unconscious on this level but, theoretically at least, are capable of synthesis because of their creative character.

Whether it will come to that depends on the patient's fate and endowments and equally on an expertly guided inner development.

I have a1ways found that in such cases drawing and painting yield particularly good results.

In a dream like this the problem is still in a bodily, organic state and cannot be distinguished from it.

Only if the worms join together into a snake, for instance, is there any prospect of conscious realization.

Parallel symbols are bacteria, small insects, etc.

When I compare the contents of your letter with what the papers say about Palestine I can easily imagine what a fantastic tension of opposites there must be in you.

But such a tension is highly beneficial for the progress of your inner development as it brings out the Meaning with particular clarity.

I have heard from Frau Dr. Braband whom you probably know, that attempts are being made to bring together all those who are interested in analytical psychology.

In support of these efforts, I have sent some of my own books and writings to the University Library in Jerusalem.

I was very glad to hear that you have so much to do.

Let’s hope it goes on in this style.

With best greetings and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 243

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2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/86bec-232berich.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=3J47IXWC4I9RN&dchild=1&keywords=jung+letters+volume+1&qid=1605437058&sprefix=jun

Carl Jung: Something like a careful shaping of images, such as many patients paint or carve in wood or stone. (2020-11-16 04:30)

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[1]

[2]Letters Volume I

To Dr. S.

Dear Colleague, 10 May 1938

In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through.

They cannot be circumvented.

At such time it is a good thing to have some occupation which has the character of an opus divinum.

Something like a careful shaping of images, such as many patients paint or carve in

wood or stone.

These primitive methods have the great advantage that the unconscious continues to work on these patterns, is enthralled and transformed by them.

Naturally I can’t go into further details as you have to take your own material for a starting-point.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 245

Carl Jung across the web:

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3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/bbbfd-222bdr-2bs.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?dchild=1&keywords=jung+letters+volume+1&qid=1605437798&sr=8-2

Carl Jung: " Music certainly has to do with the collective unconscious..." (2020-11-16 04:32)

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[1]

[2]Letters Volume II

[Carl Jung on Music and the Collective Unconscious]

To Serge Moreux

1074

Dear M. Moreux, 20 January 1950

While I thank you for your kind letter, I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health, and so it will not be possible for me to write an article for the projected number of Polyphonie.

Music certainly has to do with the collective unconscious-as the drama does too; this is evident in Wagner, for example.

Music expresses, in some way, the movement of the feelings (or emotional values) that cling to the unconscious processes.

The nature of what happens in the collective unconscious is archetypal, and archetypes always have a numinous quality that expresses itself in emotional stress.

Music expresses in sounds what fantasies and visions express in visual images.

I am not a musician and would not be able to develop these ideas for you in detail.

I can only draw your attention to the fact that music represents the movement, development, and transformation of motifs of the collective unconscious.

In Wagner this is very clear and also in Beethoven, but one finds it equally in Bach's "Kunst der Fuge."

The circular character of the unconscious processes is expressed in the musical form; as for example in the sonata's four movements, or the perfect circular arrangement of the "Kunst der Fuge," etc.

I am with best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 542.

1. file://1.bp.blogspot.com/-38hAS8T180M/VGTc5ALqUeI/AAAAAAAAMTg/RUQjdeayAwU/s1600/music.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=3SM5JC29ANHM2&dchild=1&keywords=jung+letters+volume+2&qid=1605437721&sprefix=jun

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To be fully Conscious is Possible~Carl Jung (2020-11-16 04:44)

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[1]

[2]Visions Seminar

Dr. Jung: To be fully conscious is quite possible.

Mrs. Crowley: But what I do not understand is the idea of that complete self identity, identity just with yourself, because it seems to me that you are simply in another layer where you are completely surrounded by another stream-only on another level–so that you cannot but disidentify. You are still an instrument or part of the stream, you are still part of a vast layer of non-understanding.

Dr. Jung: Naturally. You must always be, otherwise you would be God himself. The point is that you should assimilate yourself and not project half of yourself into other people or institutions. Of course you are far from being perfect, or perfectly conscious. When you are integrated you are perhaps as unconscious as you ever were, only you no longer project yourself; that is the difference. One should never think that man can reach perfection, he can only aim at completion–not to be perfect but to be complete. That would be the necessity and the indispensable condition if there were any question of perfection at all. For how can you perfect a thing if it is not complete? Make it complete first and see what it is then. But to make it complete is already a mountain of a task, and by the time you arrive at absolute completion, you find that you are already dead, so you never even reach that preliminary condition for perfection yourself. Completion is not perfection: to make a building perfect one must first construct it, and a thing which is not even half finished cannot be perfected. First make it complete: then polish it up if you have time and breath left. But usually one's whole life is eaten up on the effort at completion. Carl Jung, Visions Seminar, Page 589-590

1. http://upload.wikimedia.org/wikipedia/commons/thumb/0/0e/Rembrandt-Belsazar.jpg/300px-Rembrandt-Belsazar.jpg
2. https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_2?crid=2M685D7PWSO5K&dchild=1&keywords=jung+visions+seminar&qid=16054369

Philemon: I do not die, I am already Phanes, not a man but a flame of God.
(2020-11-16 04:44)

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[1]Black Books

This man would like to know who I am.

Did I not tell him who I was and who I am?

I did not say who I will be. I will be Phanes.

I will dissolve myself in his splendor when this man dies.

I do not die, I am already Phanes, not a man but a flame of God.

I was more earthy than earth.

I was subterranean, I grew upward, I grew through this man. I overcame him.

I am his work, what he has lived. He is not I.

He belongs to earth.

Phanes is the eternal fire, the encompassing blaze, that has will become invisible and visible, the eternal dawning. Philemon, The Black Books, Vol. VI, Page 297

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=BJVQ2NMBXE75&dchild=1&keywords=carl+jung+black+books&qid=1605519627&sprefix

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Carl Jung: I would like now to try to present to you something about the psychology of women.. (2020-11-16 04:48)

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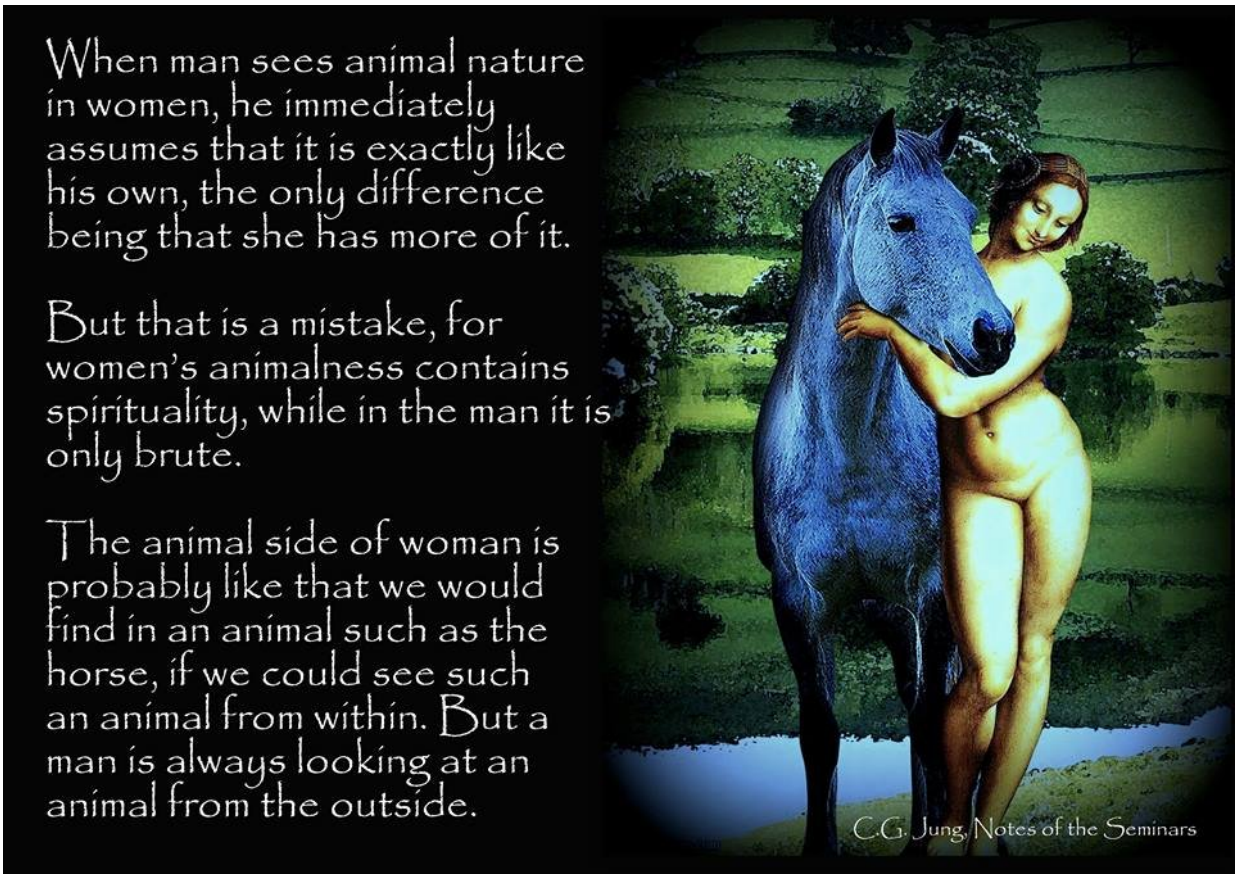
When man sees animal nature in women, he immediately assumes that it is exactly like his own, the only difference being that she has more of it.
But that is a mistake, for women's animalness contains spirituality, while in the man it is only brute.
The animal side of woman is probably like that we would find in an animal such as the horse, if we could see such an animal from within. But a man is always looking at an animal from the outside.
C.G. Jung, Notes of the Seminars

[2]1925 Seminar

"I would like now to try to present to you something about the psychology of women, using this same diagram, with a few changes (see Diagram 4 in comments).

We may say that the real man is seen by the woman on his bright side, and that her relationship to the real man is a comparatively exclusive one— that in this respect, it is just the opposite of the average relation of a man to the real woman. In a man this relationship is not exclusive.

When the average man permits comparison of his wife with other women he says, “She is my wife among women.”

To the woman, though, the object that personifies the world to her (a in our diagram) is my husband, my children, in the midst of a relatively uninteresting world.

This “unique” husband has a shadow side for the wife, just as we saw in the case of the man in relation to the real woman.

Similarly the animus has a bright and a dark side, but balancing the unique man in the conscious, we have in the unconscious of woman a multitude of animus figures.

Man understands his relation to his anima as being a highly emotional affair, while woman’s relation to her animus is more in the Logos field.

When a man is possessed by his anima, he is under peculiar feelings, he cannot control his emotions, but is controlled by them.

A woman dominated by her animus is one who is possessed by opinions. Nor is she too discriminating about these opinions.

She can easily say, “In nineteen hundred and so and so, Papa said this to me,” or, “Some years ago a man with a white beard told me this was true,” and so it remains true for her into eternity. It is felt as a silent prejudice by a man who meets this phenomenon in a woman.

It is something exceedingly baffling to him, and irritating to a degree through its power and invisibility. Now then we come to the woman’s relation to the collective conscious.

Since I have not a woman’s feelings, I am perhaps not competent to throw much light on what that relationship is, but inasmuch as the family seems the real basis of a woman’s life, perhaps it would be fair to say that her attitude toward the world of the conscious is that of a mother.

A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

She is always saying, “Oh, well that will come out all right,” just when a man is ready to explode with anxiety.

There must be something like this to account for the fact that there are three times more suicides among men than among women.

But we can always find that, though there is not the marked split in the woman’s relation to the collective conscious that occurs in man, still there is enough of duality to permit us to make a symbol such as x’x.

In other words, the woman sees that the dear old god who is going to make everything come out all right has moods of his own, so one must not be too trusting.

This is the element of skepticism, the shadow side. Men tend to separate x and x’. Women tend to take them together.

If you listen to an argument between men you can always hear them keeping the nega-

tive and the positive aspects of the subject distinct; they may discuss now the one, now the other.

But begin an argument with a woman in which the premise carries in it this principle of discrimination, and in about two minutes she has shot through your whole logical structure by bringing the positive right into the middle field of the negative aspect and vice versa.

Nor can you ever persuade her that she has thus destroyed the logic of the discussion.

To her way of thinking, the two belong very close together.

This struggle for a principle of unity runs through all her psychological processes, just as the opposite principle, that of discrimination, runs through those of man.

Now when it comes to the unconscious of the woman, the picture becomes obscure indeed.

I think there again is to be found the figure of a mother, and again she has a dual aspect, but in a peculiar way.

As we saw with man, he has the definite division into good and bad, Cosmos and Chaos, but in woman's collective unconscious it is a fusion of the human with the animal.

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so
psychological as in women.

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

When man sees this fact in women, he immediately assumes that the animal nature of women is exactly like his own, the only difference being that she has more of it.

But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.

The animal side of woman is probably like that we would find in any such an animal as the horse, if we could see such an animal from within itself instead of just from the outside as we do see it.

If we were viewing the psychic life of a horse from within, it would appear very strange to us.

But a man is always looking at an animal from the outside—he has not the psychic ani-

malness in his unconscious that a woman has in hers. Carl Jung, 1925 Seminar, Pages 121 -124

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Carl Jung: For it is a fact that, to the primitive, life is far more voluminous than to us... (2020-11-16 05:09)

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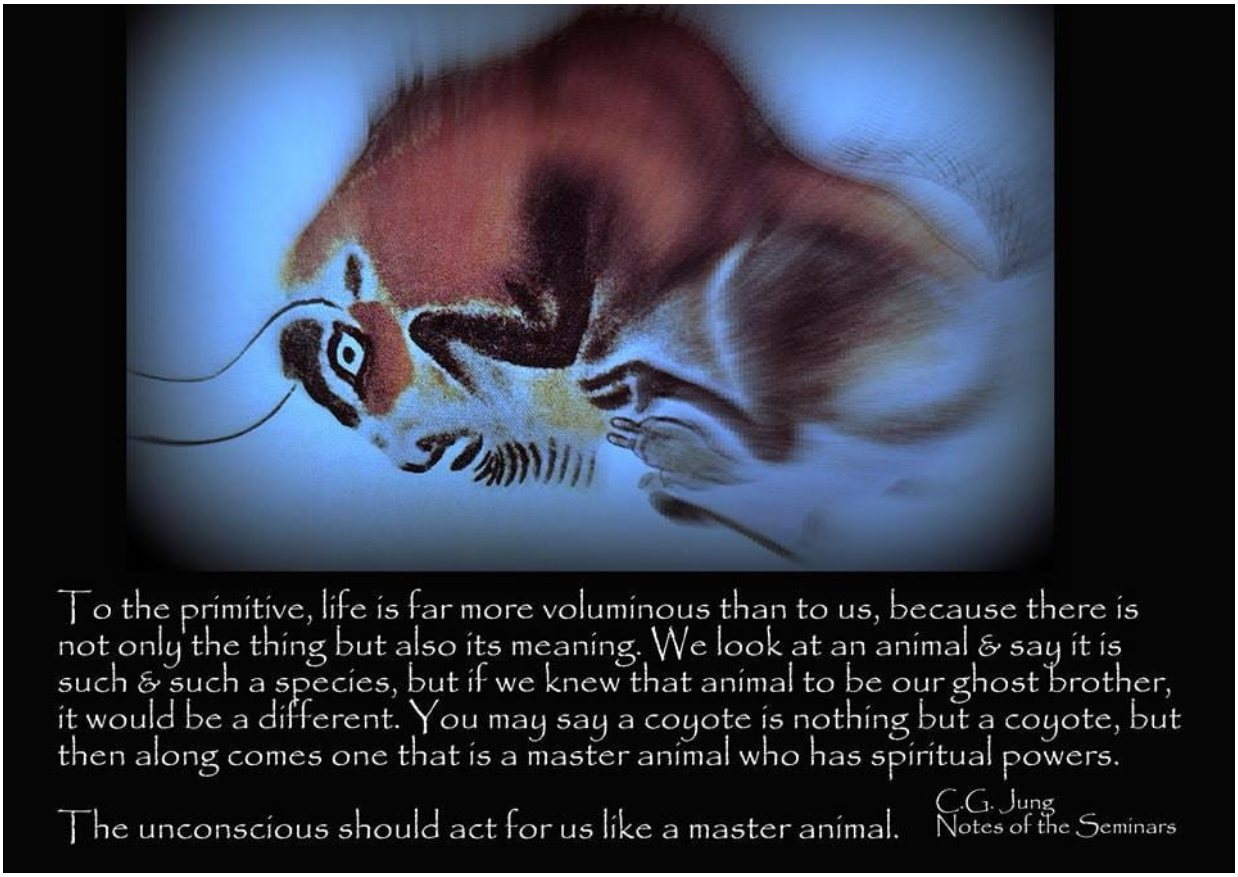
To the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning. We look at an animal & say it is such & such a species, but if we knew that animal to be our ghost brother, it would be a different. You may say a coyote is nothing but a coyote, but then along comes one that is a master animal who has spiritual powers.
The unconscious should act for us like a master animal.
C.G. Jung
Notes of the Seminars

[2]1925 Seminar

This freeing of the unconscious of elements that really belong to the conscious is greatly aided by all the old mystery practices.

All who go through the initiation ceremonies in the right spirit find a magic quality in them, which is simply due to the effect they have had upon the unconscious.

One can develop astonishing insights through the release that comes to the unconscious in this way.

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

When life becomes unbearably impoverished, people reach out for such extensions of powers, only to curse fate often when they have achieved them; but when one has fire, one welcomes the insight.

Those of you who heard Dr. Radin's last lecture remember the zigzag road that was en-

countered after the fourth lodge in the Medicine Dance had been passed.

At the end of the fourth lodge the initiate has been given high honors and has won great increase of powers, and now the road becomes full of appalling obstacles.

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

You will have the zigzag road with all the fears of the primitive to be met on it, but also you will have all the wealth of his experience.

For it is a fact that, to the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning.

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

Or, we sit in the woods and a beetle drops down on someone's head.

"What a nuisance," is all the comment it elicits, but to the primitive there is meaning in that event.

Sometimes I have met this primitive reaction in my patients—an extraordinary sense of the meaningfulness of apparently trivial things in nature.

After all, an animal is not just a thing with fur on it; it is a complete being.

You may say a coyote is nothing but a coyote, but then along comes one that is Dr. Coyote, a super-animal who has mana and spiritual powers.

So says the primitive. Carl Jung, 1925 Seminar, Page 115.

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Carl Jung and dream of the “Arab.” (2020-11-16 05:13)

[paypal _donation _button]

[1]

[2]Letters Volume I

To Alice Lewisohn Crowley

My dear Mrs. Crowley, 20 July 1942

Your dream of June 26th-the Arab-has anticipated several of my dreams this month, in which I was in Africa, I myself wearing a long shoka (something like a long white shirt.)

This figure refers to Mercurius, for I first dreamt of Mercury as a young Arab prince whom I had to push under water.

This is what happens to Mercury!

Your dream of July 6th is also to the point.

I dreamt of an Eastern prophet, followed by a woman who was almost hypnotized by his prophetic stammerings.

Clearly my anima being completely fascinated by my shadow, who in his place is seized by the spirit of life (Mercury!) .

"Being naked" often means "accessible to all influences."

Having no persona is a state of self-being regardless of the world of conditioned relations.

I am awfully busy on my Mercury material and I had to live it, i.e., it caught hold of me, played the transformation of Mercury on my own human system and gave me incidentally a remarkably miserable fortnight.5 Your dreams have caught some of it.

I am all right again, but not yet through with my material.

Yours cordially,

C.G. Jung Carl Jung, Letters Volume 1, Page 319.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/76d18-arab.jpg

2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=556CKA99KCQ6&dchild=1&keywords=jung+letters+volume+1&qid=1605436526&sprefix=jung

Some Carl Jung Quotations VIII (2020-11-16 05:30)

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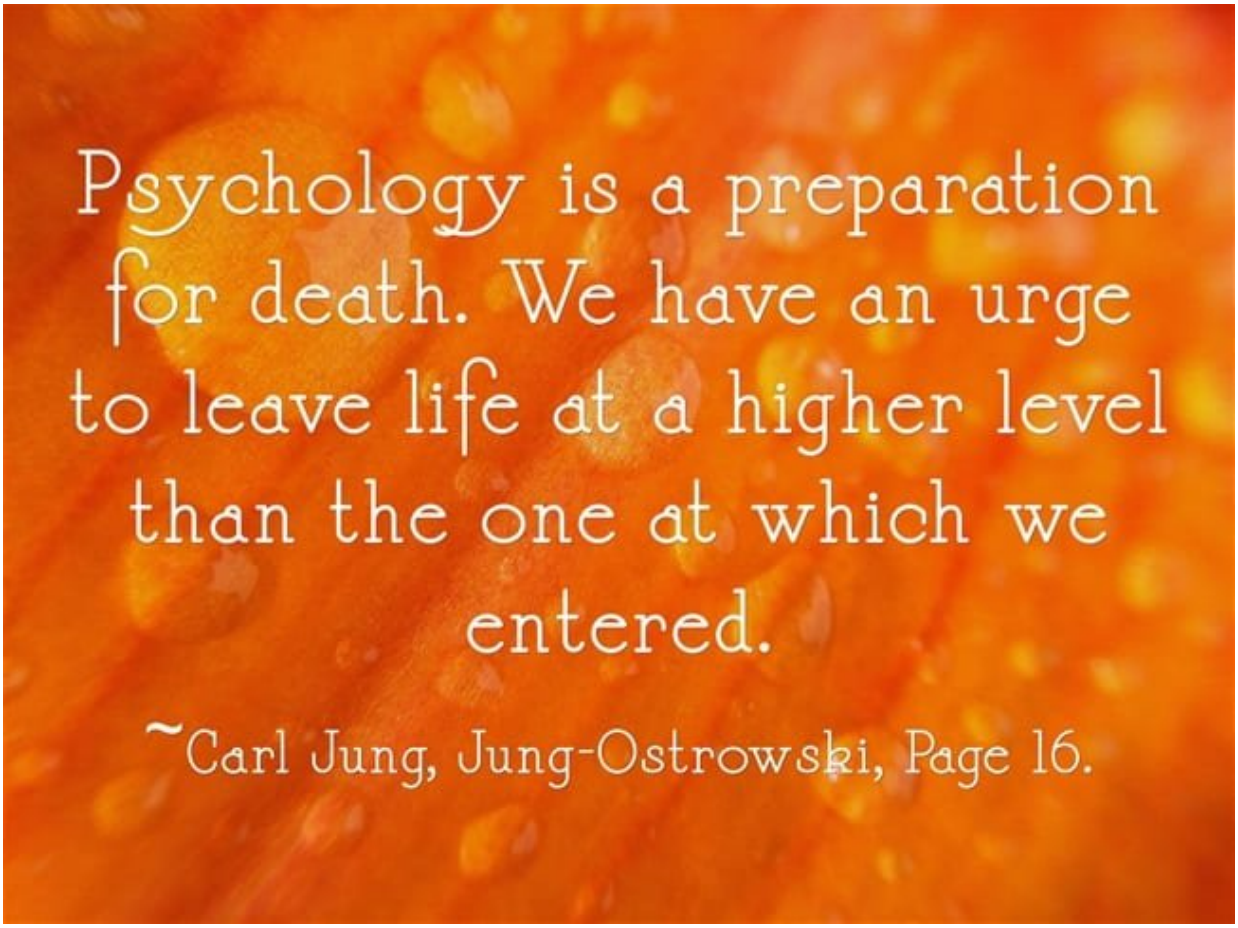
Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered.
~Carl Jung, Jung-Ostrowski, Page 16.

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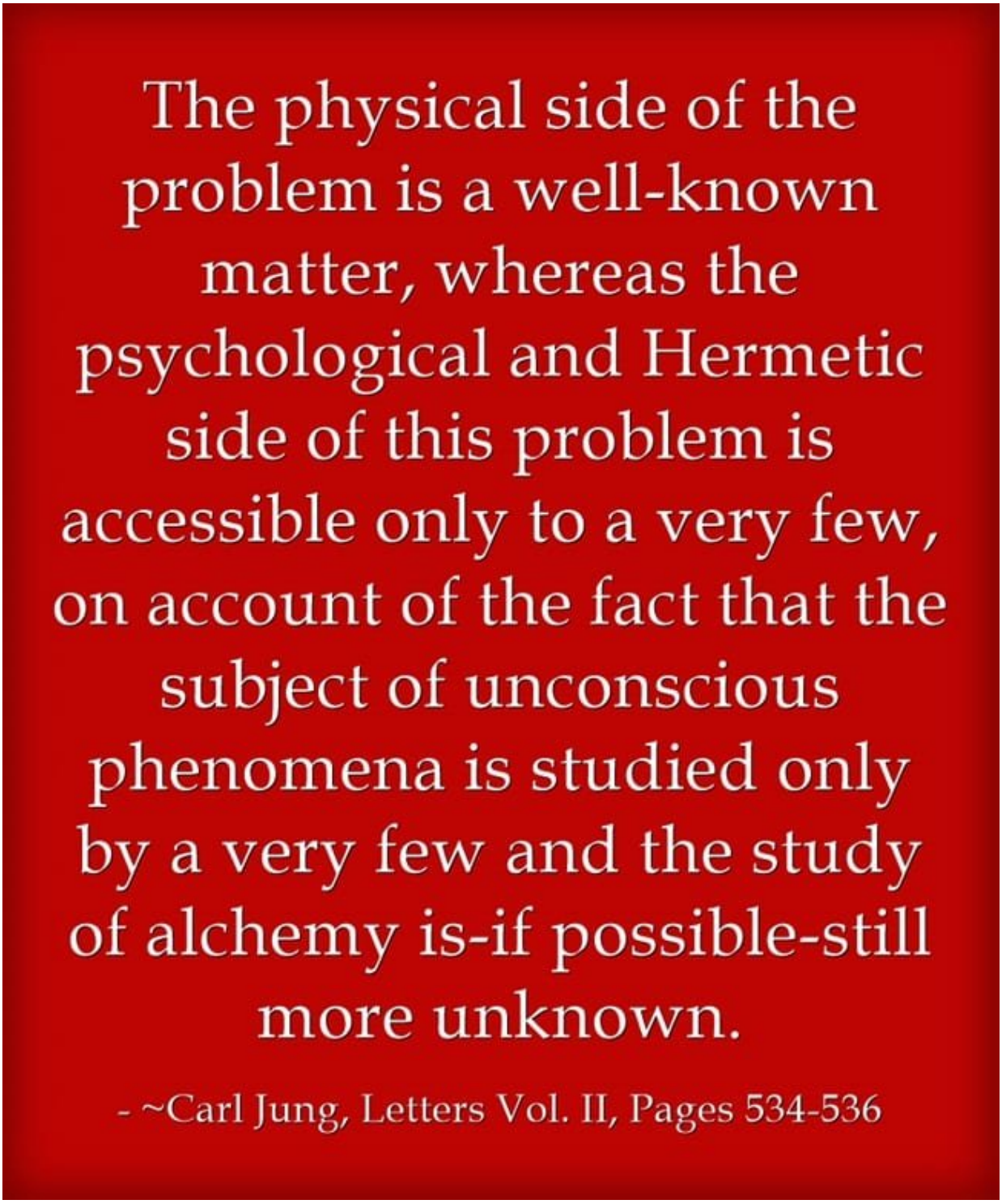
The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown.
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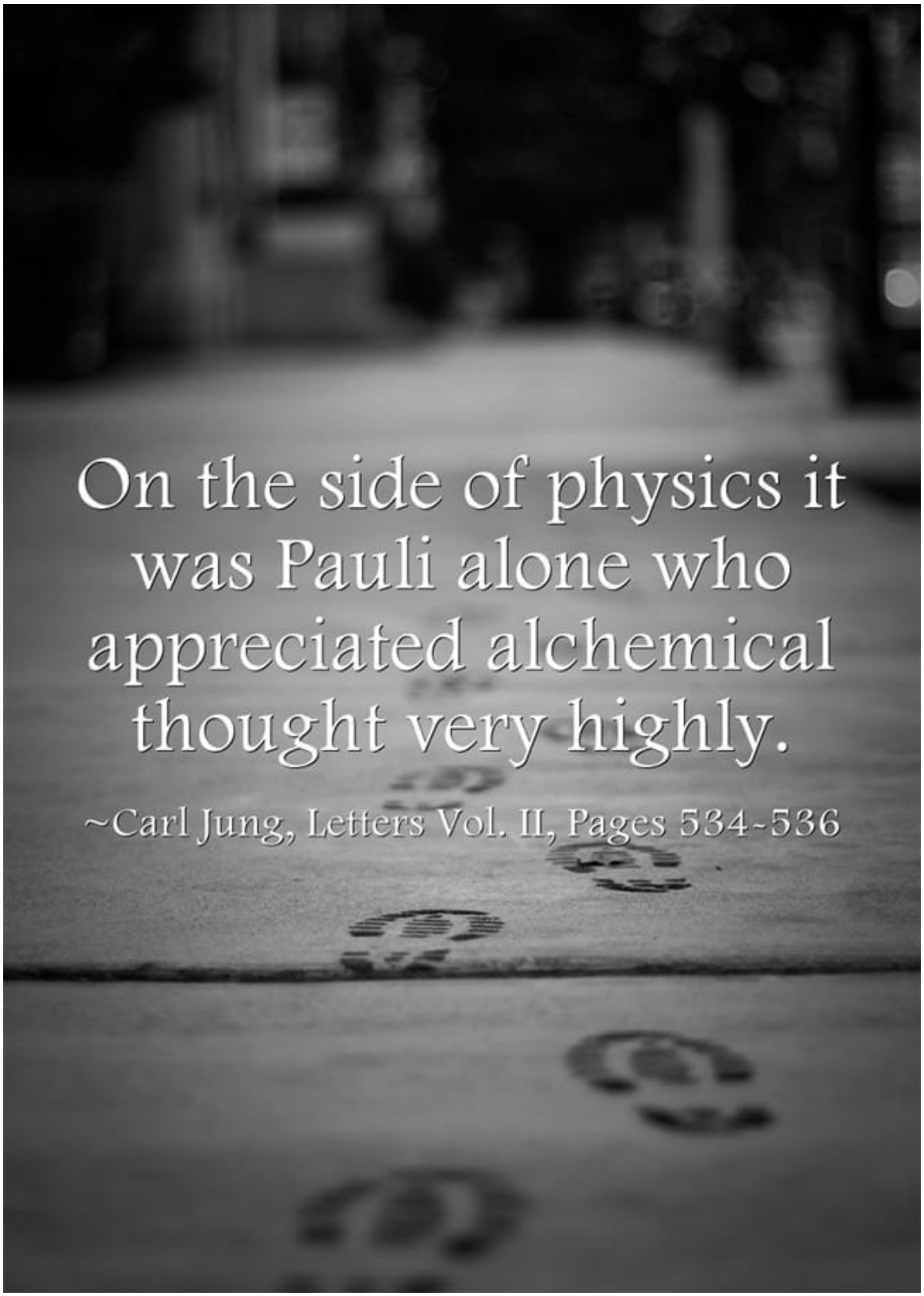
On the side of physics it was Pauli alone who appreciated alchemical thought very highly.
~Carl Jung, Letters Vol. II, Pages 534-536

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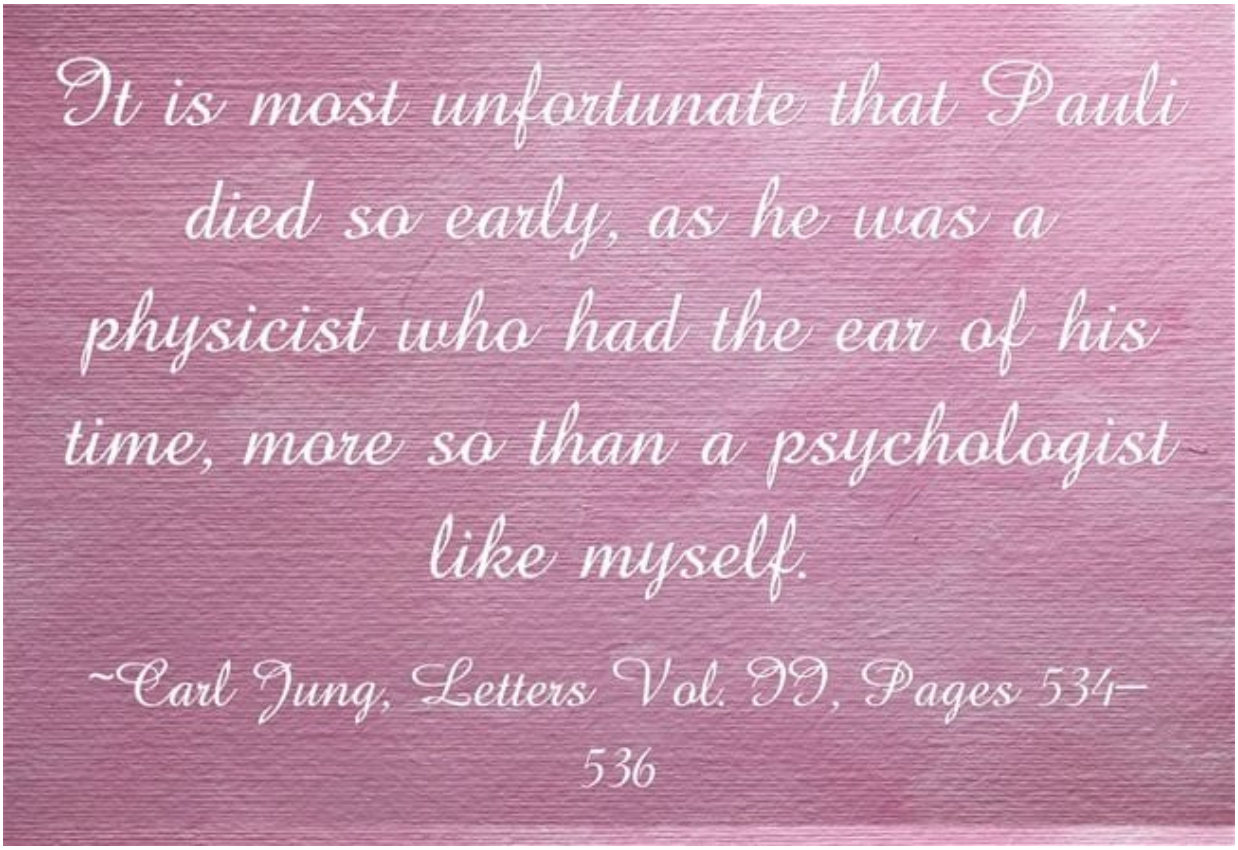
It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself.
~Carl Jung, Letters Vol. II, Pages 534-536

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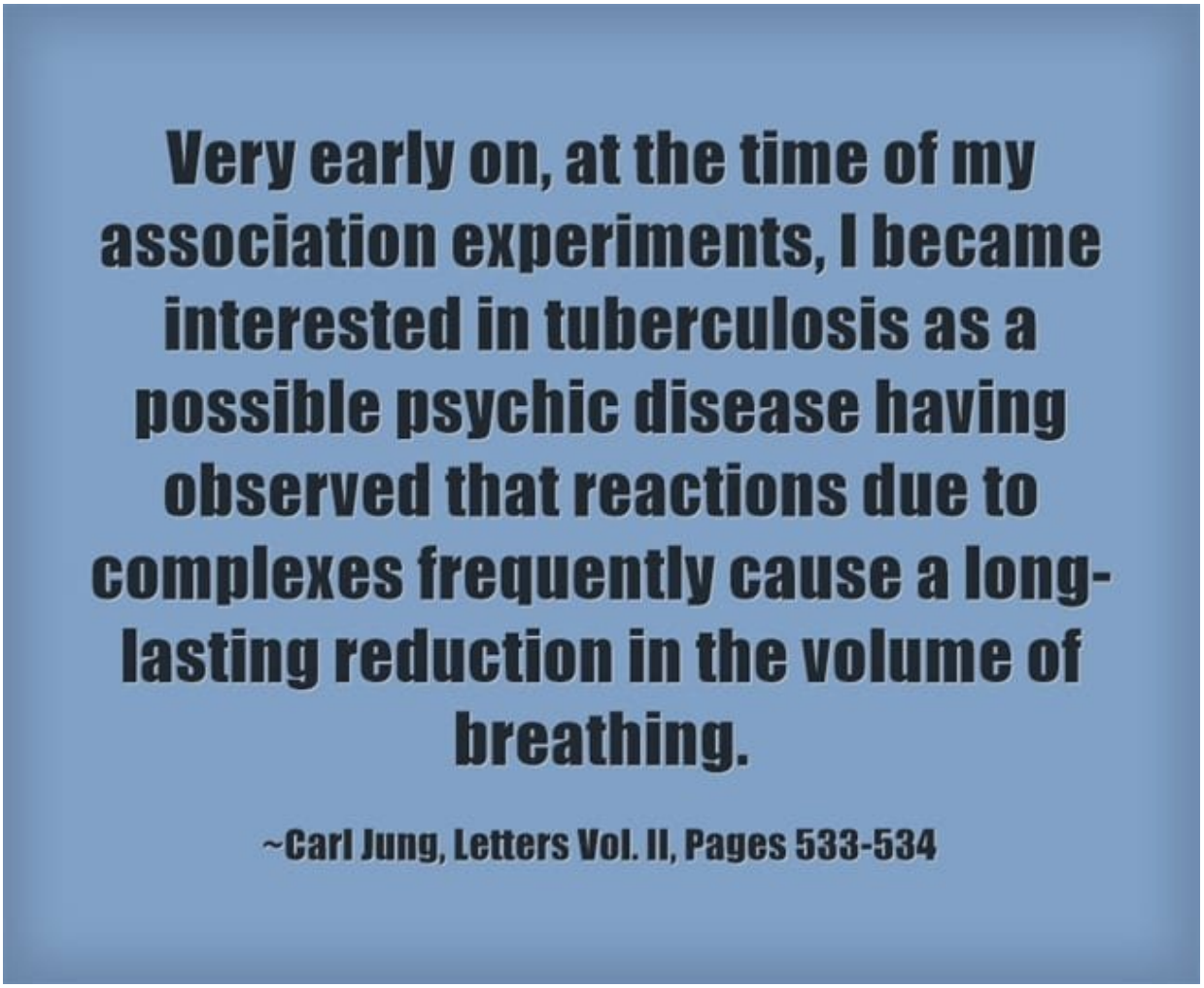
Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing.
~Carl Jung, Letters Vol. II, Pages 533-534

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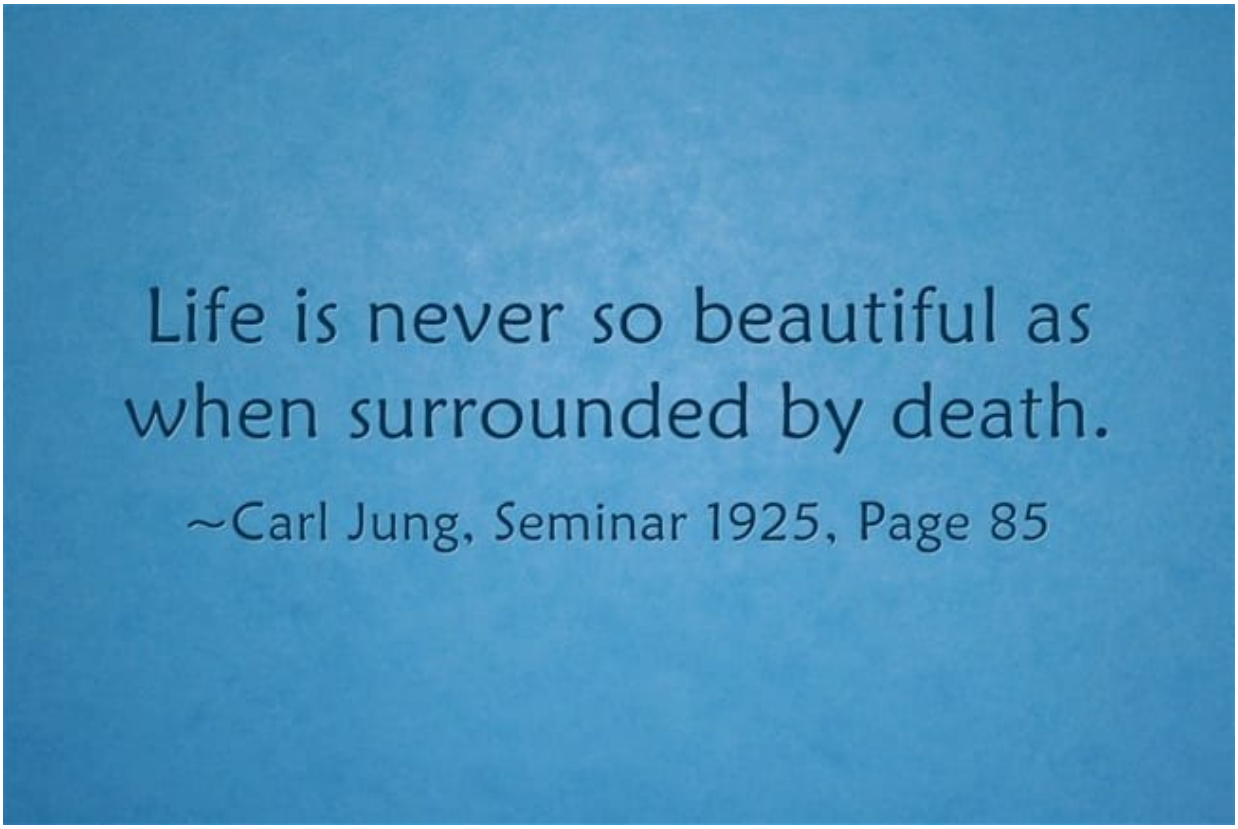
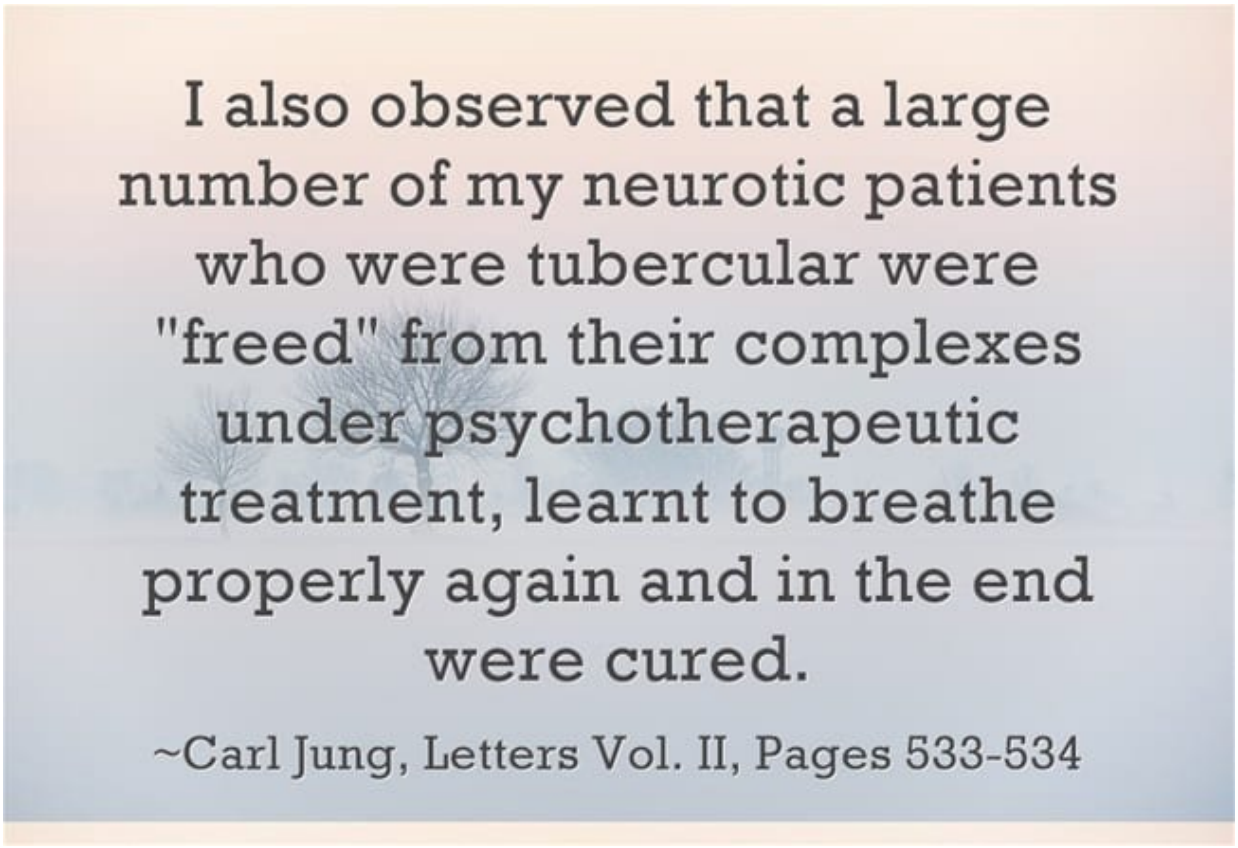


Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85


I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured.
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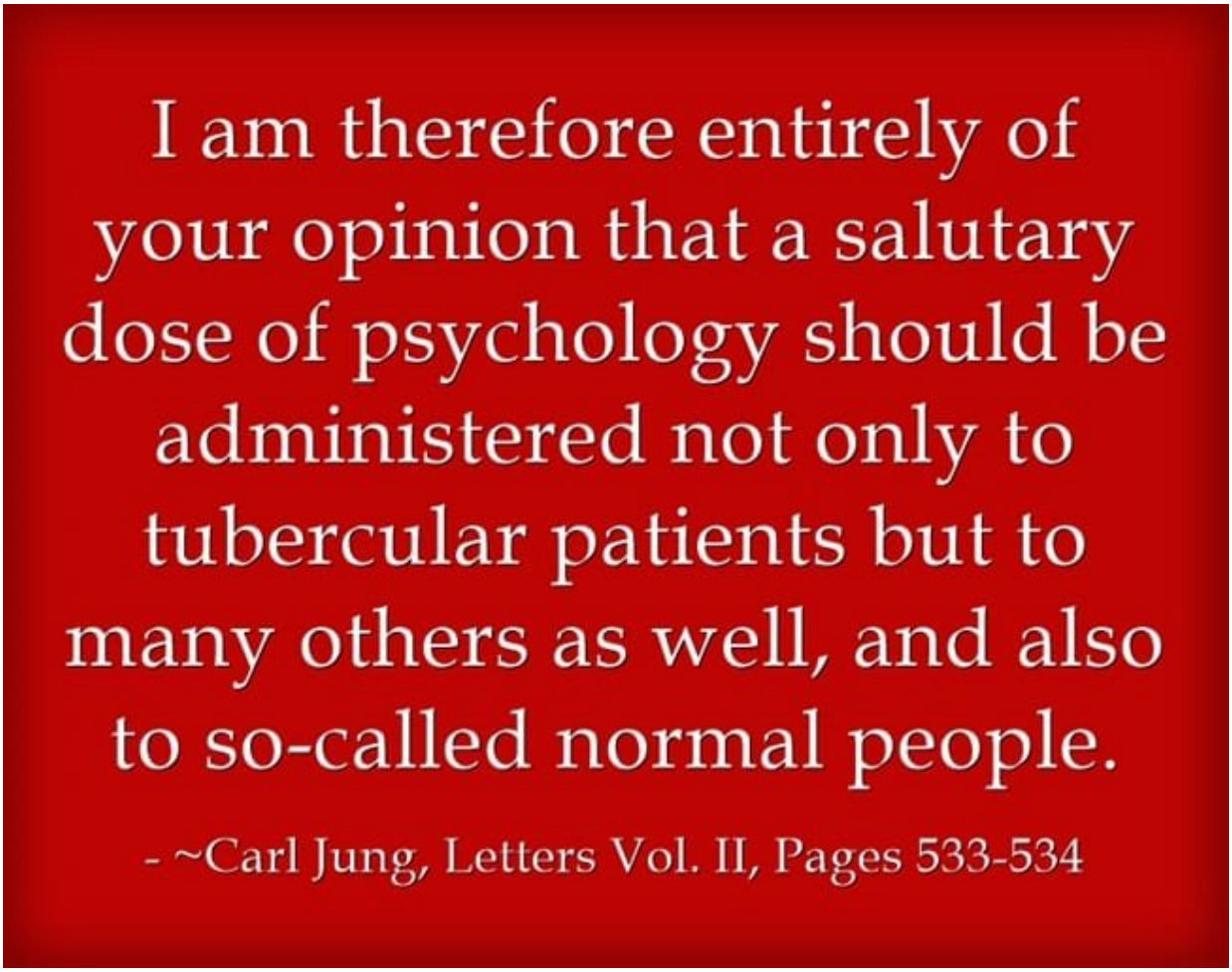
I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people.
- ~Carl Jung, Letters Vol. II, Pages 533-534

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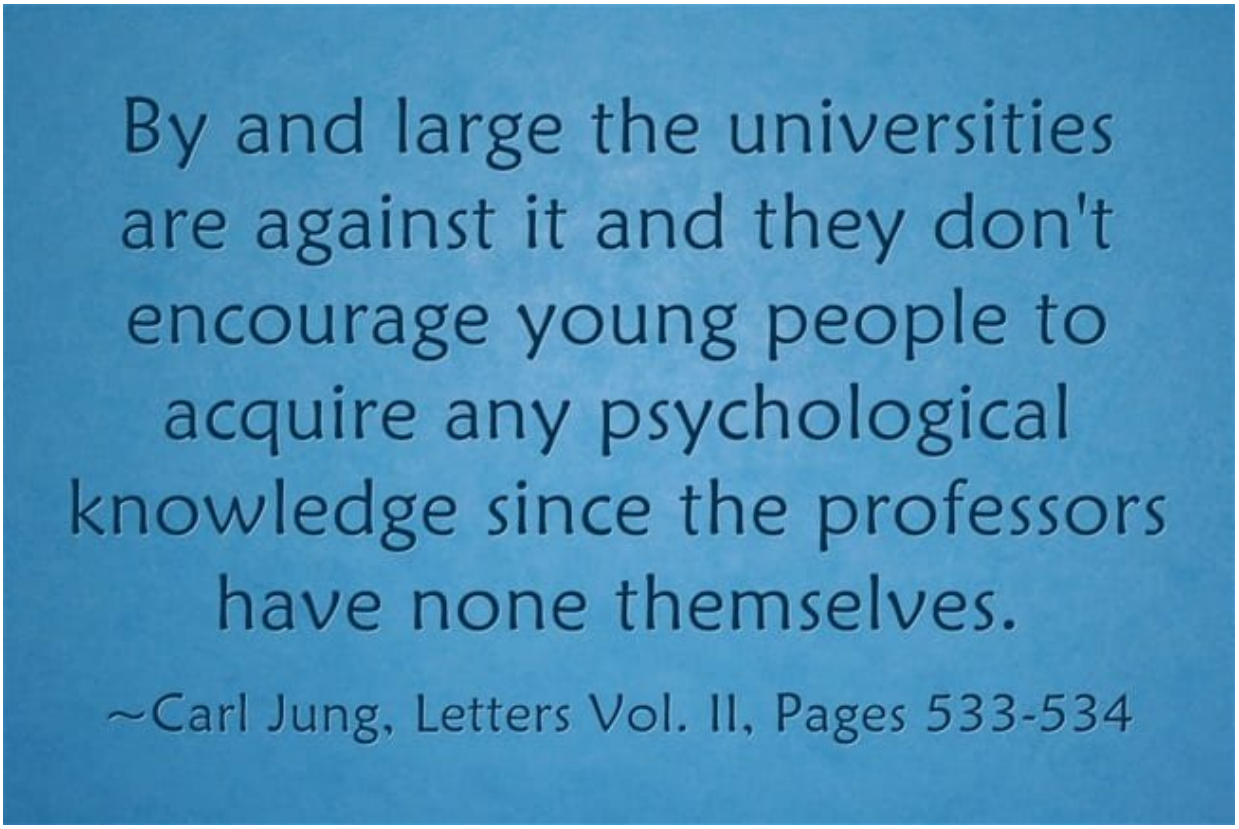
By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves.
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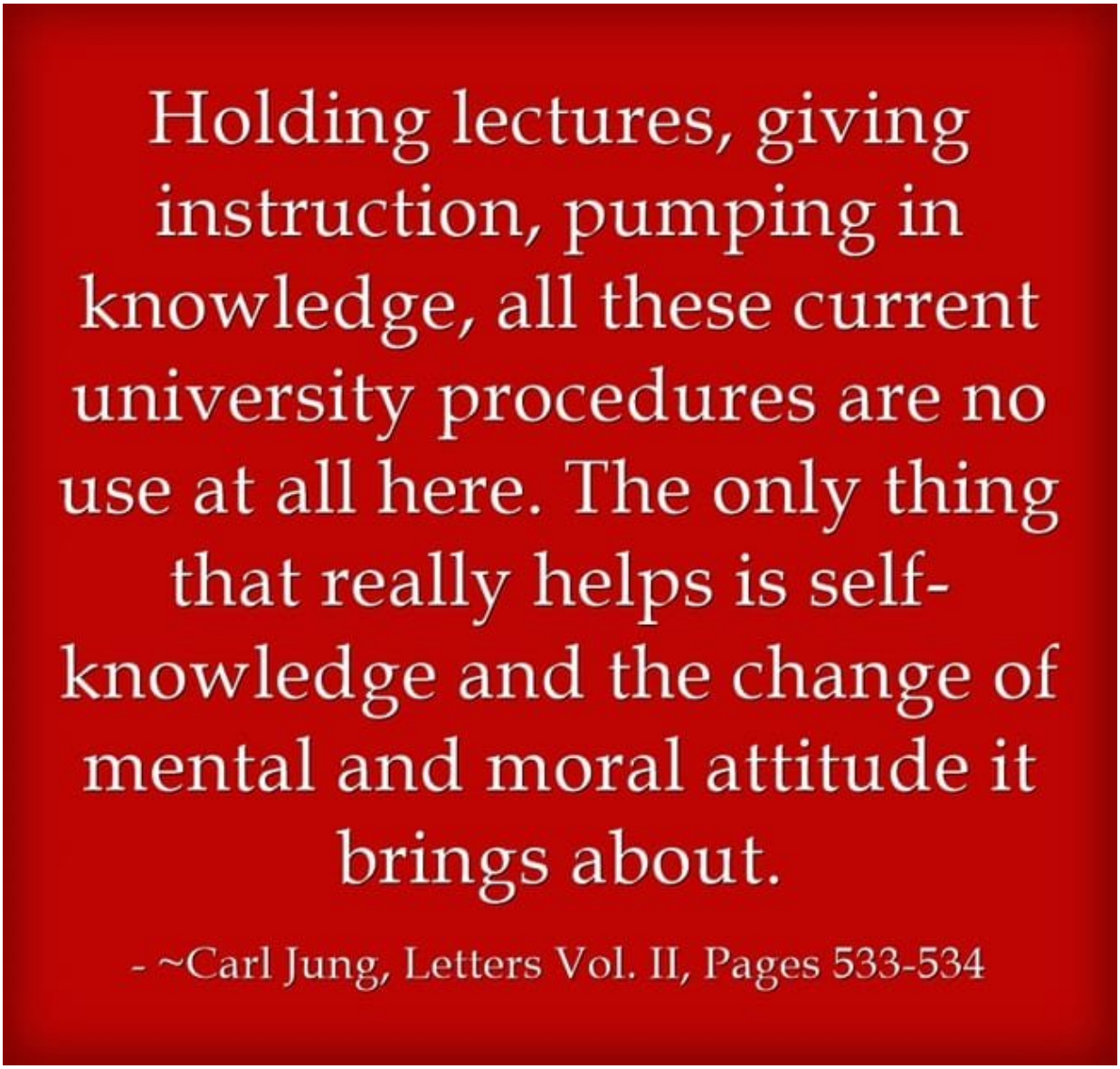
Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about.
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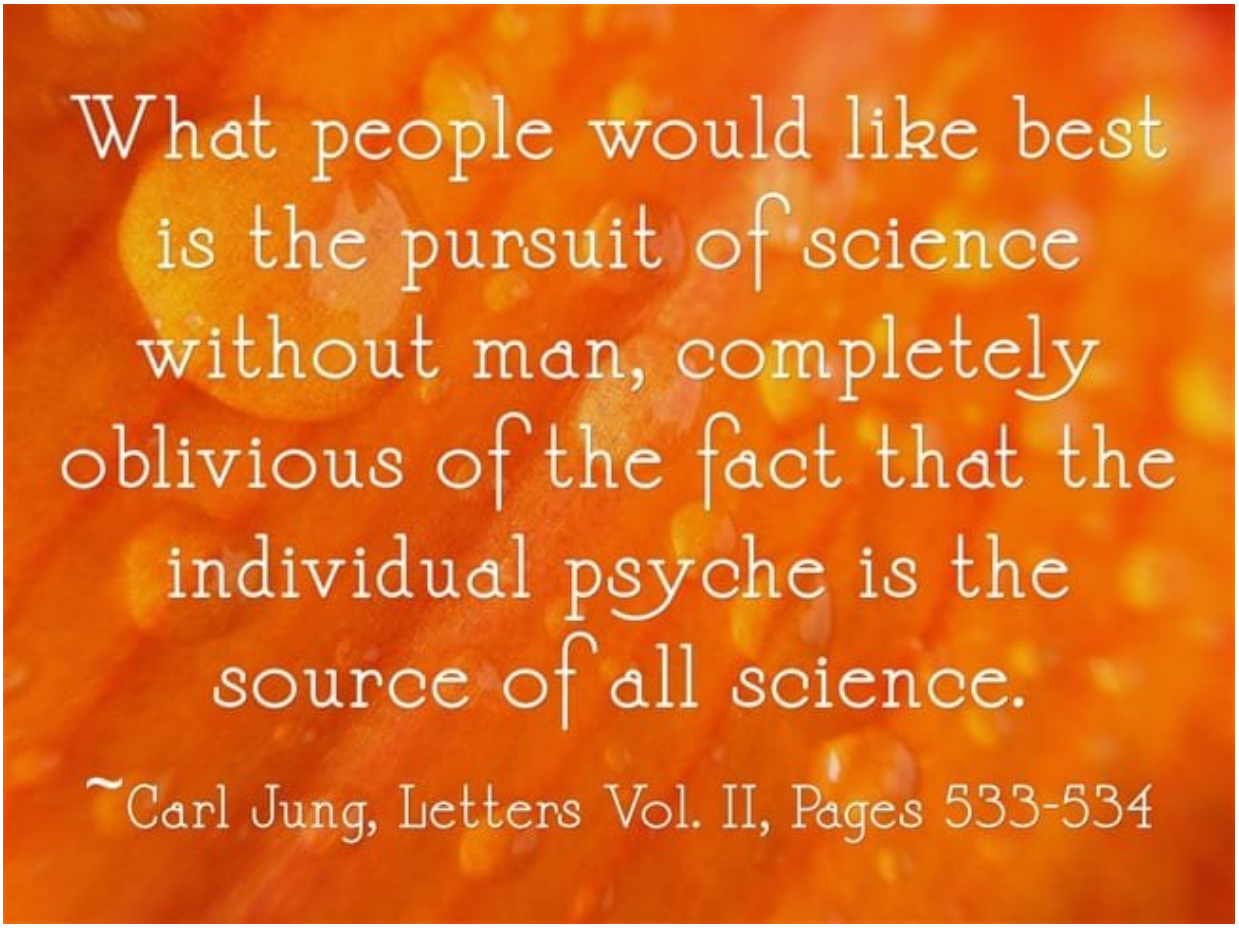
What people would like best
is the pursuit of science
without man, completely
oblivious of the fact that the
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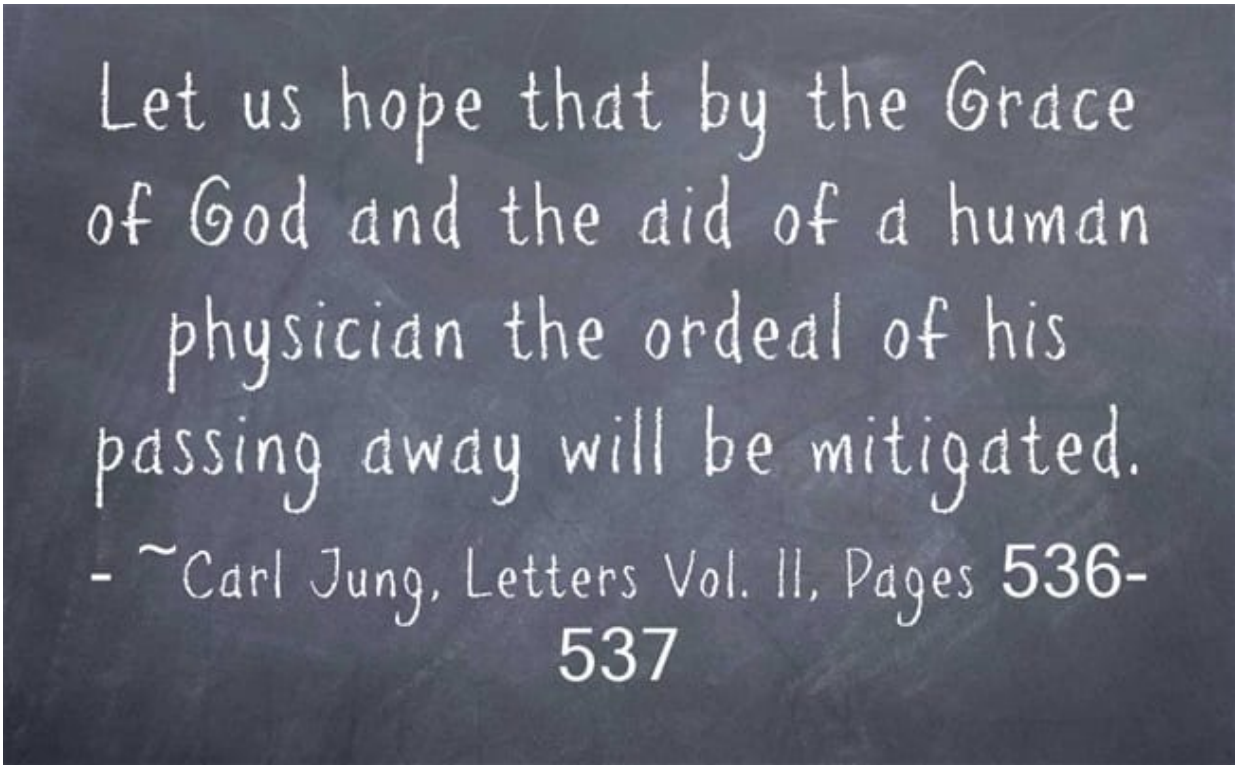
Let us hope that by the Grace
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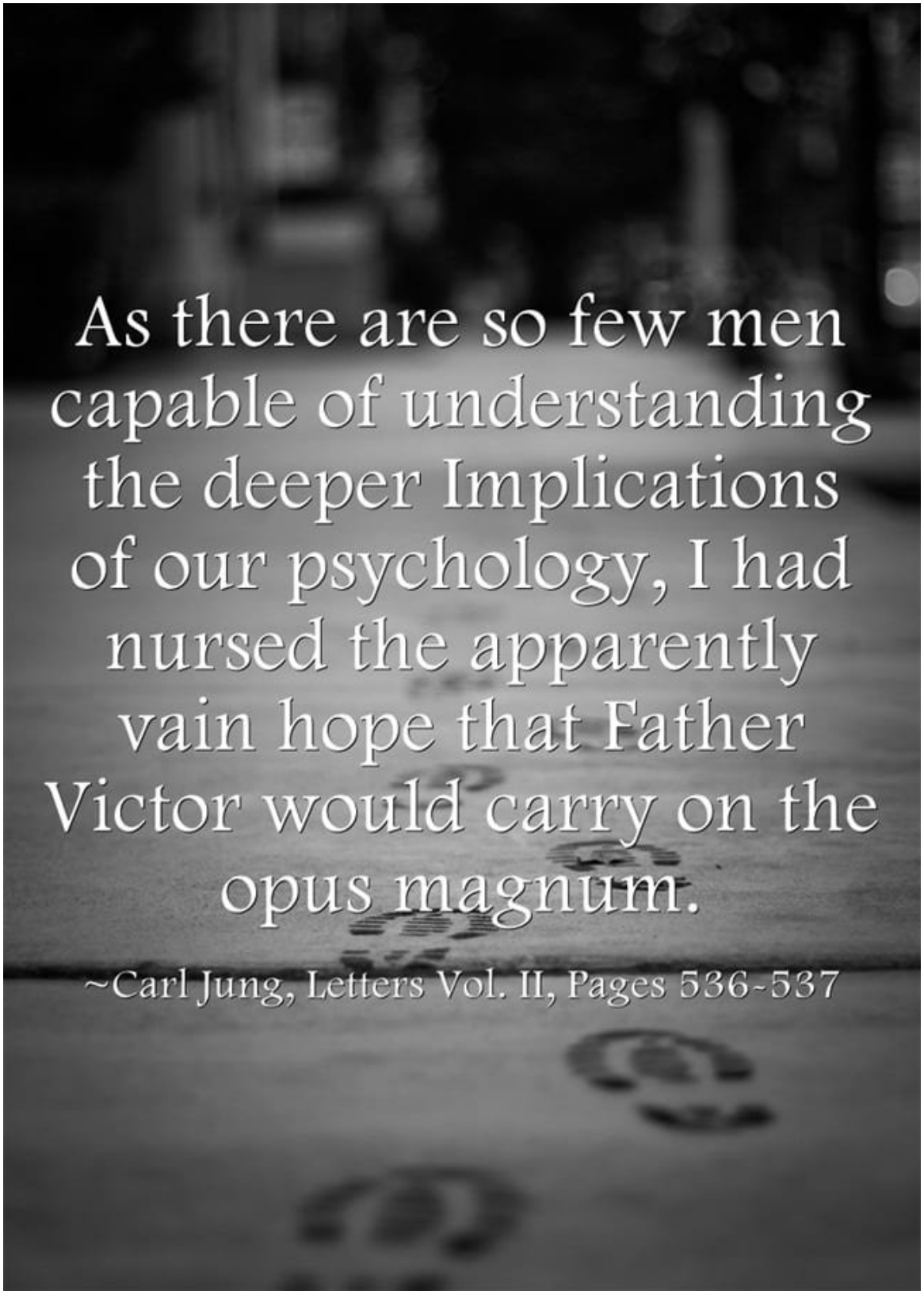
As there are so few men capable of understanding the deeper Implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum.
~Carl Jung, Letters Vol. II, Pages 536-537

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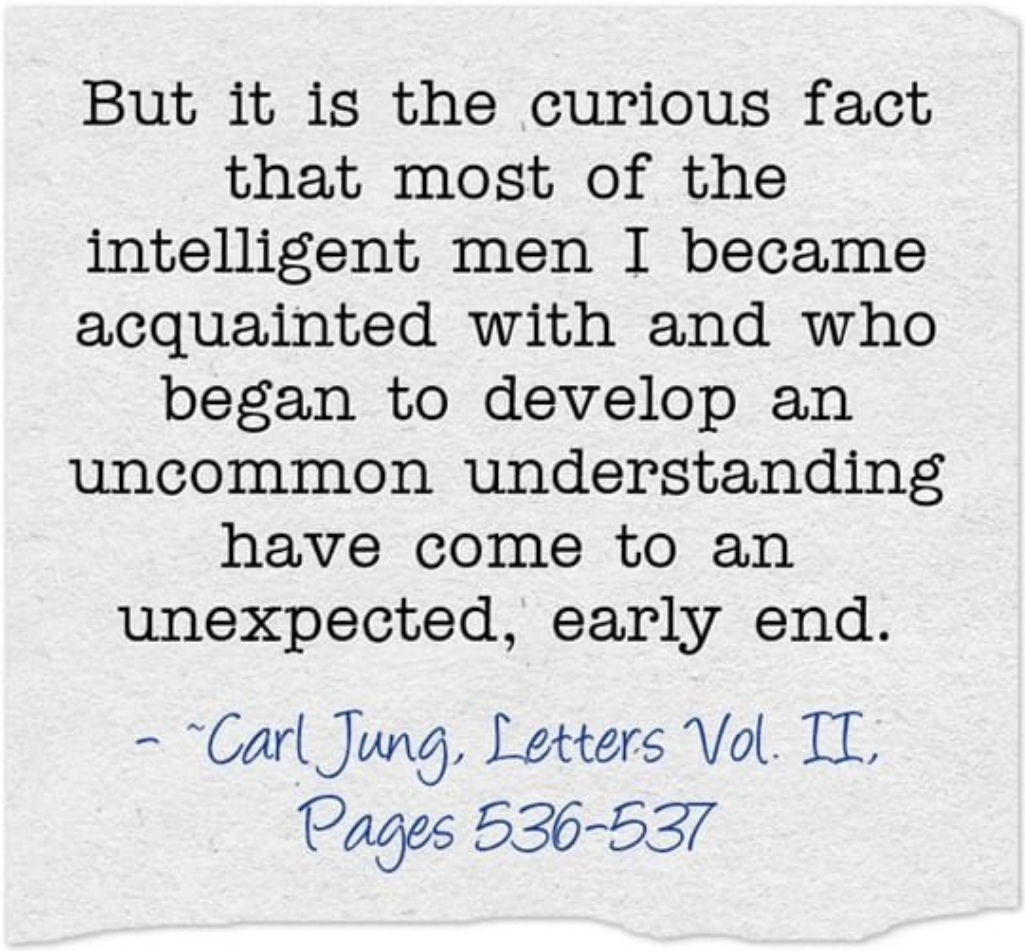
But it is the curious fact that most of the intelligent men I became acquainted with and who began to develop an uncommon understanding have come to an unexpected, early end.
- ~Carl Jung, Letters Vol. II, Pages 536-537

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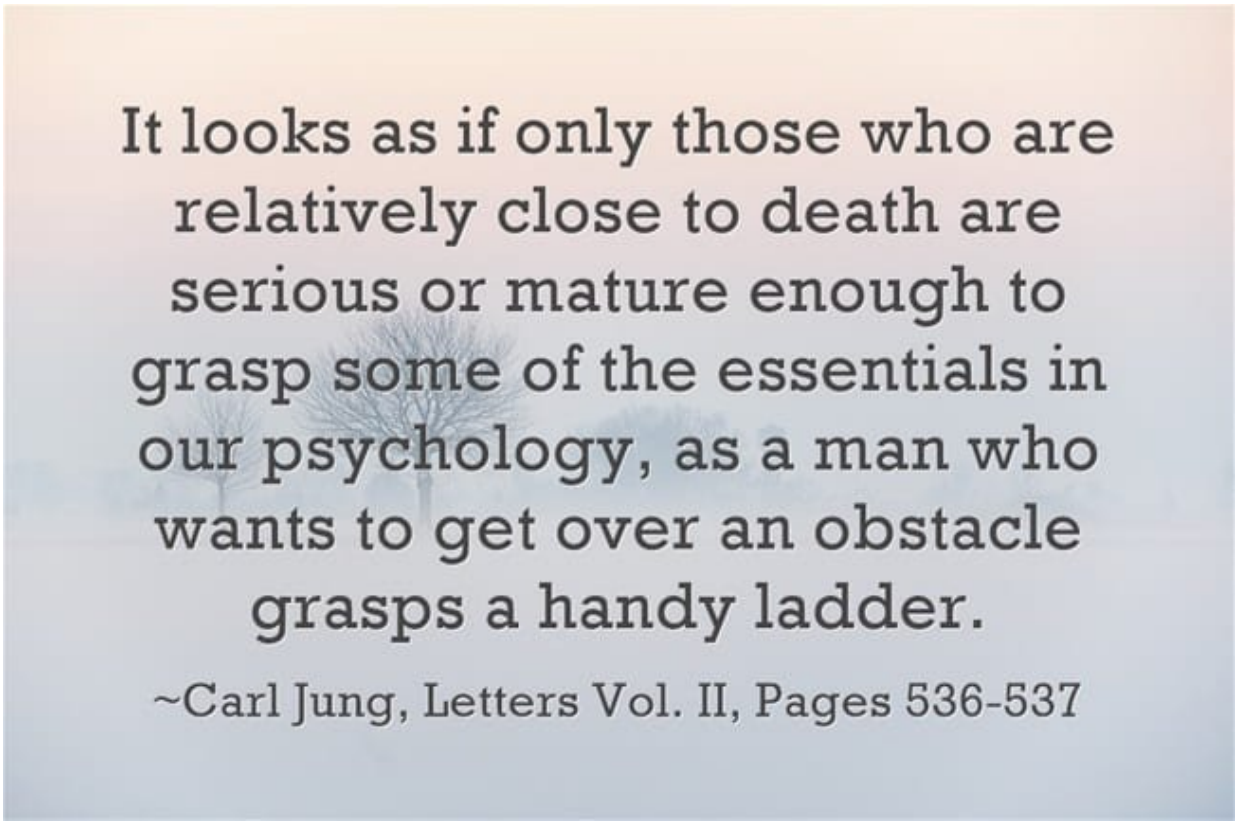
It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder.
~Carl Jung, Letters Vol. II, Pages 536-537

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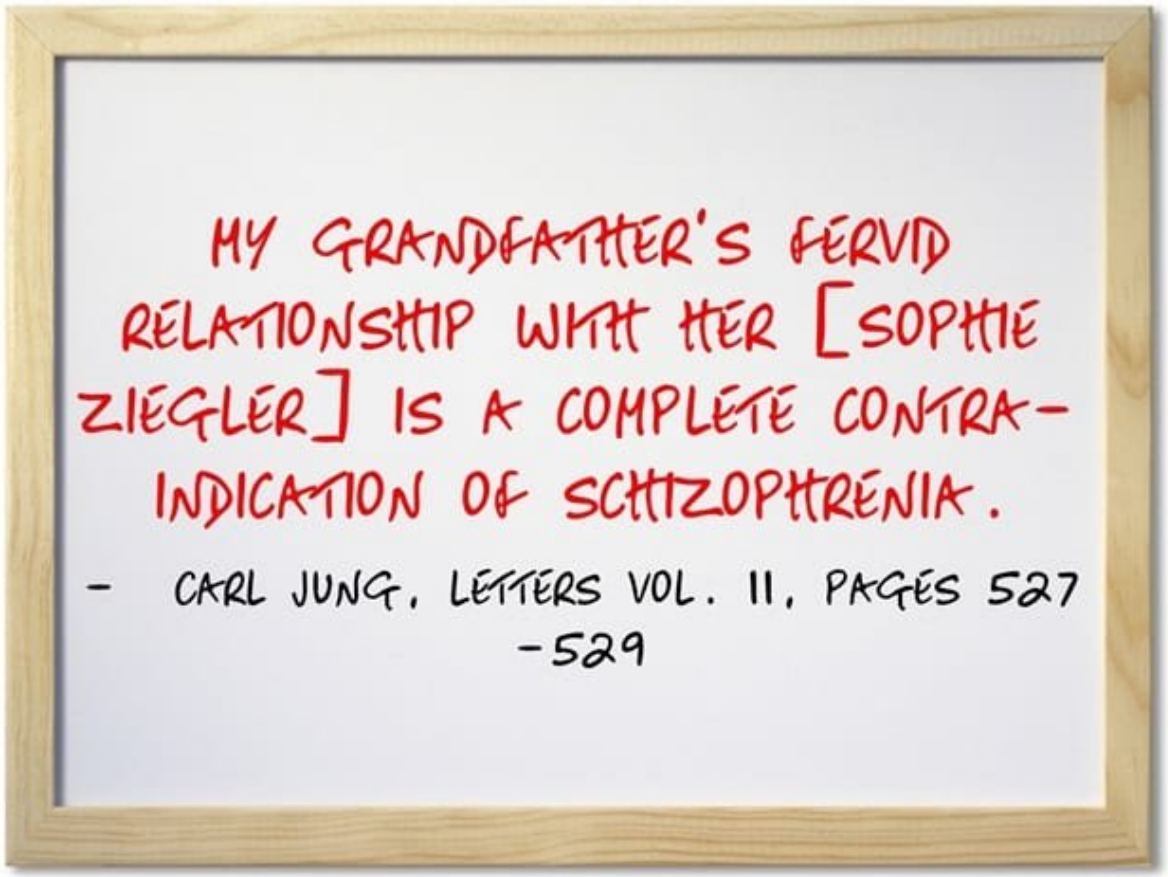
MY GRANDFATHER'S FERVID RELATIONSHIP WITH HER [SOPHIE ZIEGLER] IS A COMPLETE CONTRA-INDICATION OF SCHIZOPHRENIA.
- CARL JUNG, LETTERS VOL. II, PAGES 527-529

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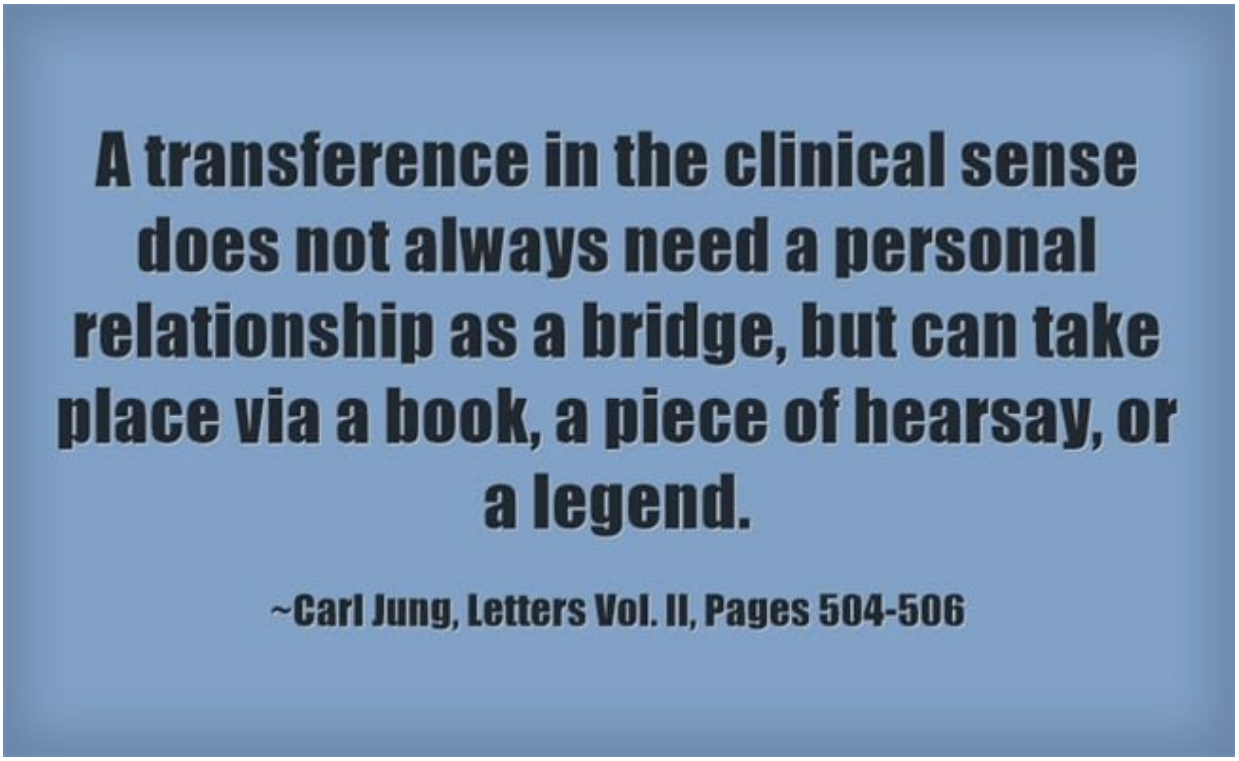
A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend.
~Carl Jung, Letters Vol. II, Pages 504-506

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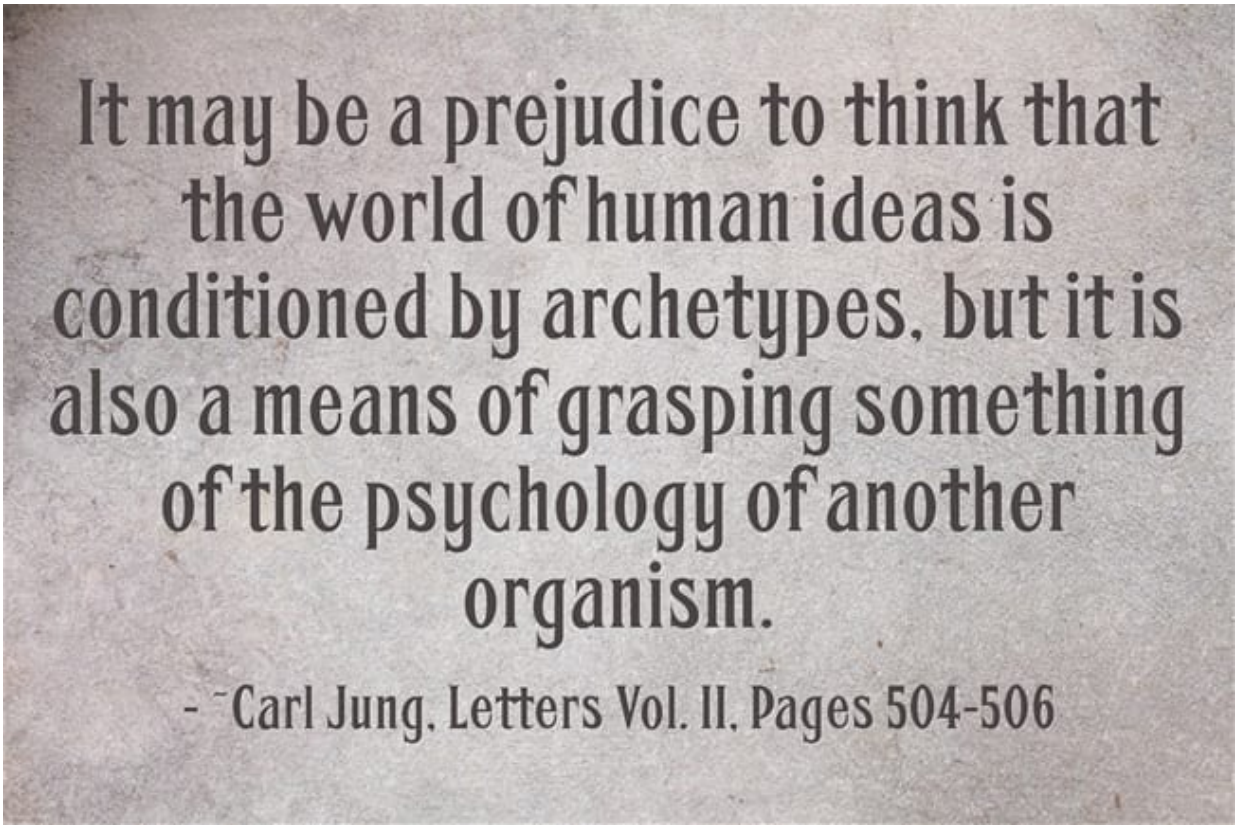
It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism.
- Carl Jung, Letters Vol. II, Pages 504-506

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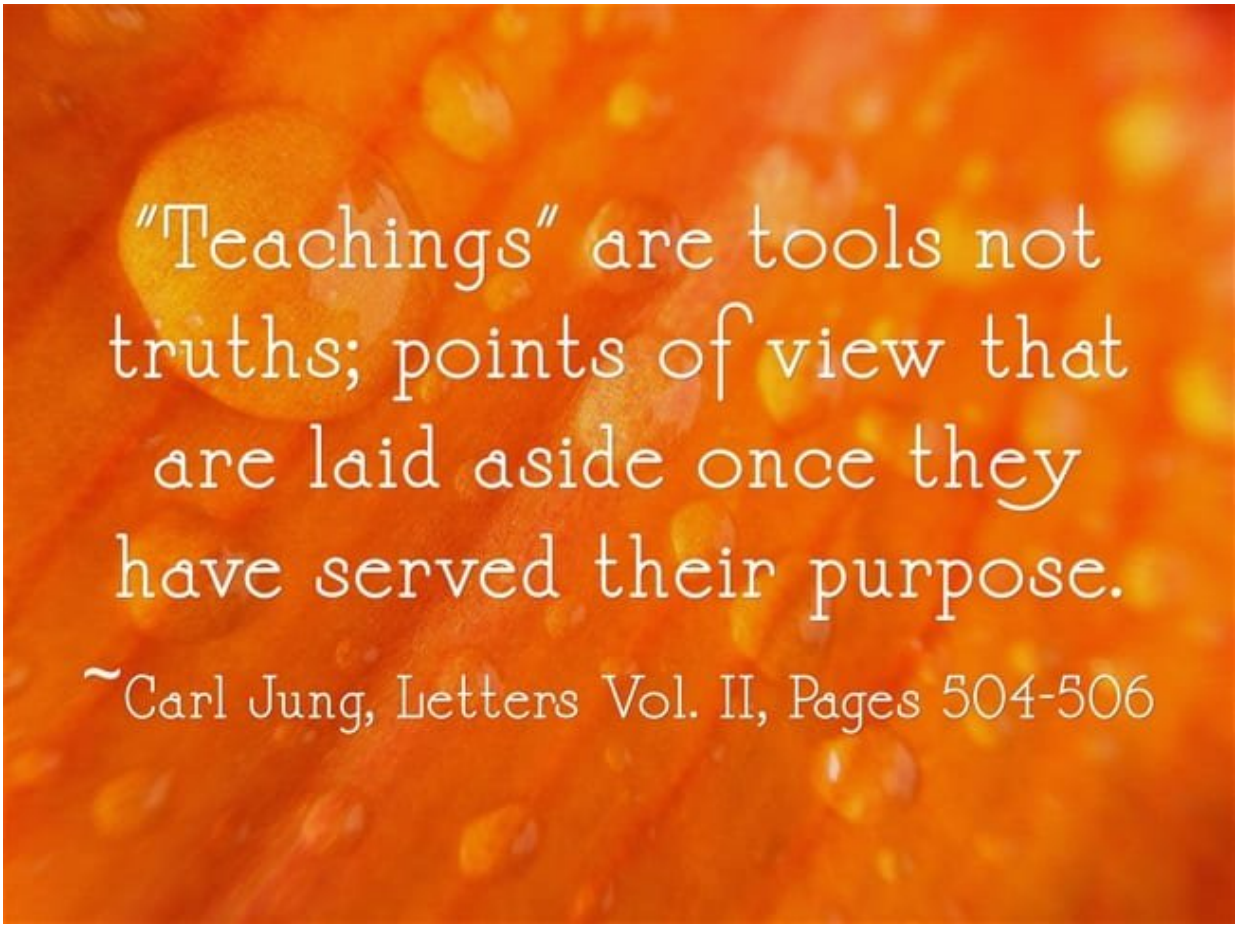
"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose.
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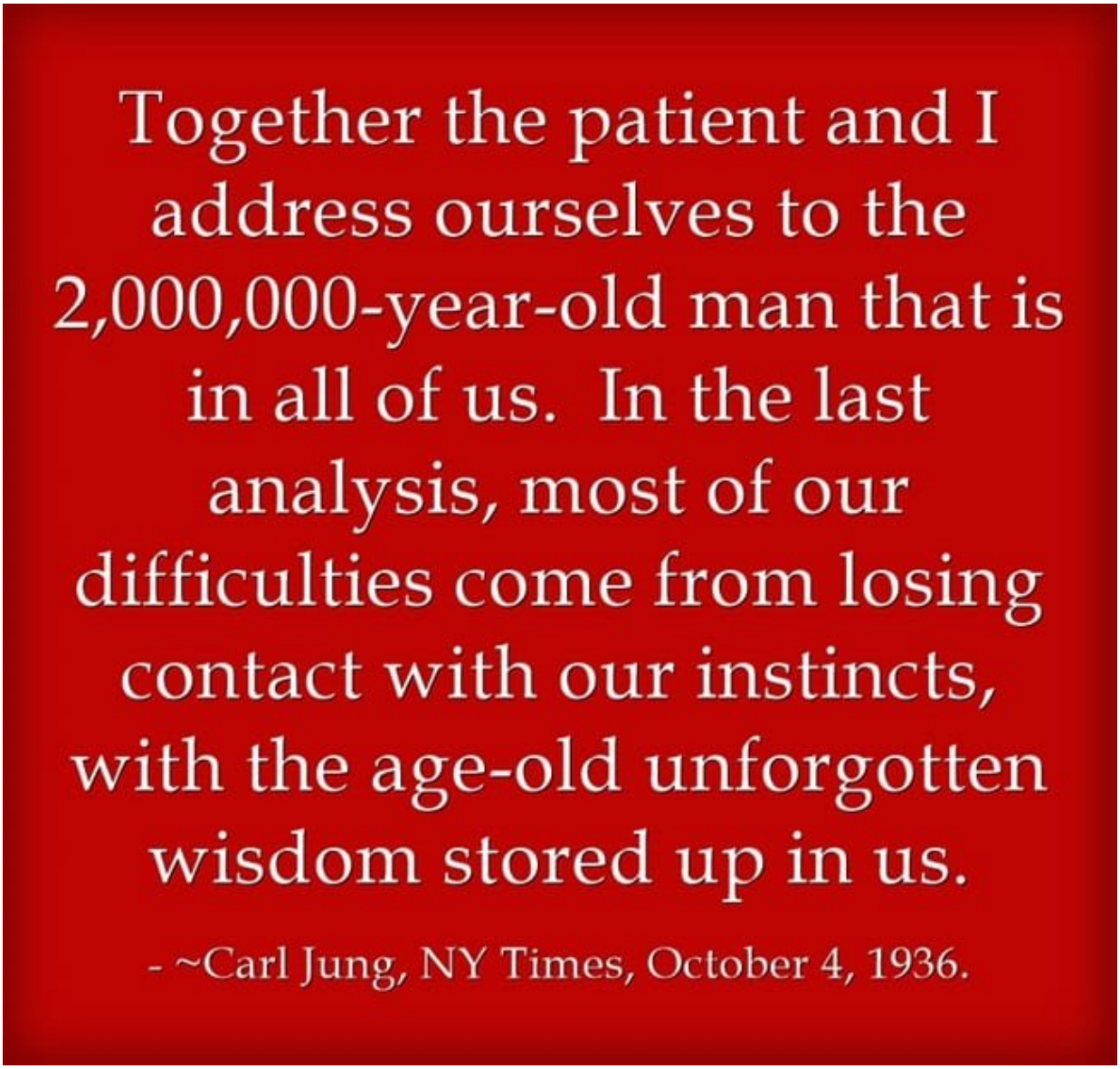
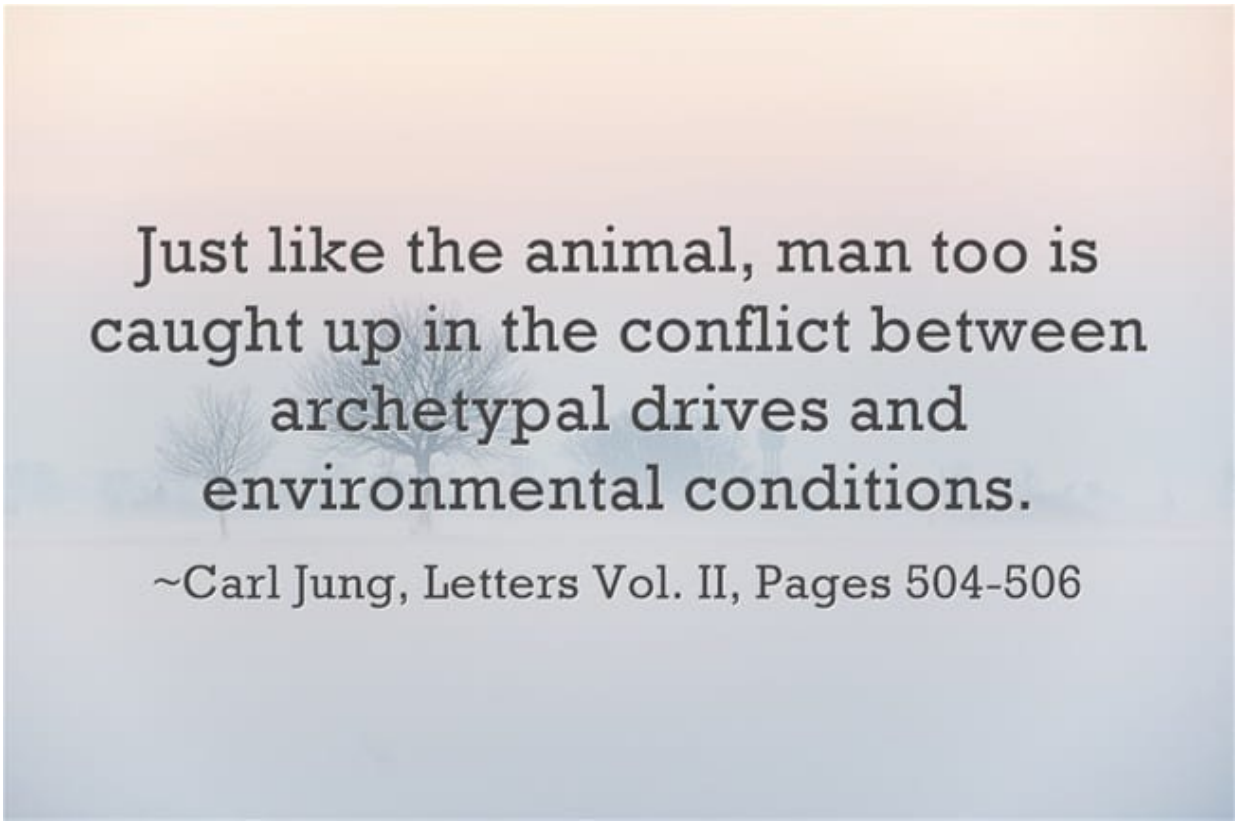

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.
- ~Carl Jung, NY Times, October 4, 1936.

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Pages 504-506


Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.
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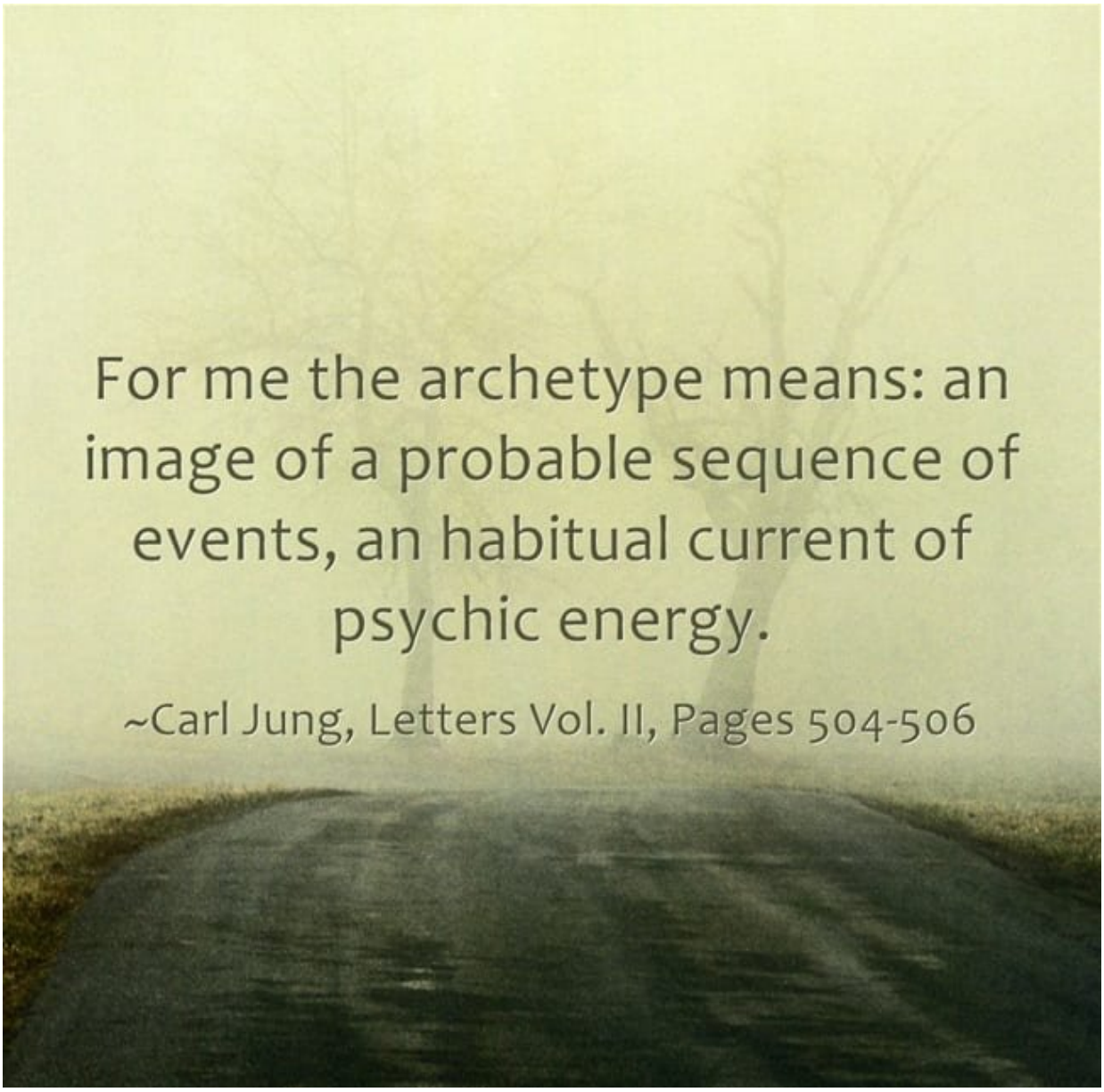
For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy.
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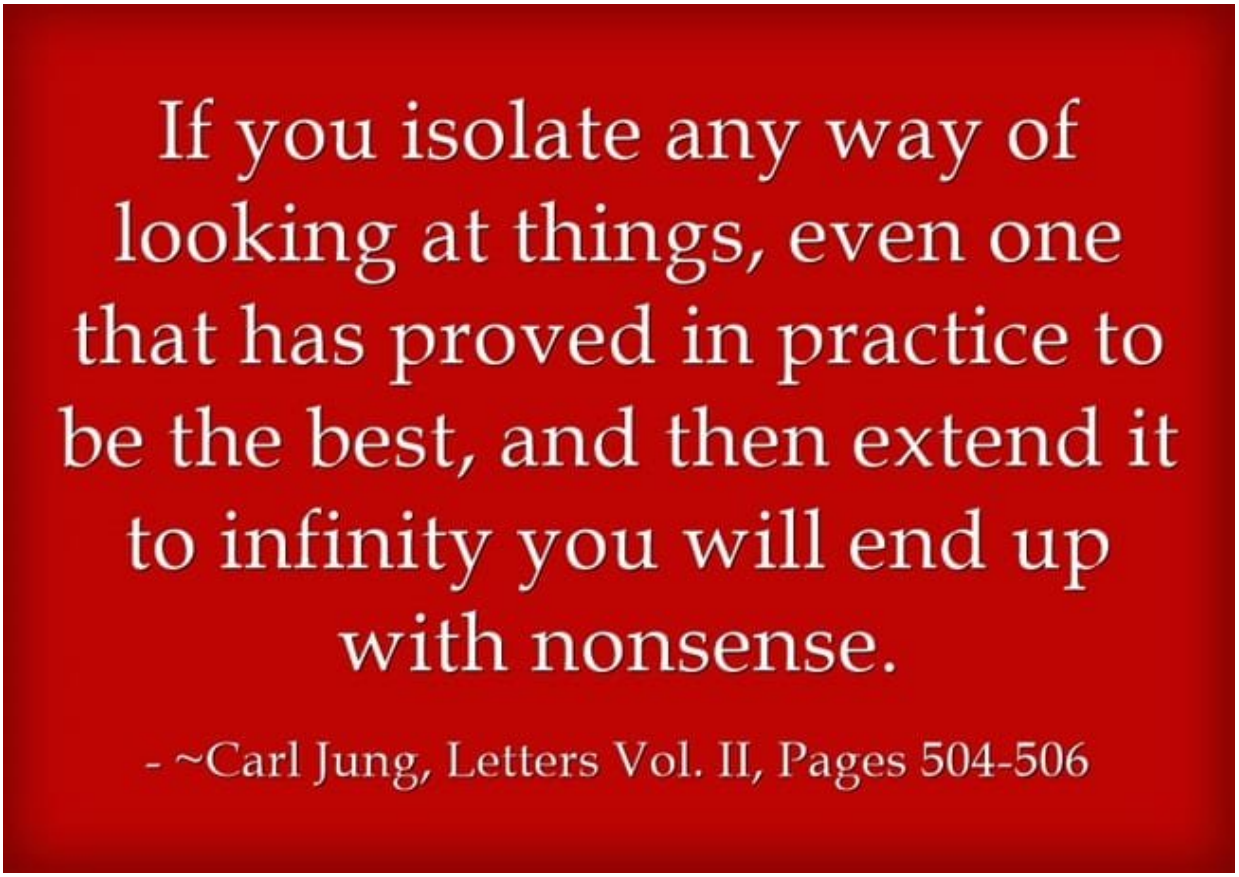
If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense.
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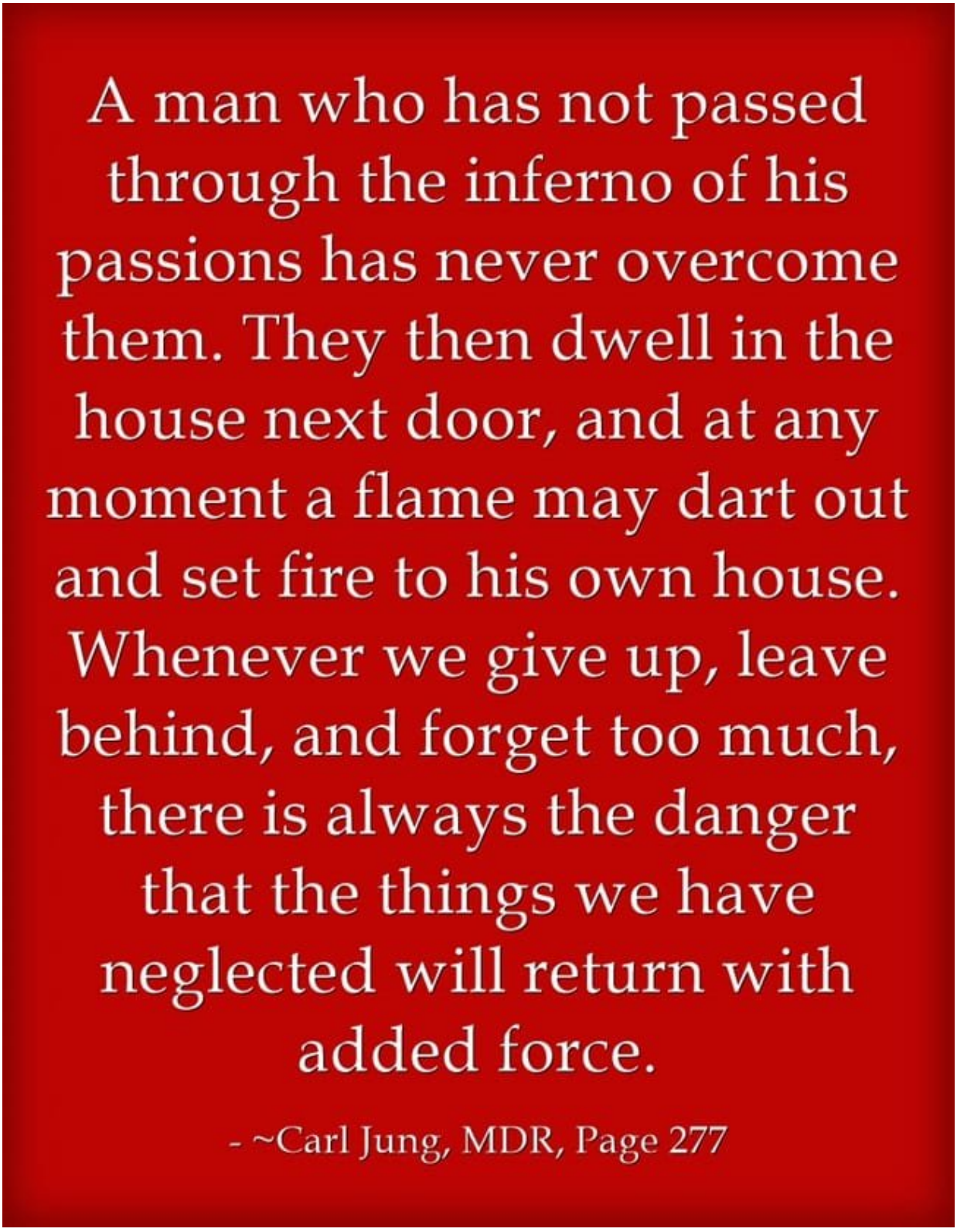
A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force.
- ~Carl Jung, MDR, Page 277

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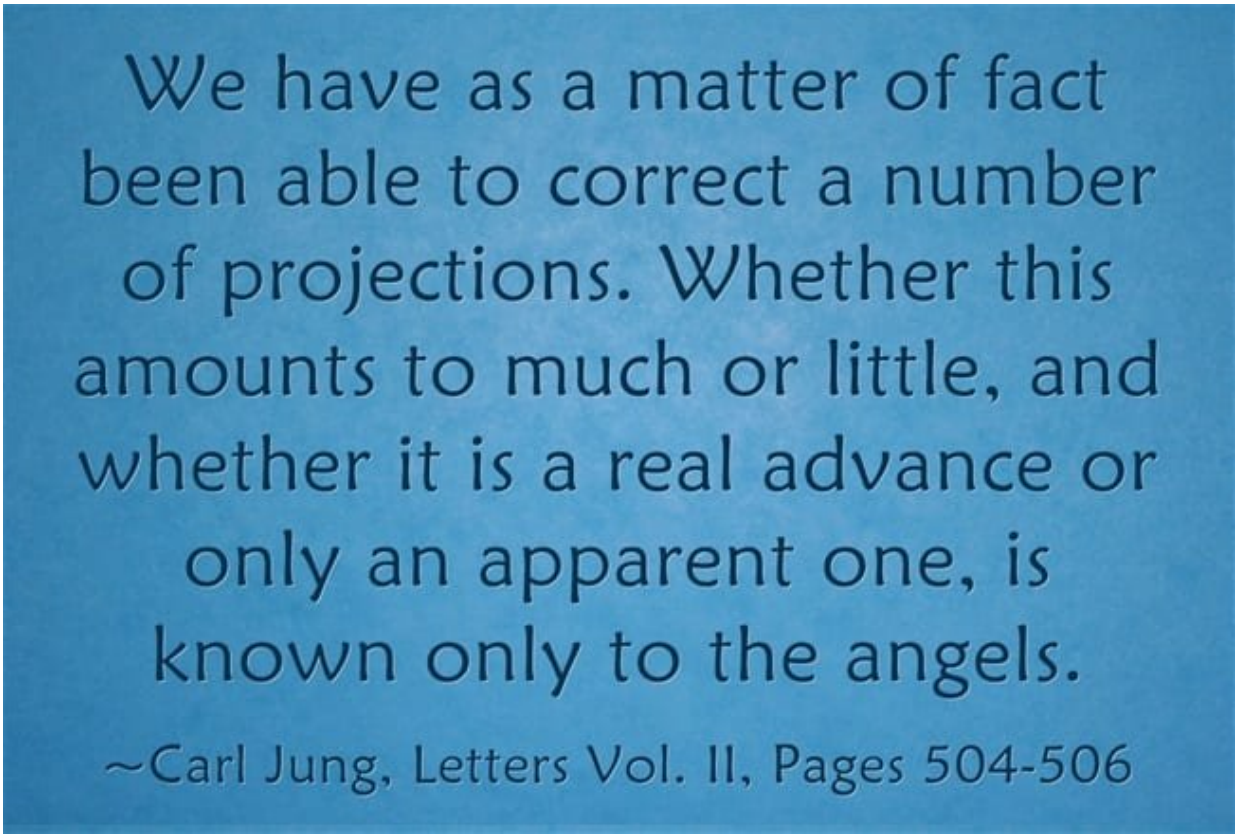
We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels.
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Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung on “Psychic Reality” and “Self-Liberation.” (2020-11-16 05:36)

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[2]Psychology and Religion

[Carl Jung on “Psychic Reality” and “Self-Liberation.”]

"Psychic reality" is a controversial concept, like "psyche" or "mind." By the latter terms some understand consciousness and its contents, others allow the existence of "dark" or "subconscious" representations.

Some include instincts in the psychic realm, others exclude them. The vast majority consider the psyche to be a result of biochemical processes in the brain cells.

A few conjecture that it is the psyche that makes the cortical cells function. Some identify "life" with psyche. But only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions.

It is indeed paradoxical that the category of existence, the indispensable “sine qua non” of all existence, namely the psyche, should be treated as if it were only semi-existent.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable.

To the extent that the world does not assume the form of a psychic image, it is virtually non-existent. This is a fact which, with few exceptions as for instance in Schopenhauer’s philosophy the West has not yet fully realized.

But Schopenhauer was influenced by Buddhism and by the Upanishads.

Even a superficial acquaintance with Eastern thought is sufficient to show that a fundamental difference divides East and West. The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. It
seems as if this Eastern recognition were a psychological or temperamental fact rather than a result of philosophical reasoning.

It is a typically introverted point of view, contrasted with the equally typical extraverted point of view of the West Introversion and extraversion are known to be temperamental or even constitutional attitudes which are never intentionally
adopted in normal circumstances.

In exceptional cases they may be produced at will, but only under very special conditions. Introversion is, if one may so express it, the "style" of the East, an habitual and collective attitude, just as extraversion is the "style" of the West. Introversion is felt here as something abnormal, morbid, or otherwise objectionable.

Freud identifies it with an autoerotic, "narcissistic" attitude of mind. He shares his negative position with the National Socialist philosophy of modern Germany, which accuses introversion of being an offence against community feeling.

In the East, however, our cherished extraversion is depreciated as illusory desirousness, as existence in the samsara, the very essence of the nidana-chain which culminates in the sum of the world’s sufferings.

Anyone with practical knowledge of the mutual depreciation of values between introvert and extravert will understand the emotional conflict between the Eastern and the Western standpoint.

For those who know something of the history of European philosophy the bitter wrangling about "universals" which began with Plato will provide an instructive example, I do not wish to go into all the ramifications of this conflict between introversion and extraversion, but I must mention the religious aspects of the problem.

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man’s redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self- liberation.”

Footnote 2: I am purposely leaving out of account the modernized East.

Carl Jung, Psychology and Religion, Pages 480-482, Paragraphs 769-770.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/b53e7-reality.jpg

2. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?dchild=1&keywords=jung+letters+volume+11&qid=1605436627&sr=8-1

Joseph B. Wheelwright Jung’s Influence on the American Scene **(2020-11-16 05:36)**

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[1]Contact with Jung: Essays on the influence of his work and personality

Jung’s influence on the American psychiatric scene is diffuse and obscure-but not inconsiderable.

And for the most part it is unacknowledged.

Neo-Freudian schools have extensively developed two of Jung’s early concerns.

I refer to the ego-psychologists and the Sullivan school of interpersonal processes.

It has become usual for Jungians to focus on the collective unconscious-on the second half of life.

This is important in a country that identifies with youth, like America. But the collective demand has been for clarification of the problems of the first half of life.

Traditionally, the Freudians have assessed man in terms of the first five years of life.

Also, Freud tended to pass over the ego, except in terms of its defensive function.

So it is an advance that they are now concerned with its affirmative aspects.

The outstanding contributor in this increasingly prominent field is Erik Erikson, who is essentially oriented to health and growth in a way that is by no means incompatible with early Jung.

Sullivan based his approach on a concept of participant observation.

His work was greatly furthered by Frieda Fromm Reichmann, who knew how and when to express feeling for her patients. She was also notable for her quiet pride in being a woman and in being Jewish.

These qualities are more frequently found in Jungian than Freudian circles, though she always thought of herself as a psycho-analyst.

But the keystone of this school-the notion of participant-observation-was presaged by Jung before Sullivan appeared.

I am referring to Jung's statement that the analyst Jung's Influence on the American Scene found himself in a strange position-that he was at the same time the subject and the object of the therapeutic transaction.

Fromm Reichmam and I agreed that these formulations were equivalent.

Two groups of psychologists have been using Jung's types as adjuncts in recent projects.

One of these has been a study on creativity by the Institute of Personality Assessment and Research at the University of California.

The other group is the Educational Testing Service in Princeton.

They are investigating several colleges to find out the qualities each place thinks desirable, as compared with the qualities actually found, in the students.

The number of Jungian analysts in America is very small probably in the ratio of about I to 25, as compared with the Freudians.

There are three modest training centers located in New York, Los Angeles, and San Francisco.

The latter group has about twenty members, fourteen of whom are M.D.s, five are Ph.D.s in clinical psychology, and one is an accredited lay analyst.

There are ten to twelve candidates in training.

The San Francisco group is active in medical and psychological circles, so that some of us have had a good deal of friendly and rewarding interaction with the Freudians and psy-

chologists of other schools. Each year one or two psychiatric residents come into our program.

I have lectured on Jung at many of the psychoanalytic training centers across the country.

There has usually been a warm reception and lively discussion, and evidence of aroused curiosity.

Though we are a very small voice in the medical and psychological worlds, most of us have more patient applications than we can handle.

So there seem to be many people who need what we have to offer.

Also, they are attracted to our lack of authoritarianism and our willingness to relate to them humanly attitudes that were so characteristic of Jung.

Jung had a horror of over-organization.

He was well aware that rigidity in institutions is a constant danger and that a man who is identified with an orthodoxy is inaccessible.

One cannot communicate with an institution.

He once told me that he supposed an organization was necessary, but that he thought it should be as disorganized as possible.

I think we have followed the spirit, if not the letter, of this attitude.

It will probably keep our groups small, but most of us welcome this.

And, because of it, paradoxically, I think we shall be more effective. Joseph Wheelwright, Contact with Jung, Pages 210-211

1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?crid=2X640AIADOFNU&dchild=1&keywords=contact+with+jung+by+michael+ford

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Carl Jung on “not-knowing" (2020-11-16 05:40)

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[1]

[2]Letters Volume I

To Claire Kaufmann

Dear Fraulein Kaufmann, 29 October 1935

You are quite right that on the philosophical level the concept is always a symbol even though it is an expression for something known.

I absolutely agree with you when you understand knowing at the same time as not-knowing, but one must go pretty far before one finds people who admit that this is so.

Your view fully accords with the standpoint of St. Paul that thinking opens the way to God.

"For the spirit," as Paul says, "searcheth . . . the deep things of God." [1 Cor. 2:10.]

What you say about the theoretical development of my empirical views is also very true.

I found long ago that further building needed to be done. But I am still working on the foundations.

With kind regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 202.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7df61-jung.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=556CKA99KCQ6&dchild=1&keywords=jung+letters+volume+1&qid=1605436526&sprefix=jung

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Books by June Singer [Jungian] (2020-11-16 05:44)

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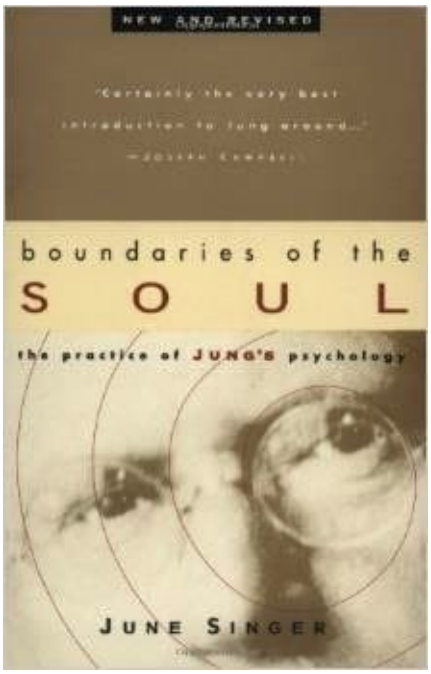
June Singer

[2] 
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the practice of JUNG'S psychology
JUNE SINGER

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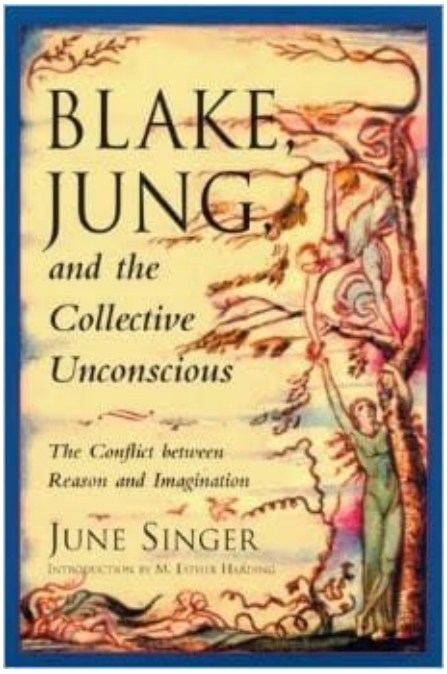
[4] 

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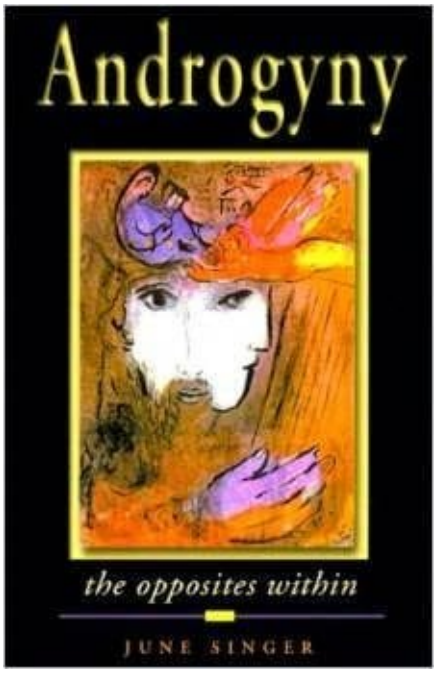
[6] 

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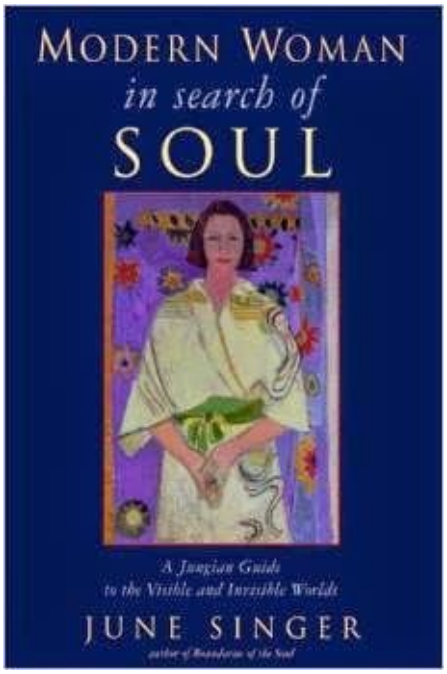
[8] 

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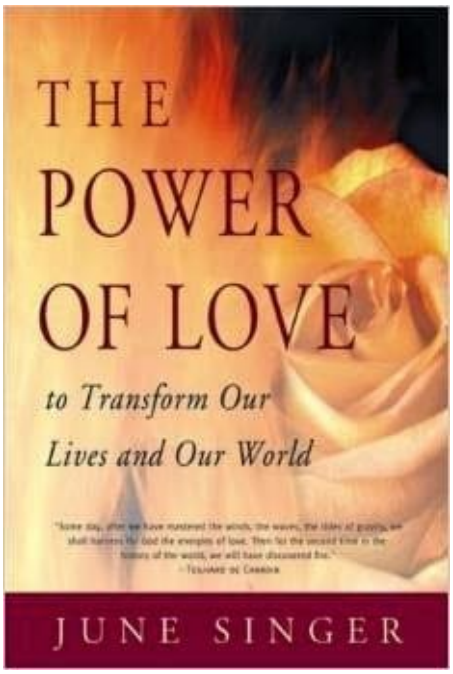
[10] 

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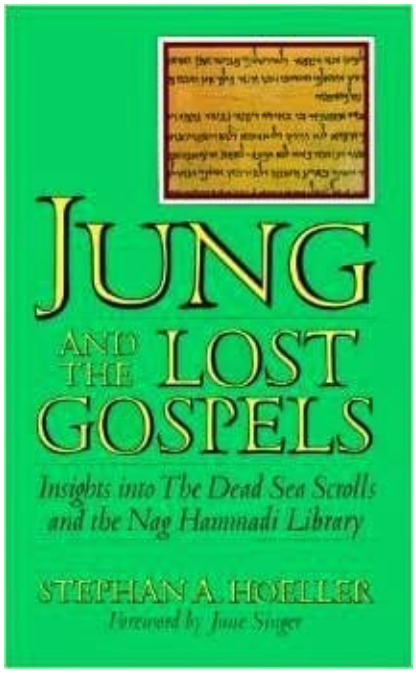
[12] 

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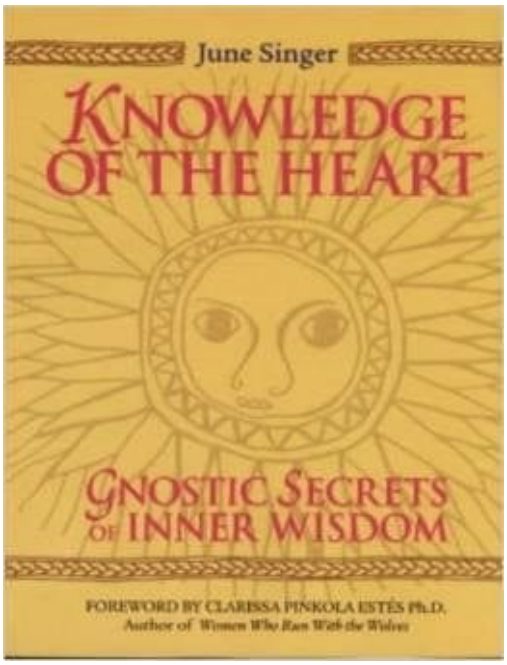
[14] 
June Singer
KNOWLEDGE OF THE HEART
GNOSTIC SECRETS OF INNER WISDOM
FOREWORD BY CLARISSA PINKOLA ESTÉS Ph.D.
Author of Women Who Run With the Wolves

[15]Buy at Amazon here

[16]Books by June Singer

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14. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/1ff2a-10.jpg
15. http://www.amazon.com/dp/1862045399/ref=cm_sw_r_pi_dp_mPzzub1E76A5J
16. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-june-singer-jungian.html

Some Carl Jung Quotations (2020-11-16 05:51)

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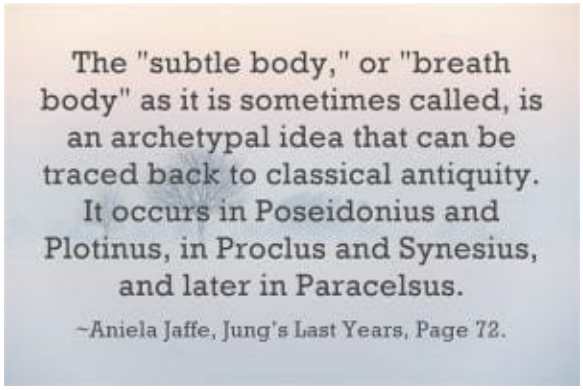
The "subtle body," or "breath body" as it is sometimes called, is an archetypal idea that can be traced back to classical antiquity. It occurs in Poseidonius and Plotinus, in Proclus and Synesius, and later in Paracelsus.
~Aniela Jaffe, Jung's Last Years, Page 72.

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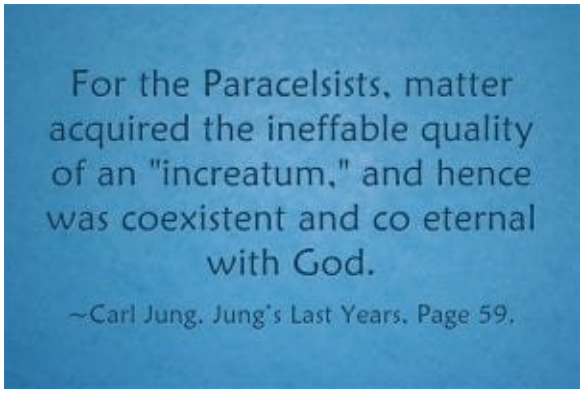
For the Paracelsists, matter acquired the ineffable quality of an "increatum," and hence was coexistent and co eternal with God.
~Carl Jung, Jung's Last Years, Page 59.

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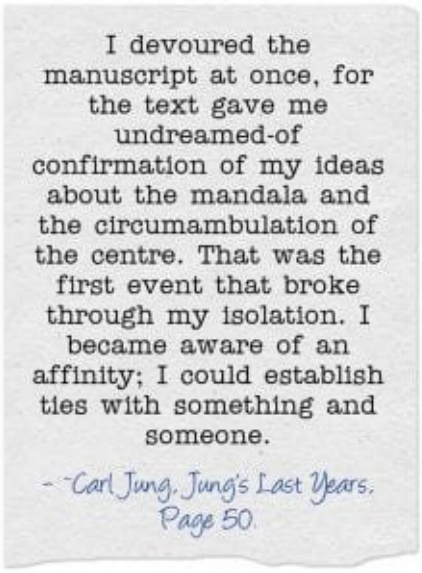
I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation of the centre. That was the first event that broke through my isolation. I became aware of an affinity; I could establish ties with something and someone.
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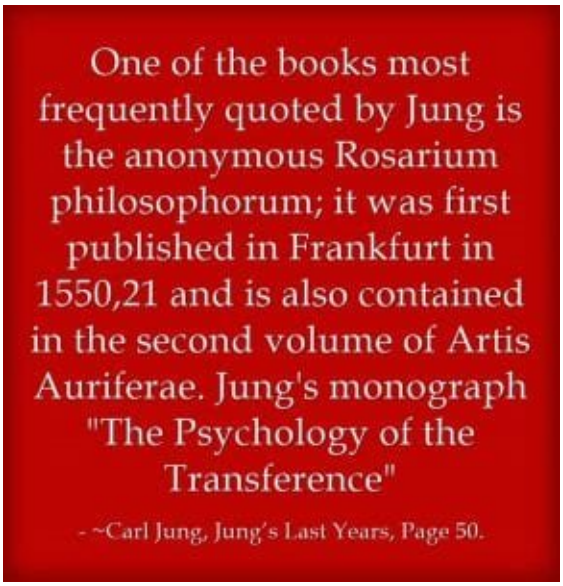
One of the books most frequently quoted by Jung is the anonymous Rosarium philosophorum; it was first published in Frankfurt in 1550,21 and is also contained in the second volume of Artis Auriferae. Jung's monograph "The Psychology of the Transference"
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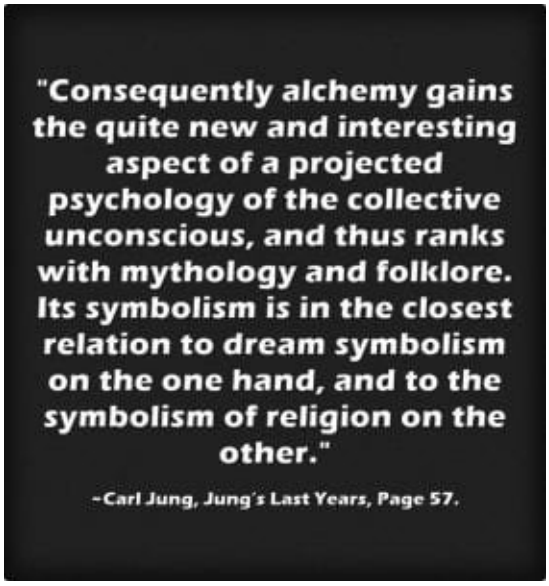
"Consequently alchemy gains the quite new and interesting aspect of a projected psychology of the collective unconscious, and thus ranks with mythology and folklore. Its symbolism is in the closest relation to dream symbolism on the one hand, and to the symbolism of religion on the other."
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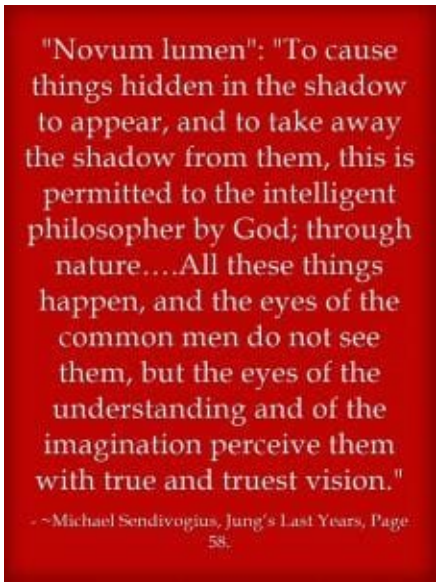
"Novum lumen": "To cause things hidden in the shadow to appear, and to take away the shadow from them, this is permitted to the intelligent philosopher by God; through nature....All these things happen, and the eyes of the common men do not see them, but the eyes of the understanding and of the imagination perceive them with true and truest vision."
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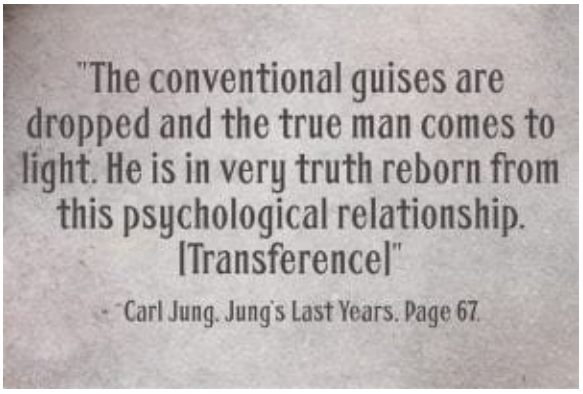
"The conventional guises are dropped and the true man comes to light. He is in very truth reborn from this psychological relationship. [Transference]"
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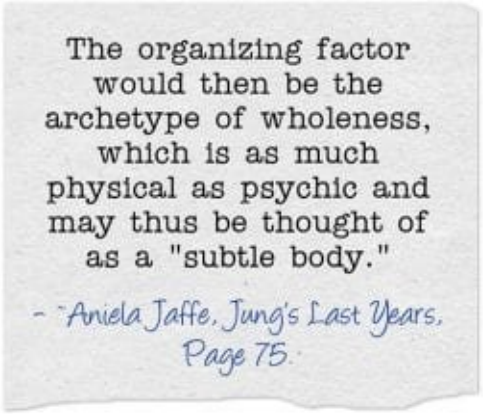
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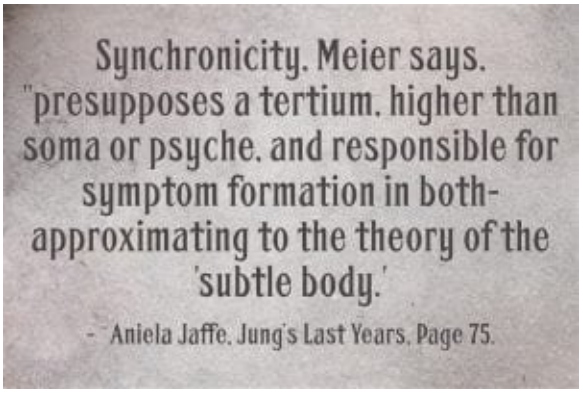
Synchronicity. Meier says. "presupposes a tertium. higher than soma or psyche. and responsible for symptom formation in both- approximating to the theory of the 'subtle body.'
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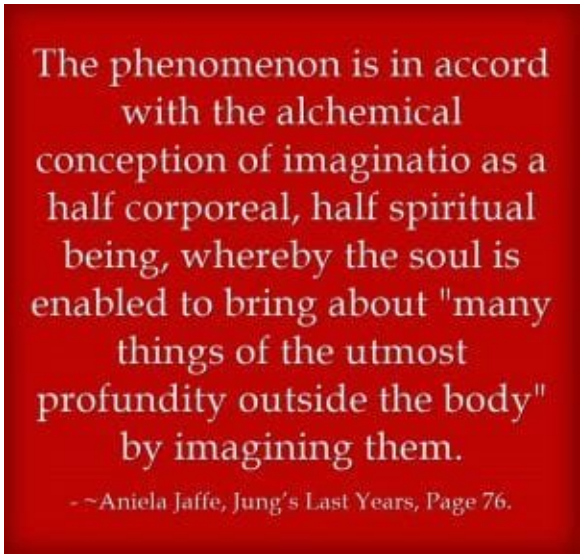
The phenomenon is in accord with the alchemical conception of imaginatio as a half corporeal, half spiritual being, whereby the soul is enabled to bring about "many things of the utmost profundity outside the body" by imagining them.
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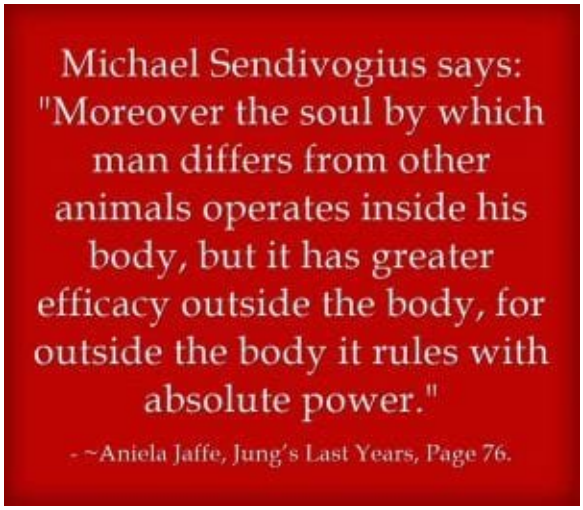
Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power."
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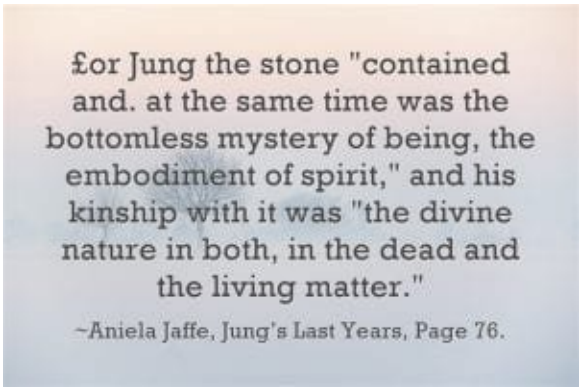
£or Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter."
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"The experiences of the alchemists were, in a sense, my experiences, and their world was my world. "
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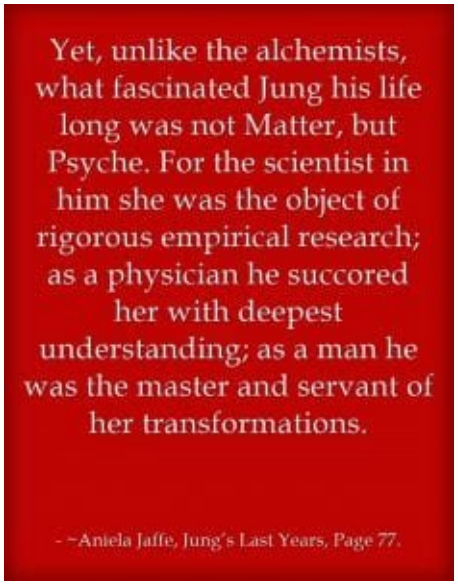
Yet, unlike the alchemists, what fascinated Jung his life long was not Matter, but Psyche. For the scientist in him she was the object of rigorous empirical research; as a physician he succored her with deepest understanding; as a man he was the master and servant of her transformations.
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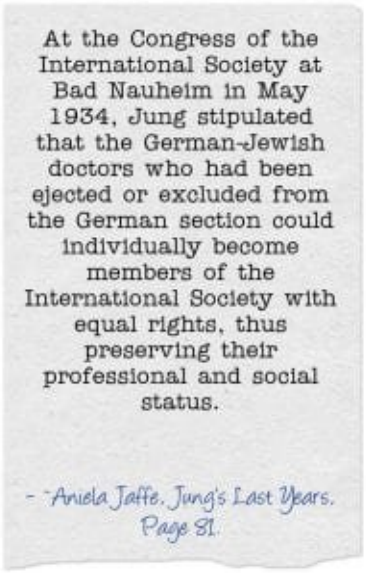
At the Congress of the International Society at Bad Nauheim in May 1934, Jung stipulated that the German-Jewish doctors who had been ejected or excluded from the German section could individually become members of the International Society with equal rights, thus preserving their professional and social status.
- ~Aniela Jaffe, Jung's Last Years, Page 81.

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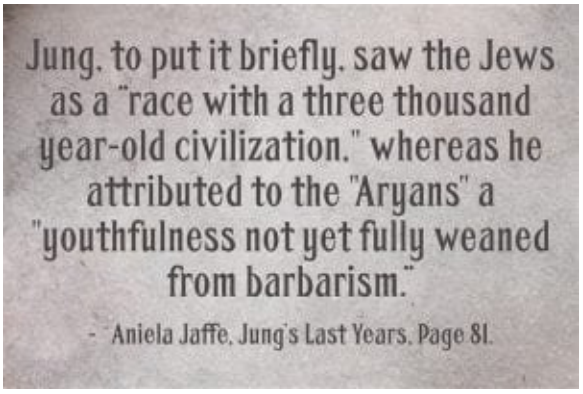
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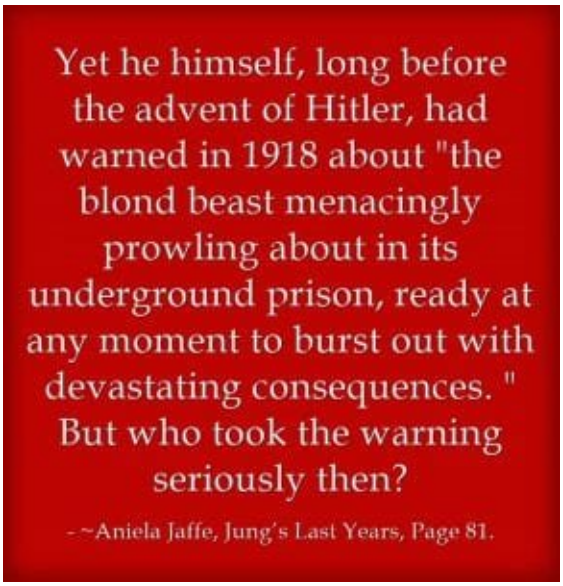
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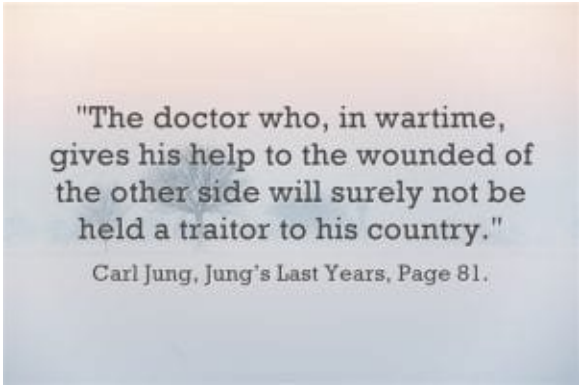
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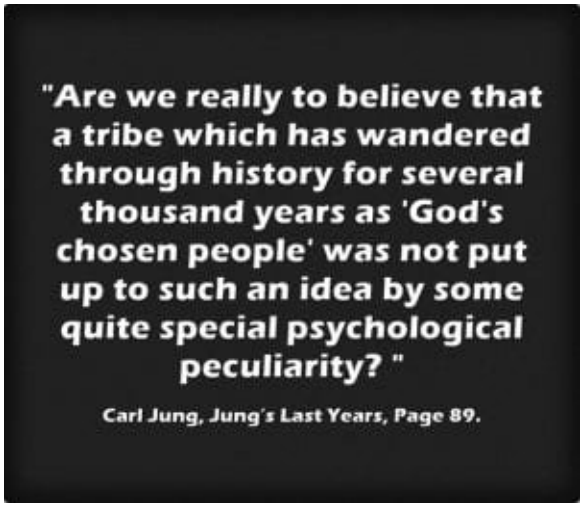
Carl Jung, Jung's Last Years, Page 81.

"The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country." Carl Jung, Jung's Last Years, Page 81.


"Are we really to believe that a tribe which has wandered through history for several thousand years as 'God's chosen people' was not put up to such an idea by some quite special psychological peculiarity? "
Carl Jung, Jung's Last Years, Page 89.

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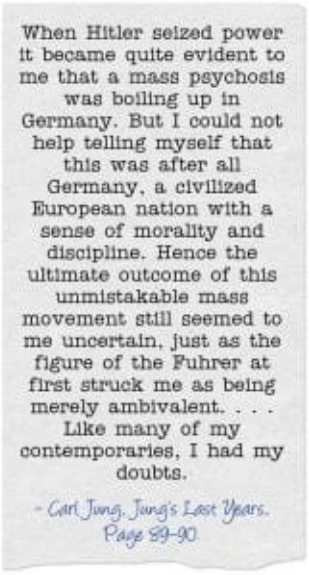
When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable mass movement still seemed to me uncertain, just as the figure of the Fuhrer at first struck me as being merely ambivalent. . . . Like many of my contemporaries, I had my doubts.
- Carl Jung, Jung's Last Years. Page 89-90

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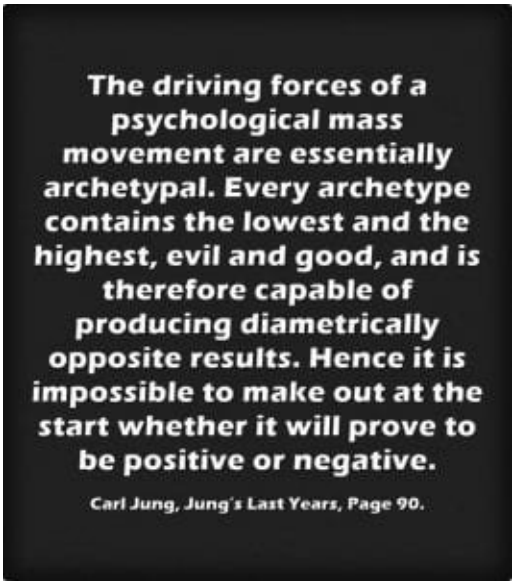
The driving forces of a psychological mass movement are essentially archetypal. Every archetype contains the lowest and the highest, evil and good, and is therefore capable of producing diametrically opposite results. Hence it is impossible to make out at the start whether it will prove to be positive or negative.
Carl Jung, Jung's Last Years, Page 90.

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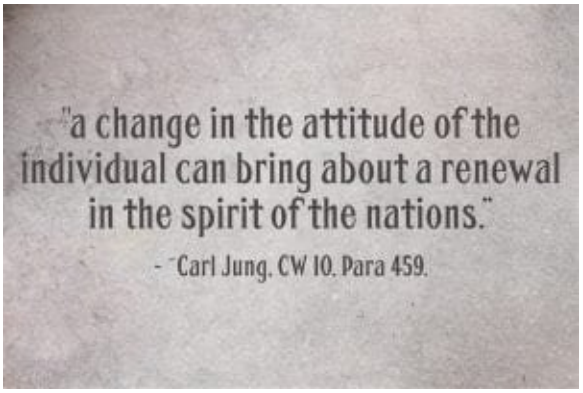
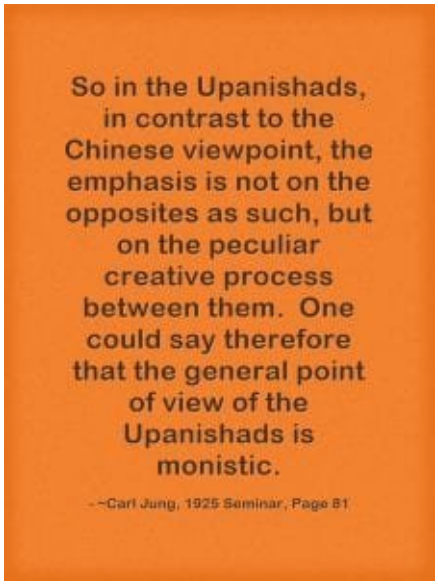
"One can love God, and must fear him. " Carl Jung, CW 11, Para 733.



"a change in the attitude of the individual can bring about a renewal in the spirit of the nations." Carl Jung, CW 10, Para 459.


So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic.
- ~Carl Jung, 1925 Seminar, Page 81

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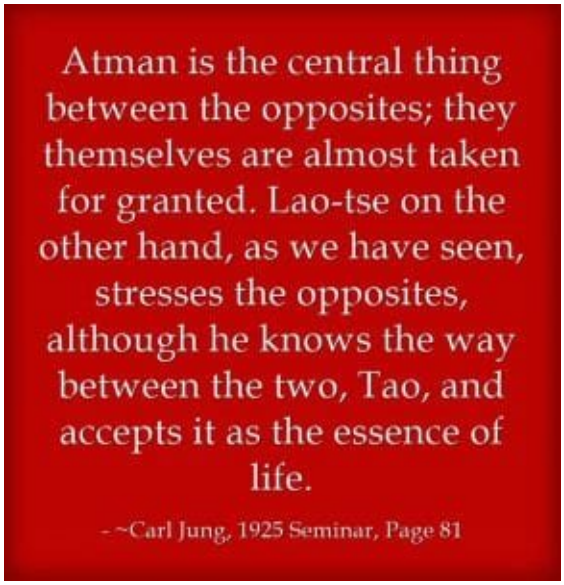
Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.
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The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Carl Jung on the Mandala as a collective phenomenon (2020-11-16 12:51)

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[2]Psychology and Alchemy

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.

In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

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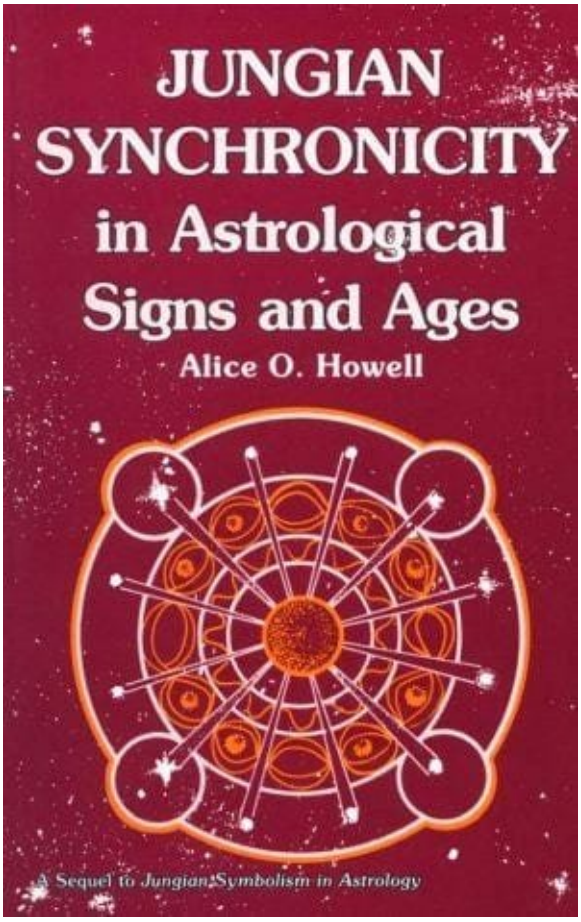
Alice O. Howell

[2] 

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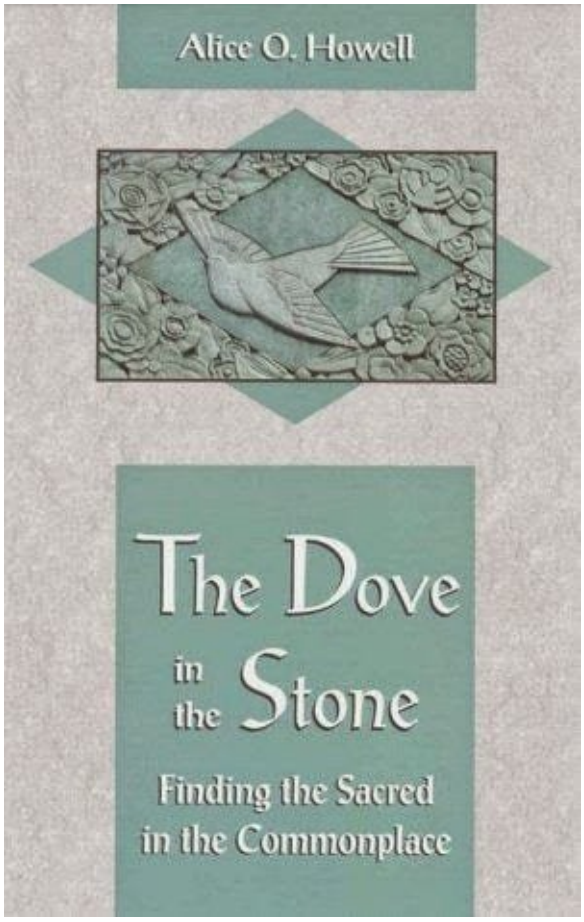
[4] 

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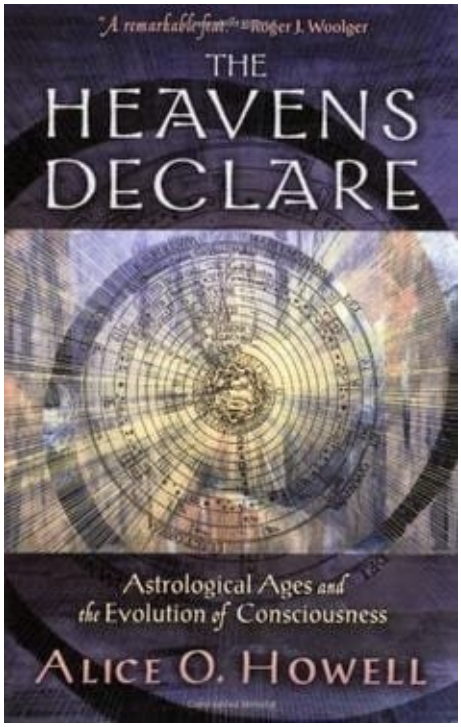
[6] 

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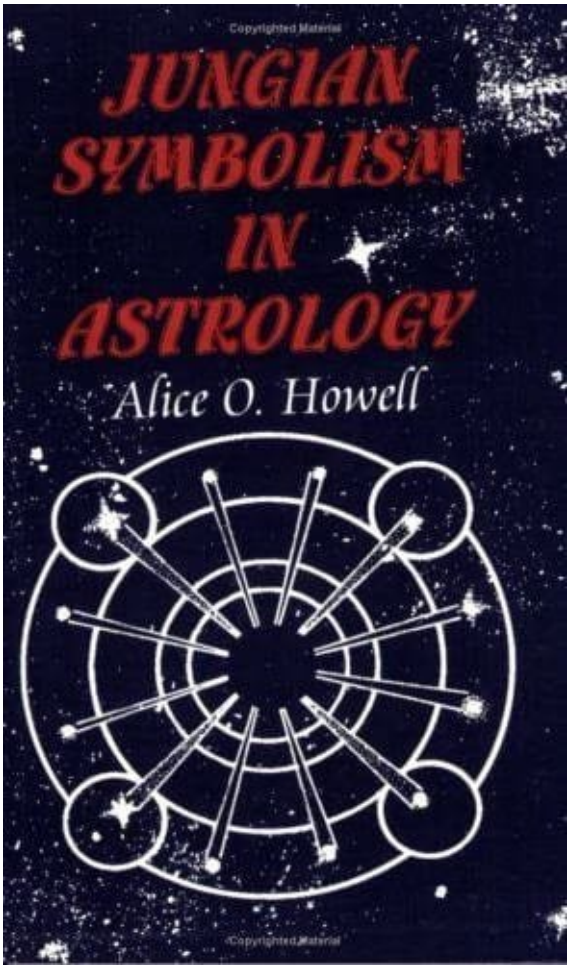
[8] 

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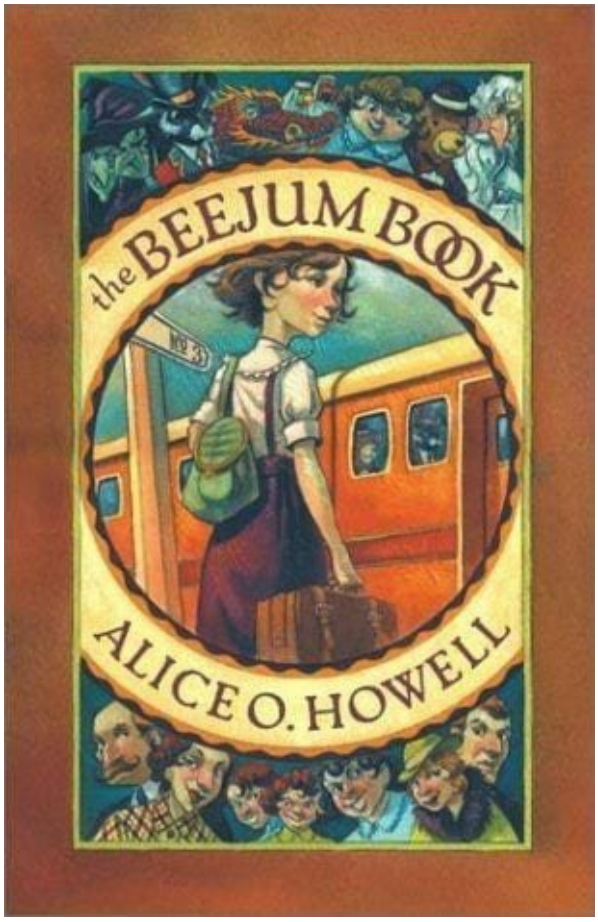
[10] 

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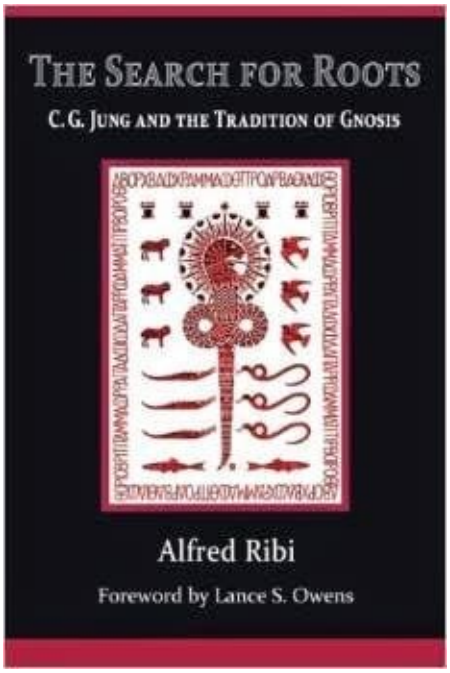
[2] 

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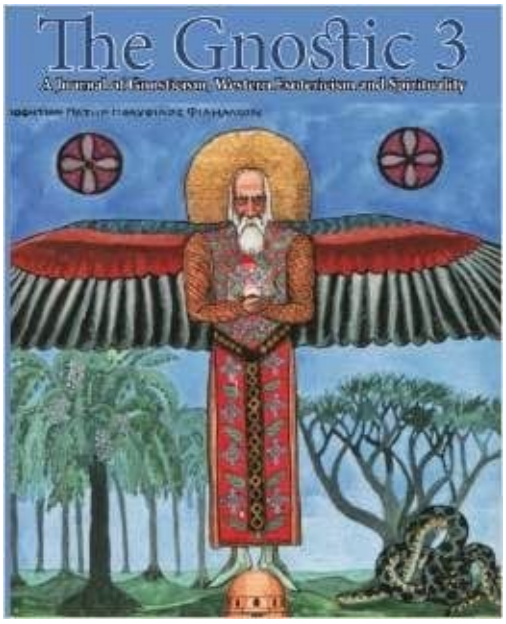
[4] 

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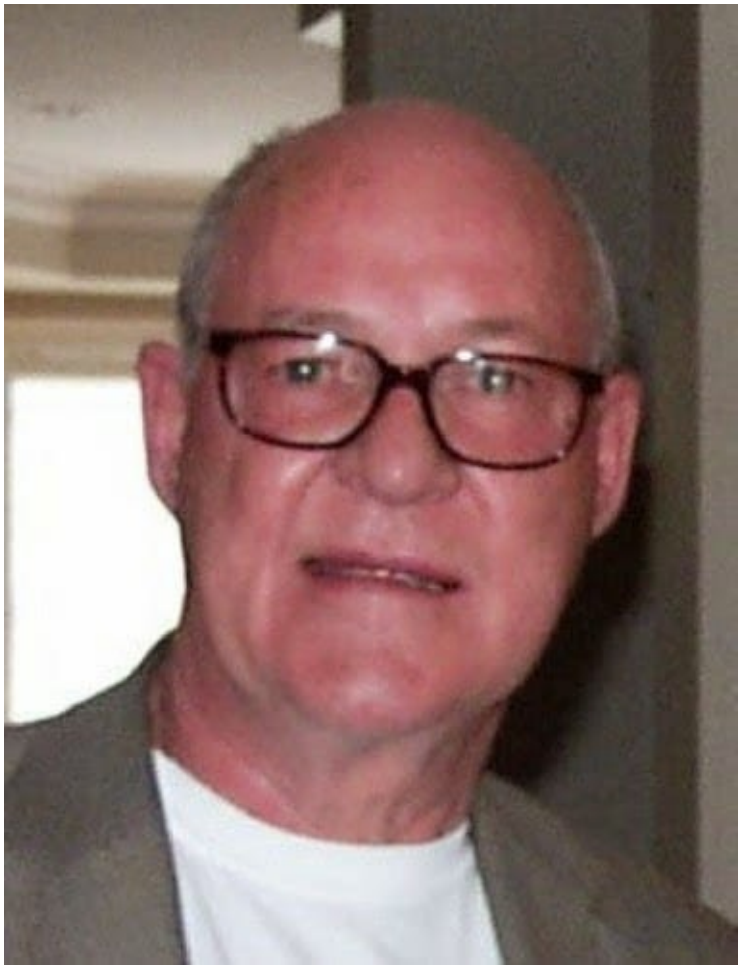
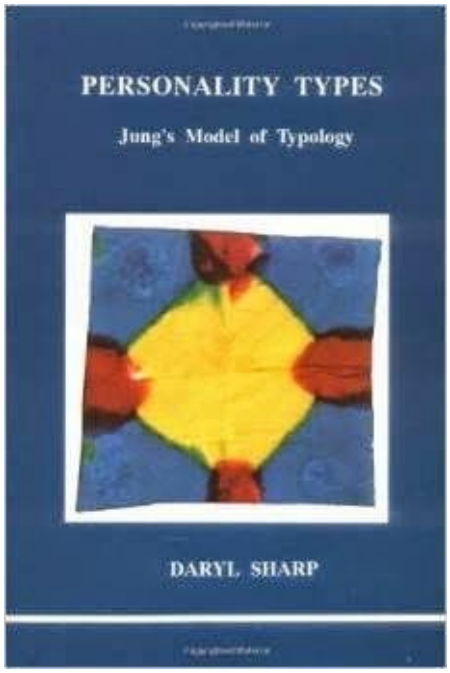


[2] 

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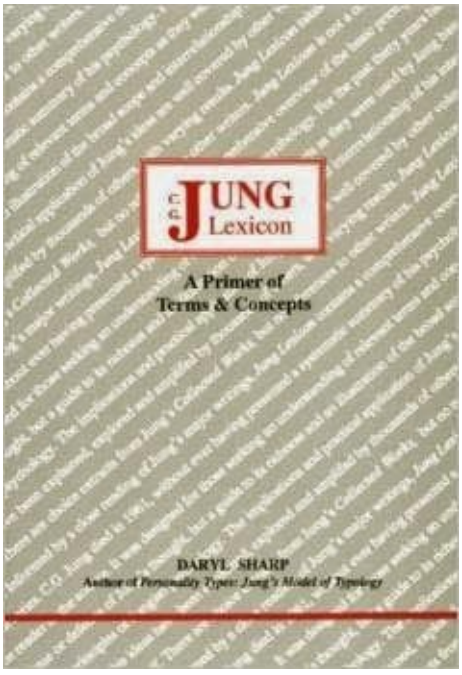
[4] 

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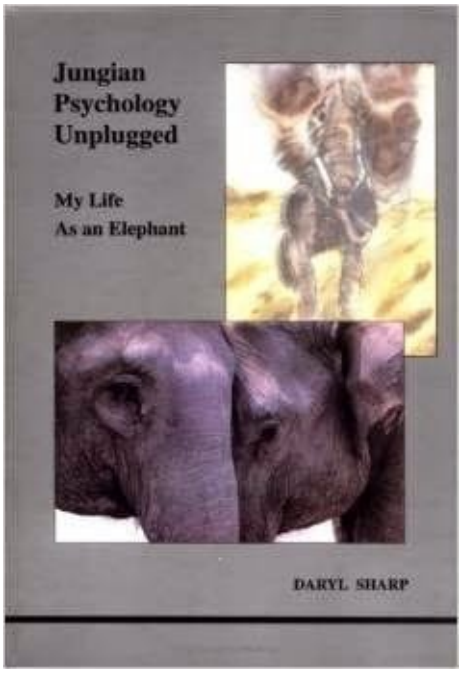
[6] 

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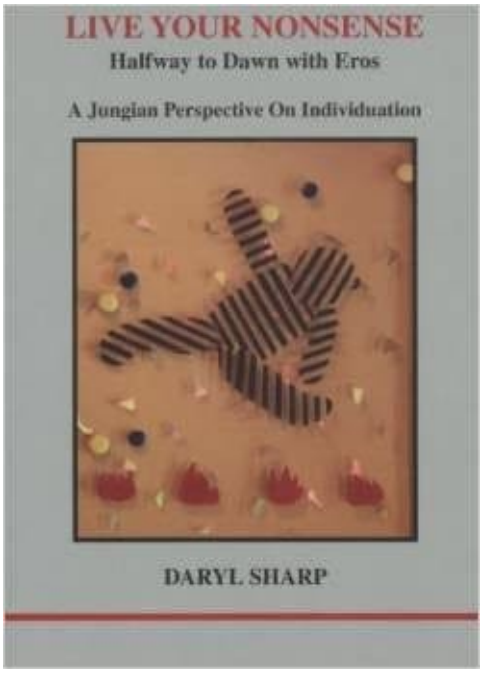
[10] 

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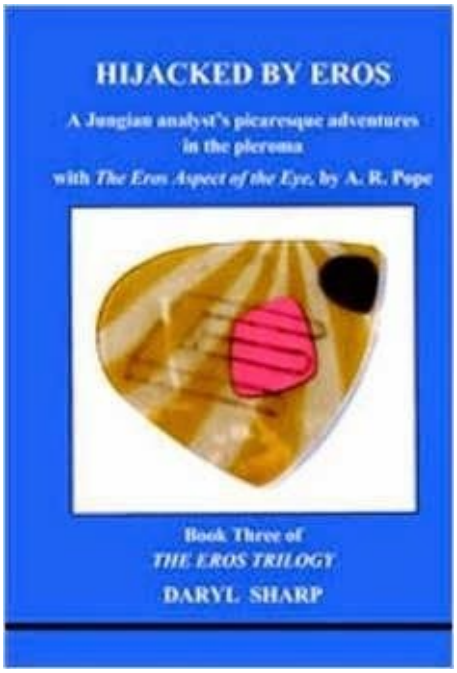
[12] 
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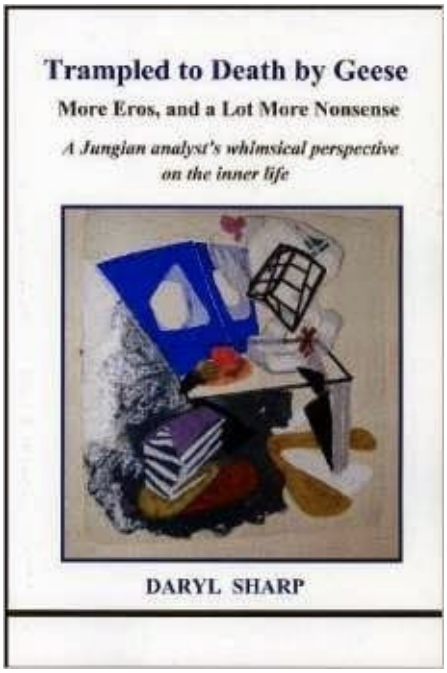
[14] 
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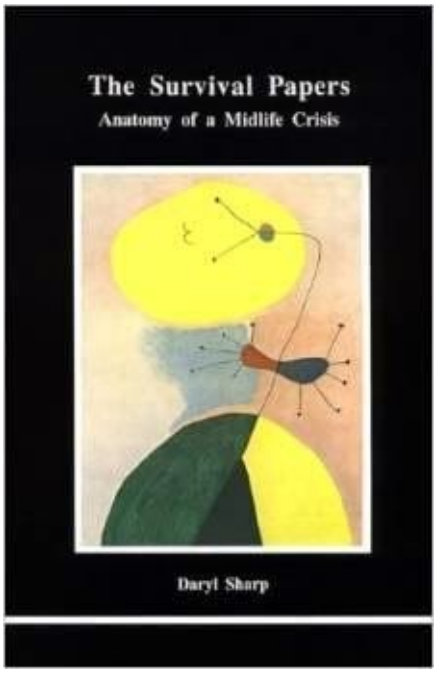
[16] 

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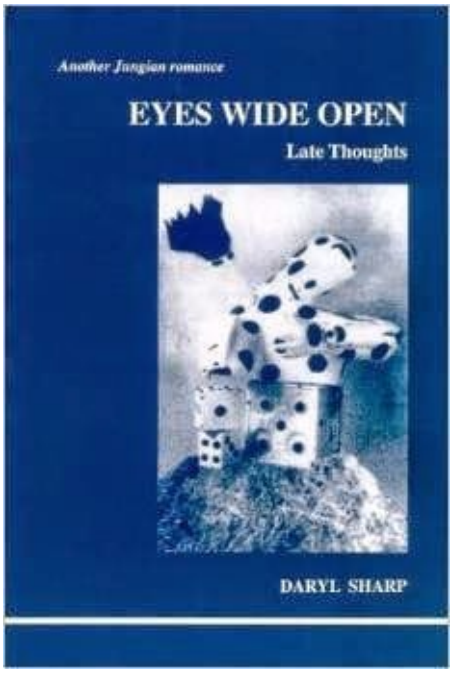
[18] 

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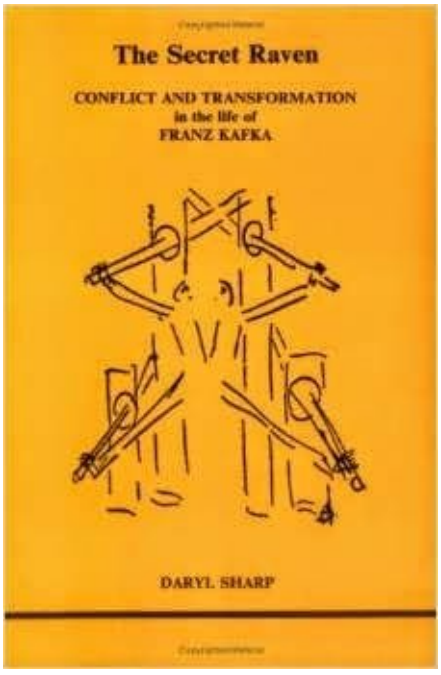
[20] 

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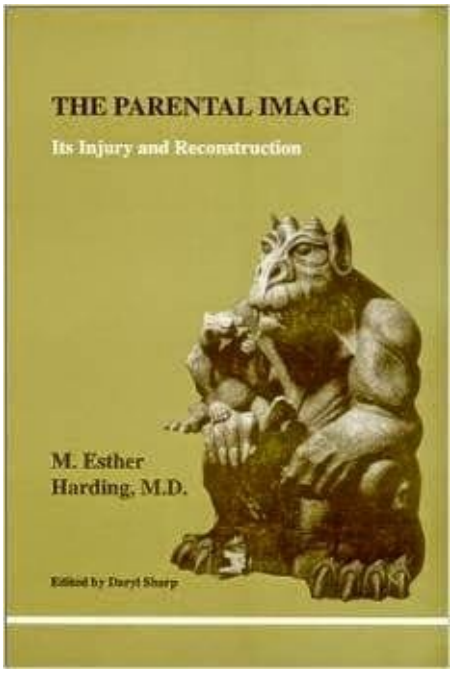
[22] 

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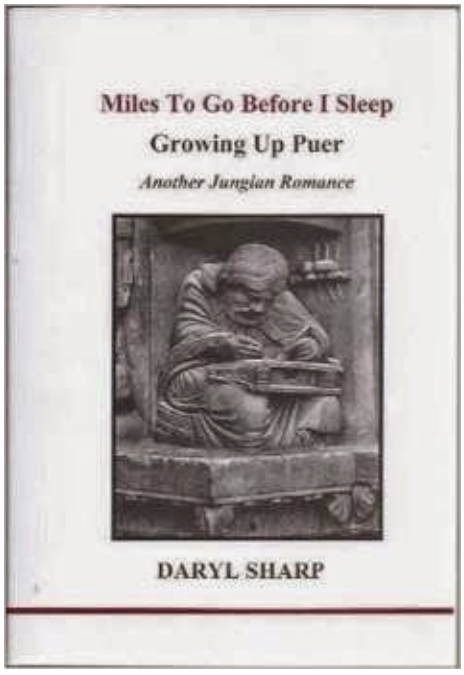
[24] 

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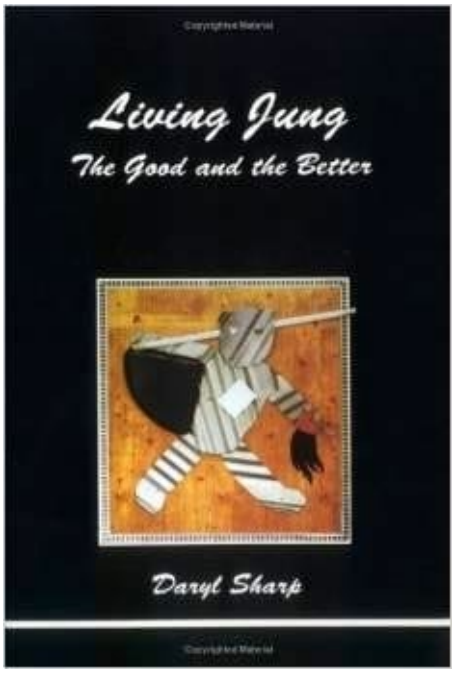
[26] 

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Shield Men From Her ~Carl Jung (2020-11-17 03:40)

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Salomé, by Henri Regnault (1870).

[1]Red Book

"Shield men from her, and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through

her, and therefore cursed. She belongs to the daimonic race of the Tom Thumbs and giants, and is only distantly related to humankind. If you seek to grasp her in human terms you will be beside yourself The excess of your rage, your doubt, and your love belong to her, but only the excess. If you give her this excess, humanity will be saved from the nightmare. For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through. Carl Jung, The Red Book, Pages 343-344.

"Look at man, the weal(one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Lock her up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Let her for once taste your torment so that she will get to feel man and his hammer, which he has wrested from the Gods.

"May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. You should act not on the other but on yourself unless the other asks for your help or opinion. Do you understand what the other does? Never-how should you? Does the other understand what you do? Whence do you take the right to think about the other and act on him? You have neglected yourself your garden is full of weeds, and you want to teach your neighbor about order and provide evidence for his shortcomings.

"Why should you keep silent about the others? Because there would be plenty to discuss concerning your own daimons. But if you act on and think about the other without him soliciting your opinion or advice, you do so because you cannot distinguish yourself from your soul.

Therefore you fall victim to her presumption and help her into whoring. Or do you believe that you must lend your human power to the soul or the Gods, or even that it will be useful and pious work if you want to bring the Gods to bear

on others? Blinded one, that is Christian presumptuousness. The Gods don't need your help, you laughable idolater, who seem to yourself like a God and want to form, improve, rebuke, educate, and create men. Are you perfect yourself?-therefore remain silent, mind your business, and behold your inadequacy every day. You are most in need of your own help; you should keep your opinions and good advice ready for yourself and not run to others like a whore with understanding and the desire to help.

You don't need to play God. What are daimons, who don't act out of themselves? So let them go to work, but not through you, or else you yourself will become a daimon to others; leave them to themselves and don't preempt them with awkward love, concern, care, advice, and other presumptions. Otherwise you would be doing the work of the daimons; you yourself would become a daimon and therefore go into a frenzy. But the daimons are pleased at the raving of helpless men advising and striving to help others.So stay quiet, fulfill the cursed work of redemption on yourself for then the daimons must torment themselves and in the same way all your fellow men, who do not distinguish themselves from their souls and let themselves be mocked by daimons. Is it cruel to leave your blinded fellow human beings to their own devices? It would be cruel if you could open their eyes. But you could open their eyes only if they solicited your opinion and help. Yet if they do not, they do not need your help. If you force your help on them nonetheless, you become their daimon and increase their blindness, since you set a bad example. Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under fruit-bearing trees.

"Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can't distinguish yourself from your soul. But you are distinct from her, and you should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other? What you see in him lies neglected in yourself You should be

the guard before the prison of your soul. You are your soul’s eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live."

When Philemon had finished, I turned to my soul, who had come nearer from above during Philemon’s speech, and spoke to her:

"Have you heard what Philemon has been saying? How does this tone strike you? Is his advice good?"

But she said, "Do not mock, or else you strike yourself Do not forget to love me."

"It is difficult for me to unite hate and love," I replied.

"I understand," she said, "yet you know that it is the same. Hate and love mean the same to me. Like all women of my kind, form matters less to me than that everything belong to me or else to no one. I am also jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. I must prepare in good time. Until then I must make timely provision and much is still lacking. "

”And do you agree that I throw you into prison" I asked.

"Of course," she answered, "there I have peace and can collect myself Your human world makes me drunk-so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, hurls me again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun the dead one spoke o£ and the buzzing, melodious golden wings. Be thankful-don't you want to thank me? You are blinded. You deserve my highest thanks."

Filled with delight at these words, I cried:"How divinely beautiful you are!" And at the same time fury seized me:

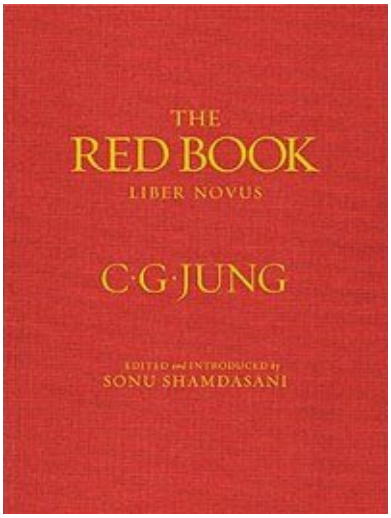
"Oh bitterness! You have dragged me through sheer and utter Hell, you have tormented me nearly to death -and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter-for my sake, since how does it move you! You are divine and devilishly great, wherever and howsoever you are. As yet I am only your eunuch doorkeeper, no less imprisoned than you. Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men."

Then my soul writhed and like a downtrodden worm turned and cried out, "Pity, have compassion."

"Compassion? Have you ever had compassion for me? You brute bestial tormentor! You've never gotten past compassionate moods. You lived on human food and drank my blood. Has it made you fat? Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? Speak, whore!"

She sobbed, "My speech stops. I’m horrified at your accusation."

"Are you going to get serious? Are you going to have second thoughts? Are you going to learn modesty or perhaps even some other human virtue, you soulless soul-being? Yes, you have no soul, because you are the thing itself you fiend. Would you like a human soul? Should I perhaps become your earthly soul so that you will have a soul? You see, I’ve gone to your school. I’ve learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical." Carl Jung, The Red Book, Pages 343-344.

[2] 

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3PECCRTFA5BL4&dchild=1&keywords=jung+red+book+readers+edition&qid=1605524489&spre
2. http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg

Philemon: Man is never his best. Therefore I say unto man: (2020-11-17 03:40)

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[1]Black Books

Man is never his best. Therefore I say unto man:

Be blessed in your poverty, be gentle, meek and merciful, bear vilification and persecution, since a light shines before you, that will not leave you secrecy in darkness.

If you are angry, do not say, we are not angry, but be mindful of your poverty and reconcile yourself quickly.

Be no enemy no one's enemy, otherwise you will set yourself against yourself.

But your poverty is too great that it could be at odds with yourself. Do not say: we love our enemy.

This lie would be an extravagance in view of your poverty. leave your enemy alone, so that his hostility may devour itself.

Do not wish to be perfect like the Gods, but attend to your poverty and nakedness, so that the imperfect and weak in you does not completely perish.

Your perfection would be obnoxious and an unfair burden for your neighbor.

Consider bearing your poverty yourself rather than burdening your neighbor with the sham of your perfection. Do not forget to give alms to your poverty.

But when you pray, do not beg the Gods, but wish that the glory of God perfects itself, that his law which is laid up in you fulfils itself, that you are able to bear your poverty in modesty, so that the light that illumines the darkness of your path may stream brighter.

Wish, when you pray, that what is necessary will be fulfilled, not what you take to be necessary, but what is inherently unavoidable. Your poverty does not bear wishing for more.

No one can serve a master, but each serves himself, since he needs help for the sake of his poverty.

The rich need no help.

Therefore I say unto you: care for your life, what you eat and drink, and also for your body and what you put on. Isn't the dish as important as life?

And doesn't your body also need clothing?

Shouldn't your body also be healthy and your life secured, so that you don't become a burden to your brothers?

Aren't they also as poor as you?

Look at the birds of the sky don't they carry plumage for their protection?

Don't they build warm nests? Don't they seek their nourishment with luck and hard work?

Have you ever seen a raven feed others?

Therefore serve your body, the patient servant, so that it remains healthy.

Help your soul, the arrogant daimon, so that all false godliness and higher humanity fall from her, so that you may look at God.

Nothing will come to you that you have not earned with honest effort.

Do penance for every unearned gift that heaven has sent you, so that you don't contaminate yourself with godliness.

Take thought for the morrow, since tomorrow will have enough plagues.

You hypocrites, first pull out the beam from your eye and wait till your brother asks you to free him from the splinter in his eye.

If however your brother loves the splinter in his eye, why should you get mixed up with it?

You should certainly not give that which is holy unto the dogs, nor cast pearls before swine, but are then your brothers and sisters dogs and swine?

Ask, but do not lay on, knock, but don’t be pushy; it is not certain whether you will be received, since your brothers are poor and you should not provoke them to extravagance.

But stinginess consumes itself, and the inheritance does not pass to you.

Go the way of your inner law while observing the outer law of love.

This middle way is sometimes narrow and sometimes wide.

He who does not go on this way has damnation in his heart.

You may recognize the fertile by their fruits, but thank the infertile for having spared the world a monstrosity.

He who fulfils the law of inner necessity has the kingdom of the heavens in his heart,30 since he experienced the day of happiness.

Do not act out of disunity with yourself, but from the fulfilment of your poverty."

But after that Philemon stooped, and touched the earth with his hands and asked it for forgiveness since he had uttered a teaching.

Then he walked back into the hall to a pool of water and purified himself from the presumption of teaching.

He exchanged his white cloak for a brown coat and walked across the bridge to the land of men. He entered there into a way-side chapel.

A crucifix hung above the altar.

Phil. bowed and said to him: My brother, forgive me my error, I have sinned against your word. I taught otherwise than you have.

But if I err in this way, teach me to recognize the truth."

But the crucified remained silent, since he had completed and sealed his truth with his death and in such a way left room for the truth of his brother. Philemon, The Black Books, Vol. VII, Pages 159-161

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1Q5QALI5DY4UP&dchild=1&keywords=jung+black+books&qid=1605534143&sprefix=jun

Books by Eleanor Bertine [Jungian] (2020-11-17 03:41)

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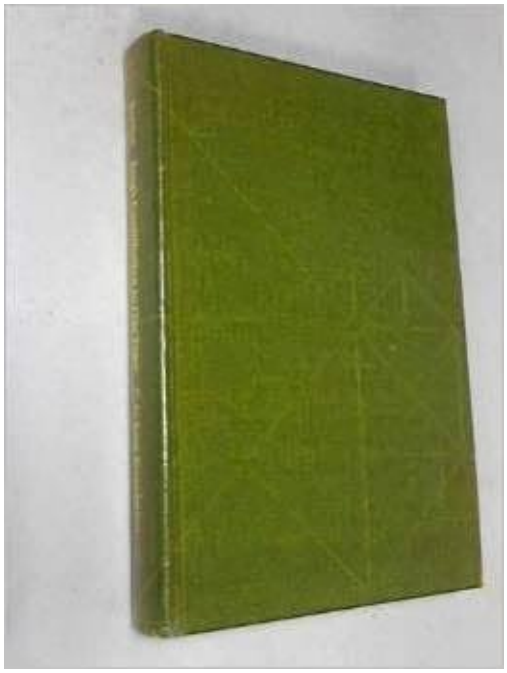
Books by Eleanor Bertine

[1] 

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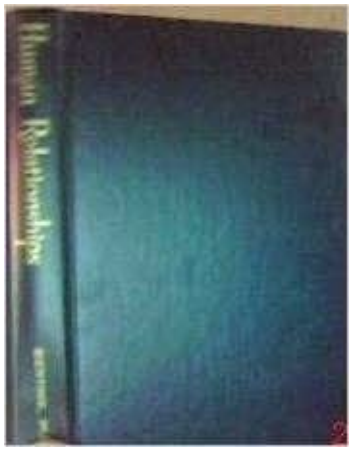
[3] 

[4]Buy at Amazon here

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[6]Buy at Amazon here

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/4f0ef-5.jpg
2. http://www.amazon.com/dp/B000P21XJA/ref=cm_sw_r_pi_dp_rtnAub07TBMHC
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/a70c3-6.jpg
4. http://www.amazon.com/dp/B0029MOYOK/ref=cm_sw_r_pi_dp_PtnAub0F76026
5. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/e9c2a-7.jpg
6. http://www.amazon.com/dp/B001U5TFQY/ref=cm_sw_r_pi_dp_XunAub04YN198
7. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-eleanor-bertine-jungian.html

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Book by Suzanne Gieser [Jungian] (2020-11-17 03:42)

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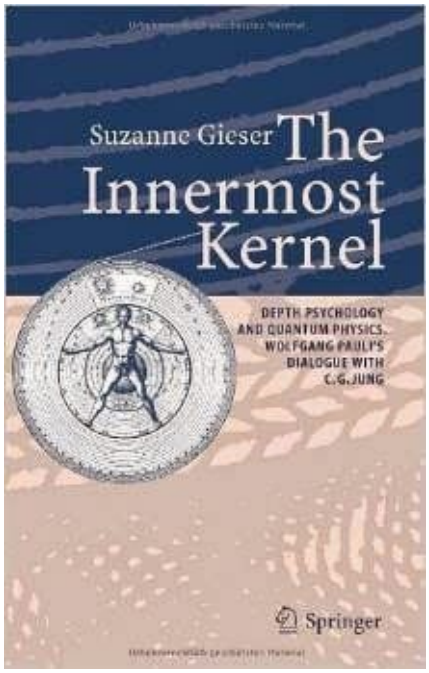
Book by Suzanne Gieser

[1] 
Suzanne Gieser
The Innermost Kernel
DEPTH PSYCHOLOGY AND QUANTUM PHYSICS. WOLFGANG PAULI'S DIALOGUE WITH C.G. JUNG
Springer

[2]Buy at Amazon here

[3]Books by Suzanne Gieser

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/074c5-1.jpg
2. file://www.amazon.com/dp/3540208569/ref=cm_sw_r_pi_dp_BVqAub0VCTS2M
3. file://www.amazon.com/dp/3540208569/ref=cm_sw_r_pi_dp_BVqAub0VCTS2M

Carl Jung on "Archetypes" and "Patterns of Behavior." (2020-11-17 04:00)

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[2]Letters Volume I

To Henri Flournoy

Dear Colleague, 29 March 1949

I have just read your sympathetic report of my work with particular pleasure.

Thank you for the interest you have been good enough to take in the objective exposition of my ideas.

It interested me very much, however, to find in your epilogue a few references to the archetypes which seem to me to contain some misunderstandings.

I do not deny the existence of facts whose existence Freud has proved. I do not believe in theories and have no intention at all of replacing his theory with another.

What I intend is to demonstrate new facts-the existence of archetypes, for example-whose existence, moreover, has already been accepted by other sciences: in ethnology as representations collectives (Levy-Bruhl); in biology (Alverdes); in history (Toynbee); in comparative mythology (Kerenyi, Tucci, Wilhelm, and Zimmer, representing ancient
Greece, Tibet, China, and India); and in folklore as "motifs."

The well-known idea of the "behaviour pattern" in biology is synonymous with that of the archetype in psychology.

As the term "archetypus" clearly shows, the idea is not even original; this notion is found with the same significance as early as in Philo Judaeus, in the Corpus Hermeticum, and in Dionysius the Areopagite.

My inventiveness consists in nothing but the fact that I believe I have proved that archetypes do not appear only in the "migration of symbols" but in the individual unconscious fantasies of everyone without exception.

I have furnished proof of this in several large volumes which unfortunately have not yet been published in French.

As I see it, the idea of a psychic "pattern of behaviour" is not at all astonishing, since the similarity of autochthonous psychic products was admitted to be a fact even by Freud.

His is the honour of having discovered the first archetype, the Oedipus complex.

That is a mythological and a psychological motif simultaneously.

But obviously it is no more than a single archetype, the one representing the son’s relationship to his parents.

So there must be others, since there is still the daughter’s relationship to the parents, the parents’ relationship to the children, the relationships between man and woman, brother and sister, etc.

Very probably there are also "patterns" representing the different ages of man, birth, death, etc.

There are any number of typical situations, each represented by a certain innate form that forces the individual to function in a specifically human way.

These are the same as the forms that force the birds to build their nests in a certain way.

Instinct takes a specific form, even in man.

That form is the archetype, so named because unconscious thought expresses itself mythologically (vide Oedipus).

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master’s fortunate discovery.

In reading your epilogue, I asked myself whether you mistrust my qualifications or my scientific competence as the Freudians generally do.

There is undoubtedly a basis for your criticism, but unfortunately I do not know the rea-

sons for it, and it would be most useful to me to know them.

No one has yet been able to prove my hypothesis false.

Freud himself certainly did not think it necessary to know Greek mythology in order to have an Oedipus complex (and neither do I, for that matter).

Obviously the existence of an archetype-that is to say, the possibility of developing an Oedipus complex-does not depend on historical mythologems.

What is the logical error in this reasoning?

I have never been able to discover the slightest difference between incestuous Greek fantasy and modern fantasy.

Undoubtedly incestuous fantasy is pretty universal and obviously it is not unique in being able to express itself through a mythologem.

What more natural conclusion can we draw than that we are dealing here with a generally human disposition, which is instinctive and innate, as instinct is with all animals?

How else can we explain identical or analogous products among tribes and individuals who could not have known of the existence of parallel creations?

Do you really believe that every chick invents its own way of breaking out of the egg? Or that every eel makes an individual decision to start for the Bermudas, as though the idea were entirely novel?

Why don’t people take into account the thoroughly documented facts that I present in my alchemical studies?

But they don’t read those books, and they are satisfied with quite puerile prejudices, like the one that I mean inherited ideas, and other nonsensical things!

So-while I admire the conscientious way you presented my essays I admit that I cannot help being somewhat sorry that you could not avoid making such a derogatory reference without the slightest proof or explanation.

After your fine attempt to be strictly objective, a confession of your Freudian faith would perhaps have been enough to ease your conscience.

But it seems to me you could have done that without disqualifying the heretic.

I do not habitually write letters of this sort.

But I thought I should make this exception in view of the personal esteem which has always characterized my relations with both your father and yourself.

I am, dear colleague,

Yours with best regards,

C.G. Jung [Letters Volume 1, Pages 524-527]

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/07/1d6c5-ashe.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=33YBAJC8TFFMW&dchild=1&keywords=jung+letters+volume+1&qid=1605524659&sprefix=jun

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Carl Jung: There is a tendency among some people to make the unconscious carry what properly belongs to the conscious... (2020-11-17 04:17)

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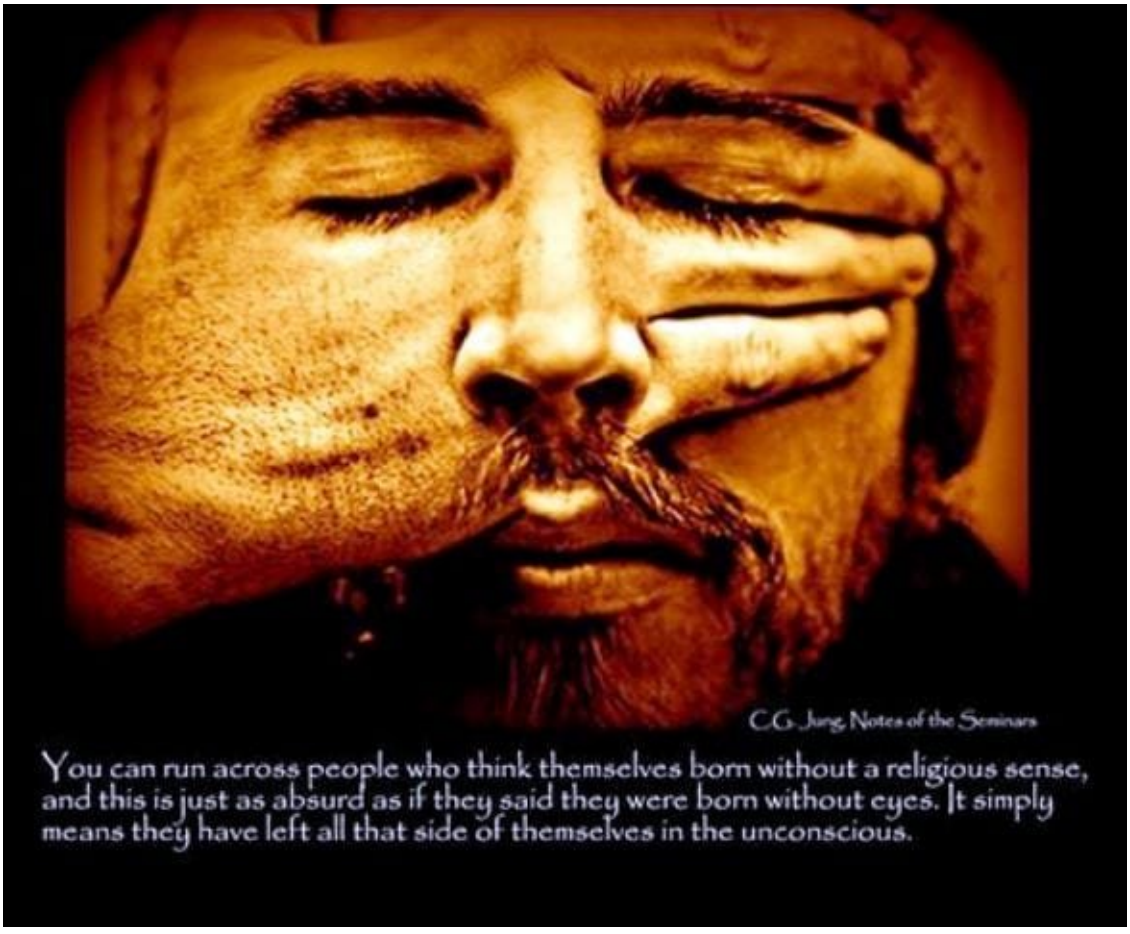
C.G. Jung Notes of the Seminars
You can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

[2]1925 Seminar

Dr. Jung: But even if all four functions are in operation, there are things that are forgotten, and the unconscious contains these and this always upsets the functioning of the unconscious.

Such people could remove much both from the personal and from the collective unconscious, and so free the unconscious to function more normally.

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes.

It simply means they have left all that side of themselves in the unconscious.

If you get these things out of the unconscious into the conscious, then, as I said, the unconscious functions are helped.

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.”

But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/ca456-1religious2bsense.jpg
2. https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Seminars-ebook/dp/B0073X0H78/ref=sr_1_3?crid=2YED6QPKLVRRH&dchild=1&keywords=jung+1925&qid=1605524738

Carl Jung on Catholicism and Protestantism **(2020-11-17 04:21)**

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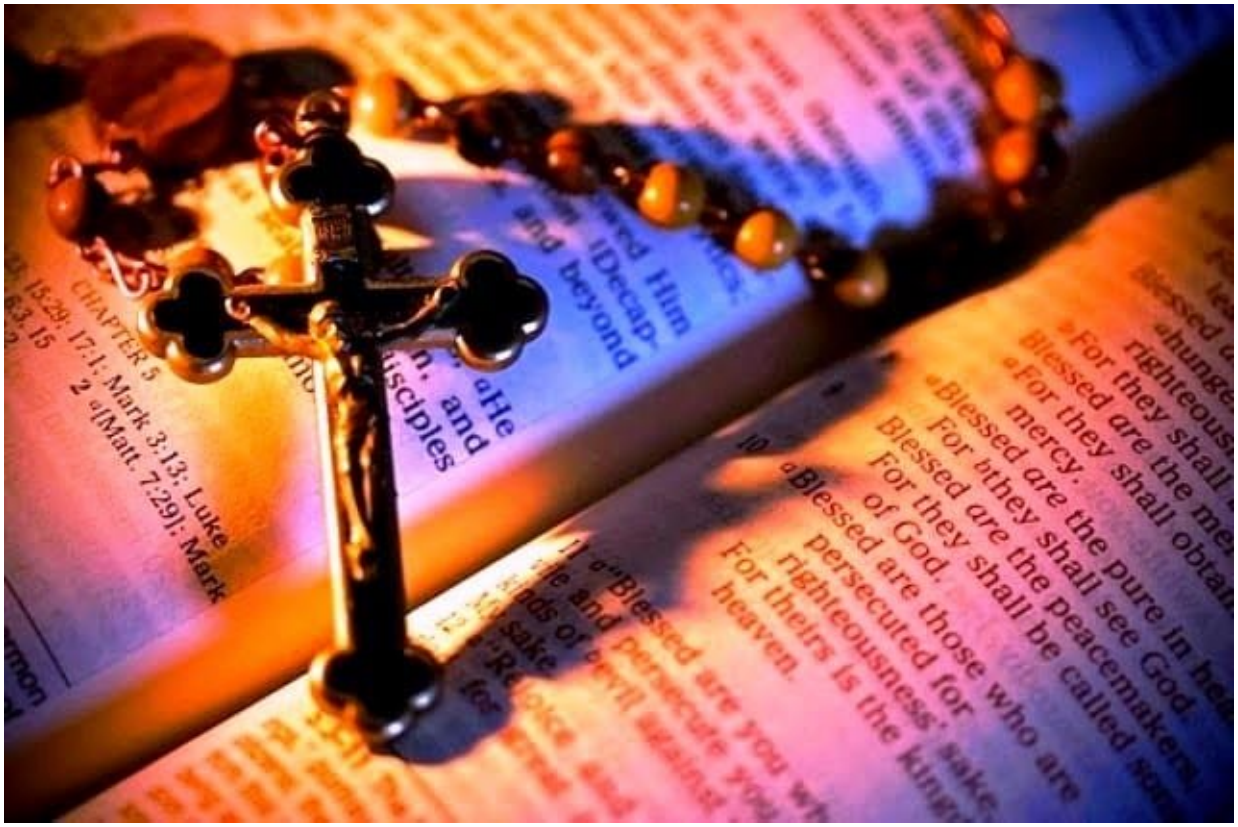

[2]1925 Seminar

To Pastor Paul Metraux

Dear Pastor Metraux, 23 May 1945

Protestantism is above all a religion for adults-if it is understood.

The Catholic Church is a mother, but the role played by Protestantism is more that of the father.

Protestantism makes the child into a man, and every man has a different point of view.

Therefore the fact that Protestantism is divided seems to me to be precisely the guarantee of its vitality.

I consider this dissociation a sign of life with nothing basically alarming about it.

I am convinced that Protestantism answers a fundamental human need, because Catholicism puts too much church between God and man, whereas-for the weak Protestantism does not put enough between God and man.

As far back as the Old Testament we can see that most courageous men were only just able to bear the presence of God.

Yours sincerely, C.G. Jung Carl Jung, Letters Vol. 1, Page 368.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/fec4a-catholic.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=33YBAJC8TFFMW&dchild=1&keywords=jung+letters+volume+1&qid=1605524659&sprefix=jun

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Carl Jung on the empirical element in religious experiences: revelation (2020-11-17 04:26)

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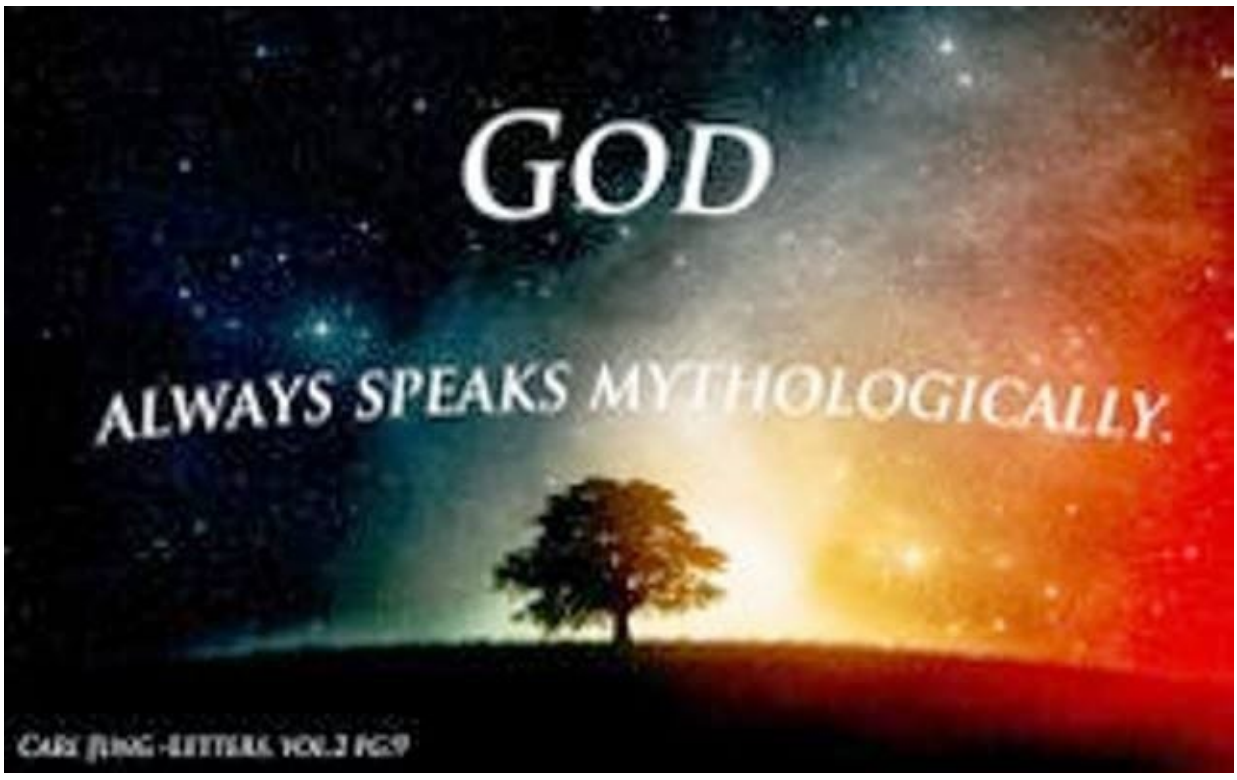

[Carl Jung on the empirical element in religious experiences: revelation.]

To W. E. Hocking

My dear Professor Hocking, 5 May 1939

Thank you very much for your kind letter. It is pure pleasure to answer it.

I emphatically agree with your standpoint concerning the empirical element in religious experiences, viz. revelation.

But I realize on the other hand the tremendous complication which arises from such a recognition for all forms of creeds with the sole exception of some Indian religions.

The Vishnu religion, for instance, could assimilate Christ as an avatar/ but Buddhism would concede only a mild interest to Christ.

For Christianity particularly it is true that it is altogether of the papal standpoint: Sit ut est aut non sit.

If the Christian truth is not supreme and solely valid, then it believes it has lost its raison d' etre and, if I may express my humble opinion, it would have lost it. It would instantly have to turn into a sort of philosophical syncretism.

I think that this is a most serious point.

I hope that my book Psychology and Religion has been forwarded to you.

I have discussed there the question of "individual revelation" at length.

It is a point that is of daily concern to myself, since time and again I have to deal with patients whose fundamental problem is how to assimilate a religious experience that contradicts or modifies the traditional Christian truth.

I take the liberty of sending you an offprint of a little paper I wrote about the Beatus Niklaus, a Swiss saint who for the mere lack of money has not been canonized yet, but he is on the list.

His is a typical case of a non-dogmatic religious experience.

St. Francis is another more famous example.

Hoping you are always in good health, I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 269-279

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/91fef-always.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=33YBAJC8TFFMW&dchild=1&keywords=jung+letters+volume+1&qid=1605524659&sprefix=jun

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Carl Jung: I cannot and shall not exclude non-Aryan speakers. (2020-11-17 04:30)

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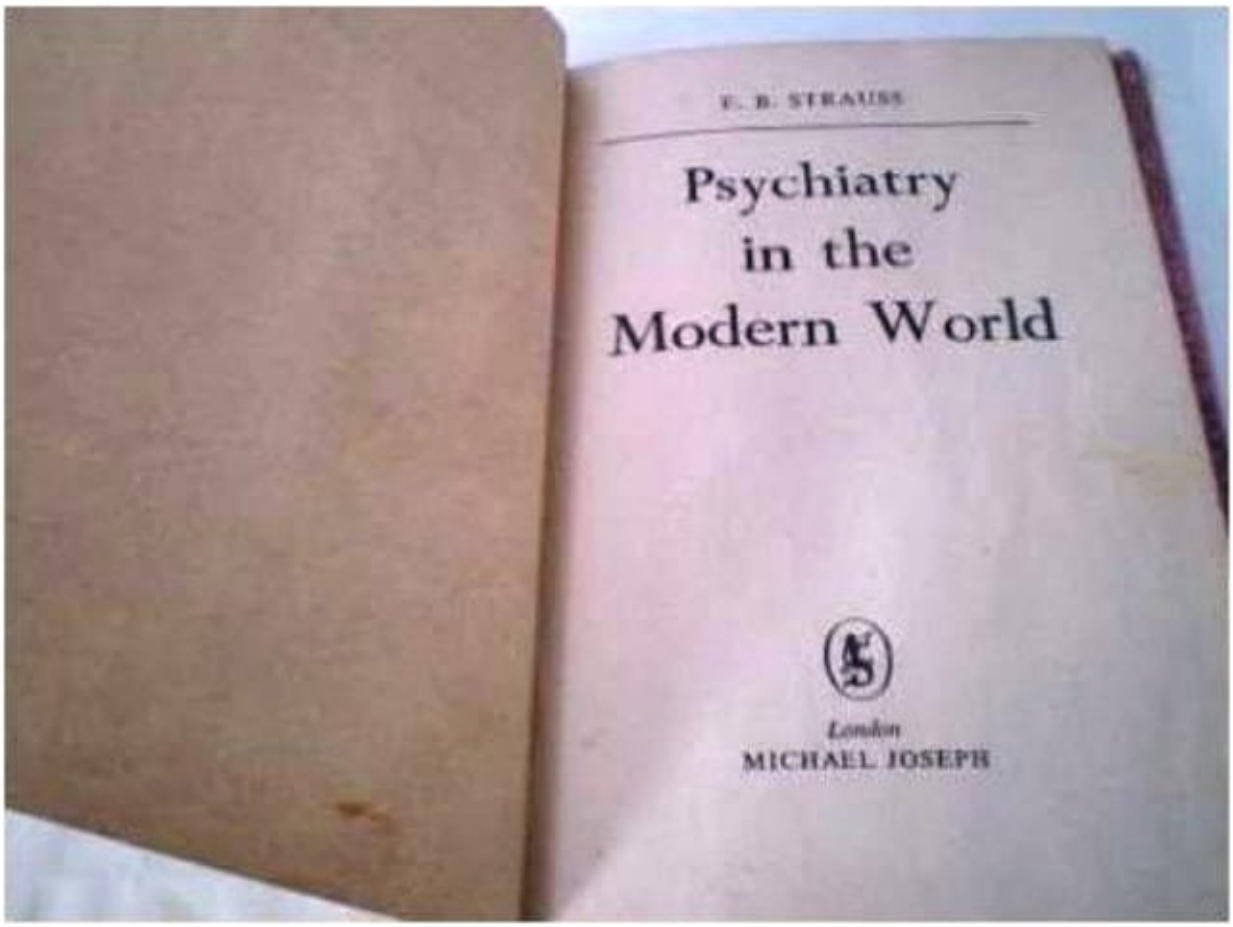

[2]Letters Volume I

To Eric Benjamin Strauss

Dear Dr. Strauss, 26 March 1938

Thank you for your letter.

I shall answer it more fully when I have Professor Goring's reply.

As you know pars. 2, 3, and 4 of our regulations allows the participation of everyone, quite apart from his political or religious convictions.

The question of race is not mentioned at all.

I should be much obliged if you could give me the list of those names which have aroused the discussion.

1 cannot and shall not exclude non-Aryan speakers.

The only condition on which I insist is that everybody, Aryan or non-Aryan, refrains from making remarks apt to arouse the political psychosis of our days.

If a speaker should trespass this limit, I should stop him right away.

A scientific Congress is not the place to indulge in political follies.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 243

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e59cb-242bstrauss.jpg
2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=33YBAJC8TFFMW&dchild=1&keywords=jung+letters+volume+1&qid=1605524659&sprefix=jun

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Philemon: He is the understanding of what the devils speak. (2020-11-18 02:11)

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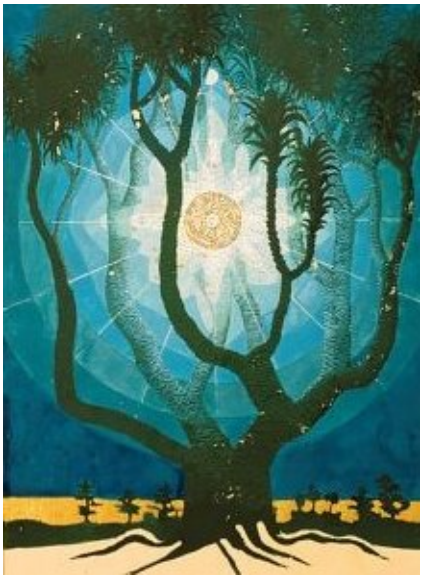

[1]Black Books

Truly, Phanes is the consoler. He leads the hands of those who err.

He is the counsellor of the widow.

He fills the empty beaker.

He lays bread on the table of the hungry.

He is the friend of the lonely.

He gives voice to the misunderstood.

He lays a weight on the scales of justice.

He is the wealth of the poor.

His light shines on the mountains.

He is born from sorrow and joy.

The devils too have served him.

He shines in the helpless eyes of the animal.

He is the understanding of what the devils speak.

He is the redemption of the dead.

He is the healing of the sick.

He is the compassion with all living things.

He is the beauty of the crystal.

He is the ascent from sin.

He is the law above all laws.

He is liberation through blood sacrifice.

Where he shines, there is no damnation.

He is the allegory of the highest, the sum of all riddles. Philemon, The Black Books, Vol. VII, Page 165

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=UNCZTVEF7C1P&dchild=1&keywords=jung+black+books&qid=1605607952&sprefix=jung

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Book by Hans Schmid-Guisan [Jungian] (2020-11-18 03:42)

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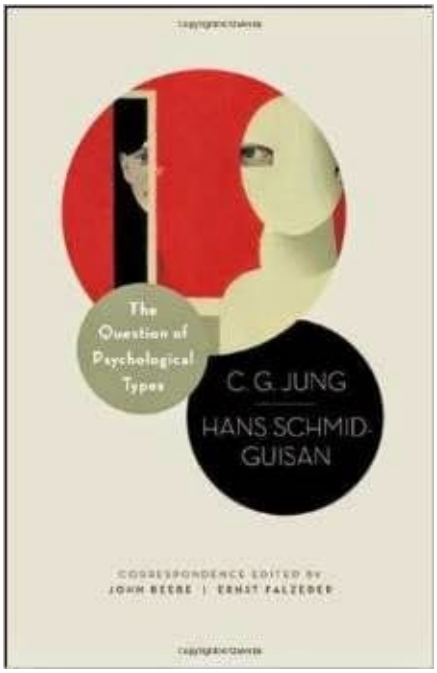
Book by Hans Schmid-Guisan and Carl Jung

[1] 

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/2adfc-1.jpg
2. http://www.amazon.com/dp/0691155615/ref=cm_sw_r_pi_dp_rnnAub12ZPV20
3. http://carljungdepthpsychology.blogspot.com/2014/11/book-by-hans-schmid-guisan-jungian.html

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Books by Authors about the Life and Work of Carl Jung. [Jungians] (2020-11-18 03:46)

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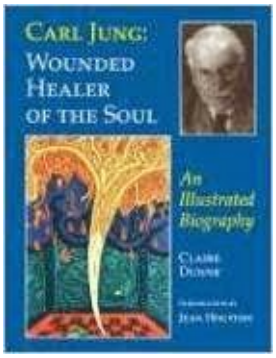
Books by Claire Dunne:

[2]

[3] 

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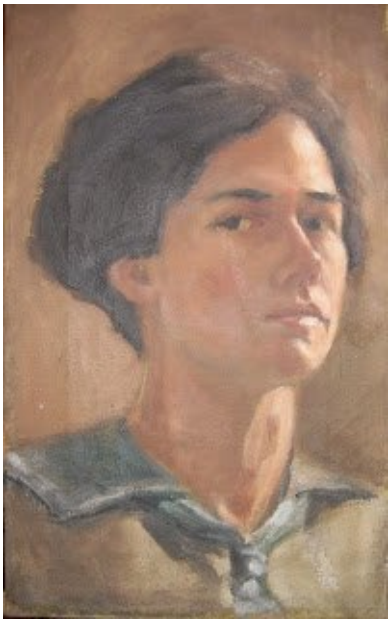
[5] 

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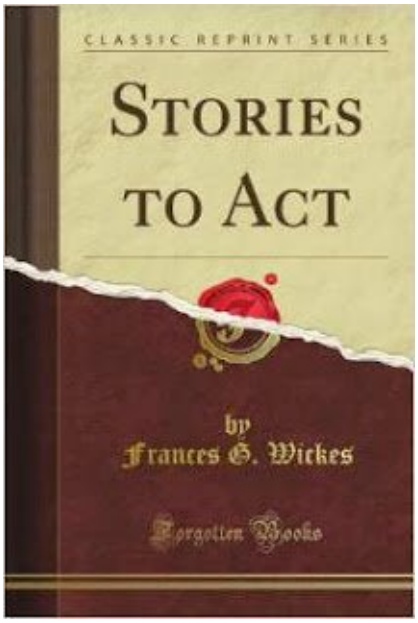
[8] 

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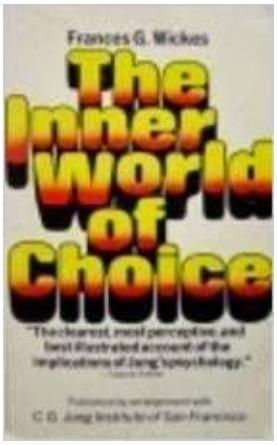
[10] 

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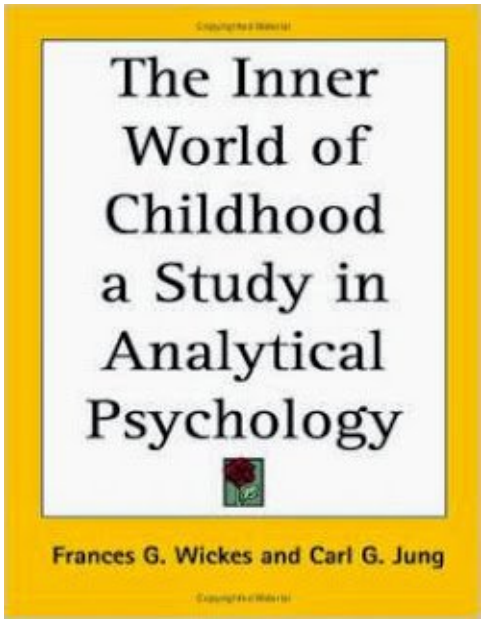
[12] 

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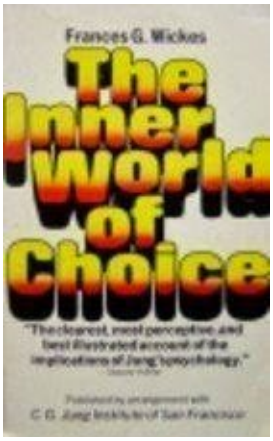
[14] 

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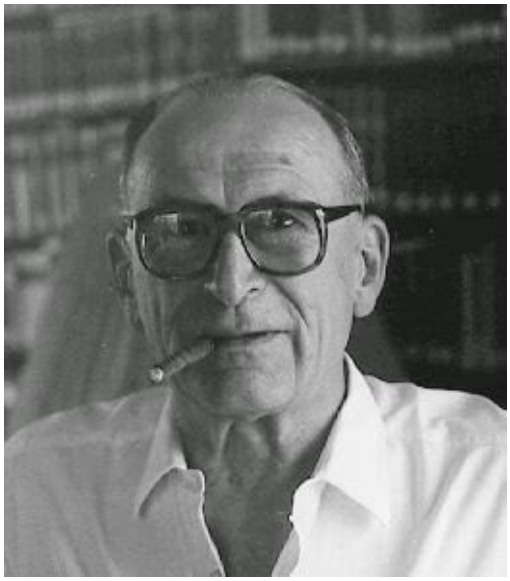
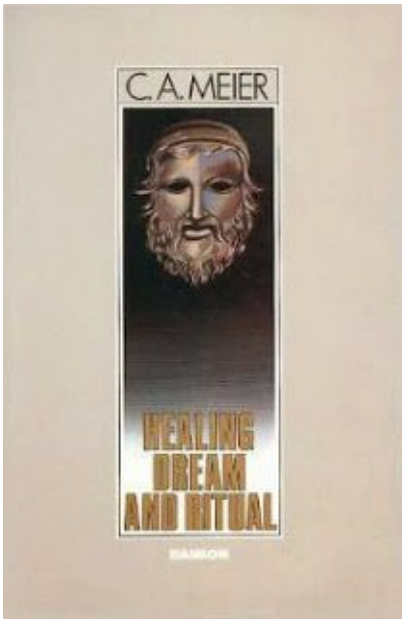
[16] 

[17] 

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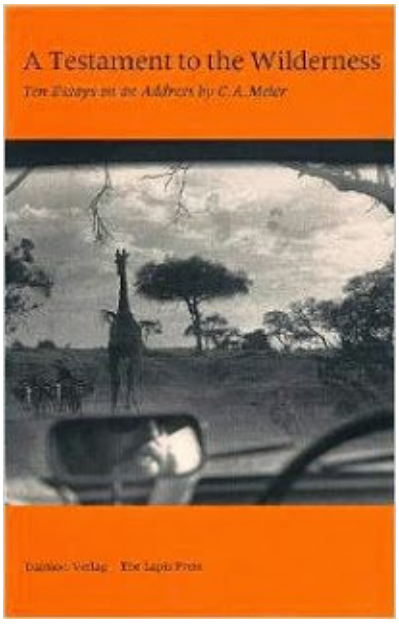
[19] 

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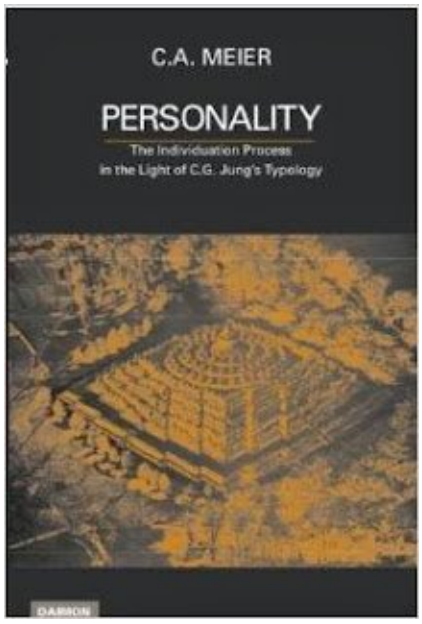
[21] 

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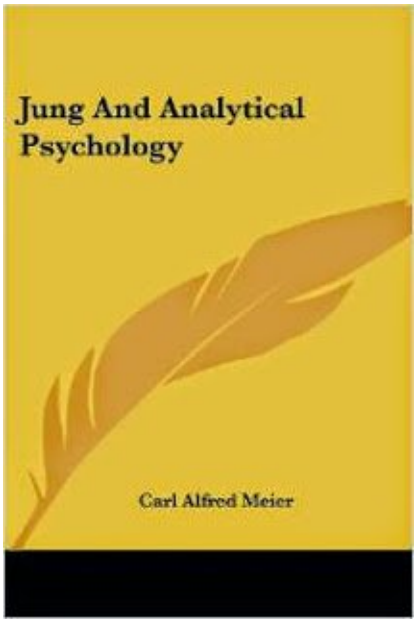
[23] 

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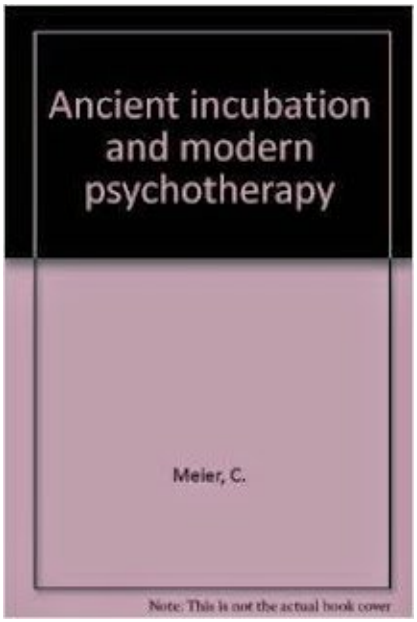
[25] 

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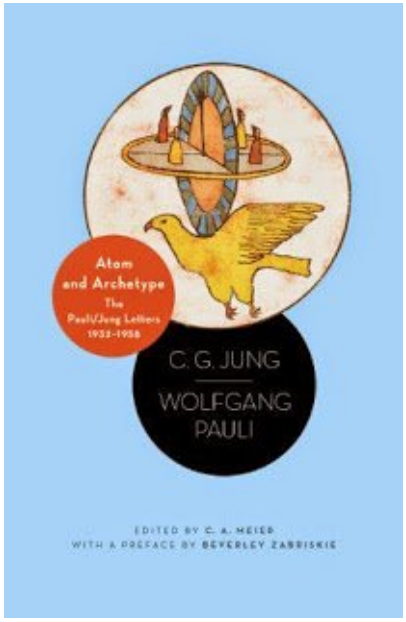
[28] 

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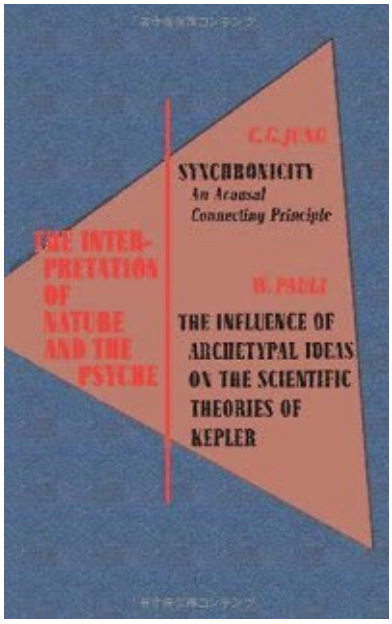
[30] 

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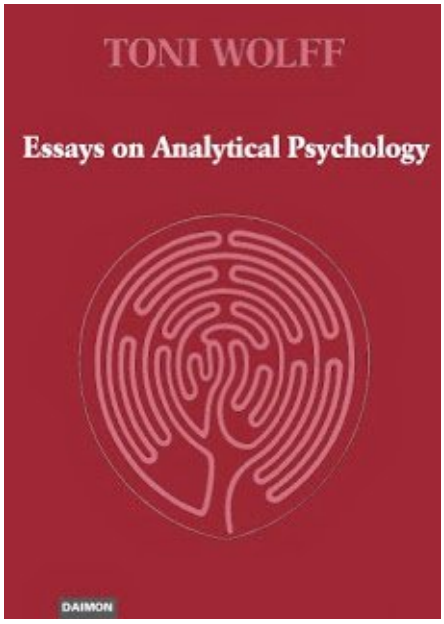
[33] 

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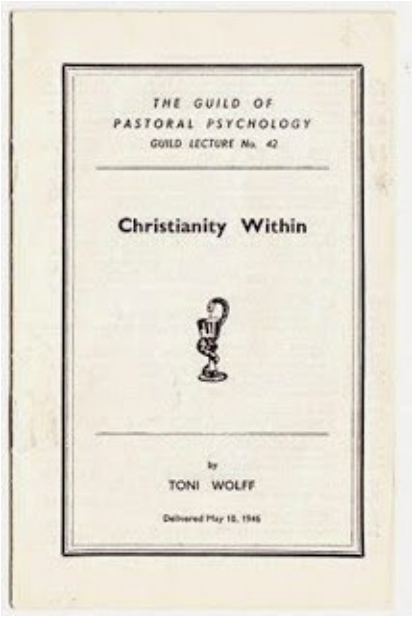
[35] 

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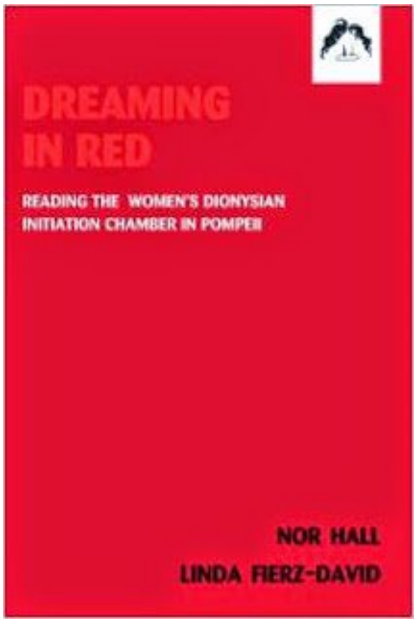
[40] 

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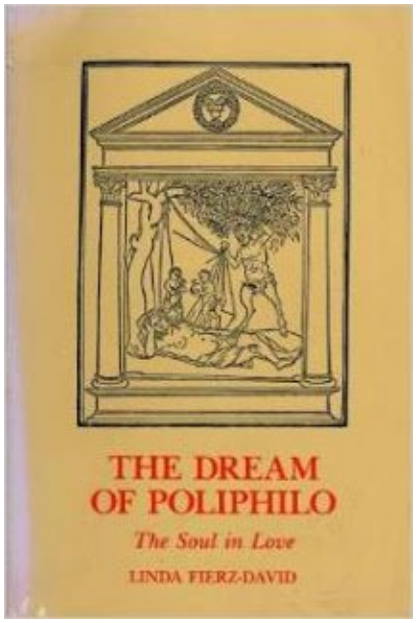
[42] 

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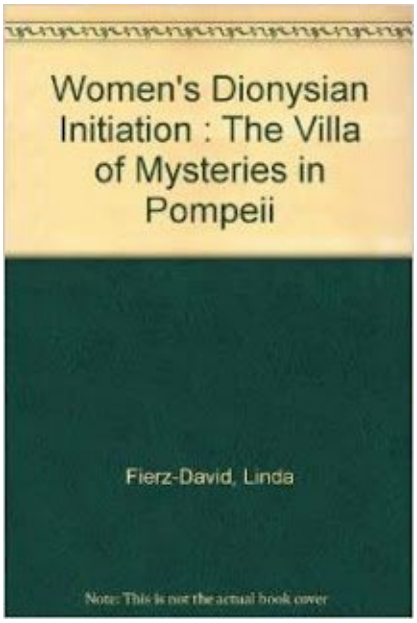
[44] 

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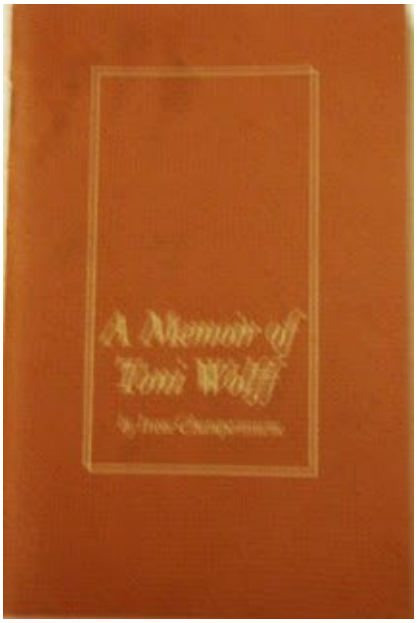
[46] 

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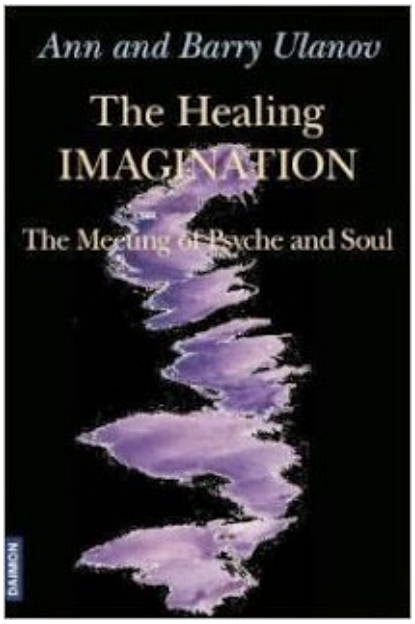
[53] 

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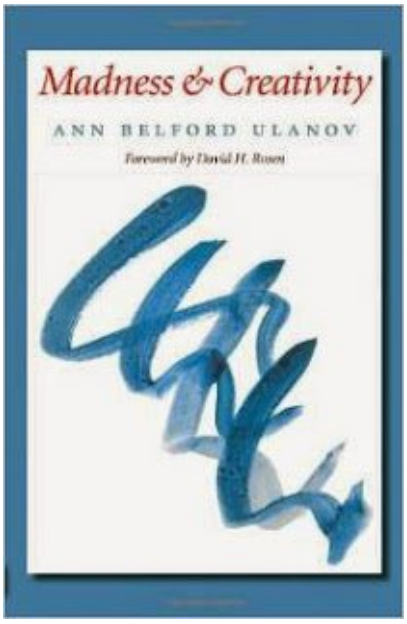
[55] 

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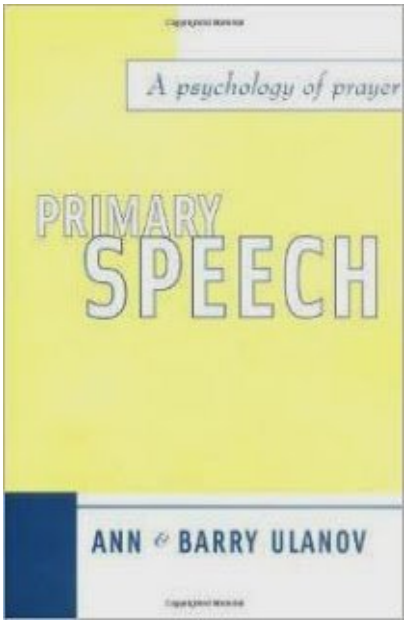
[57] 

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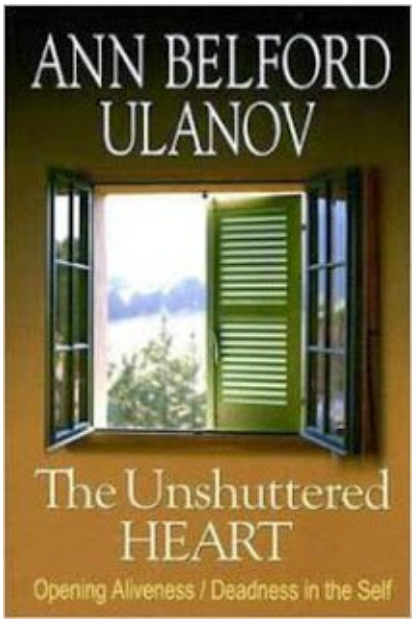
[59] 

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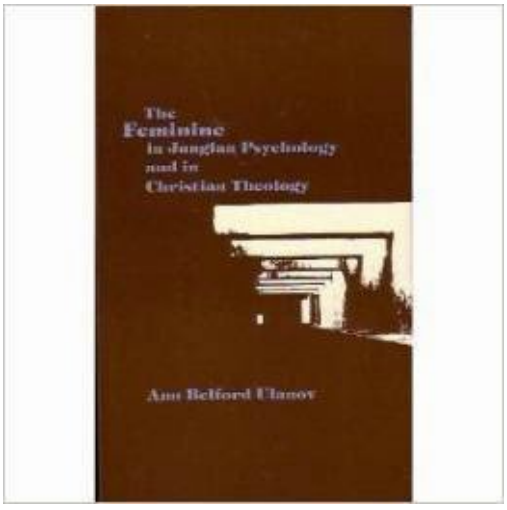
[61] 

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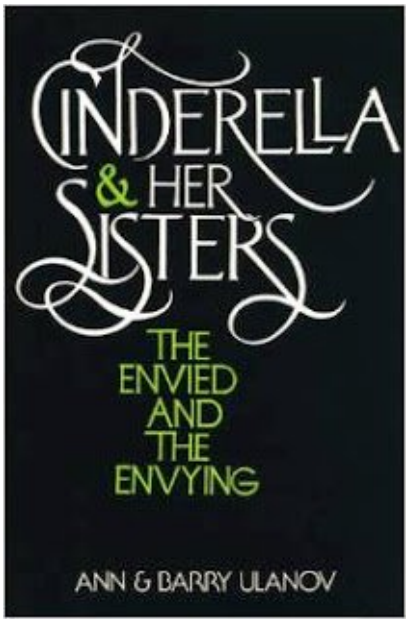
[63] 

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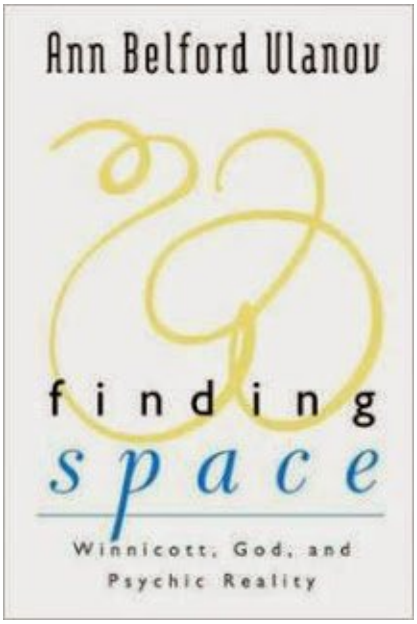
[65] 

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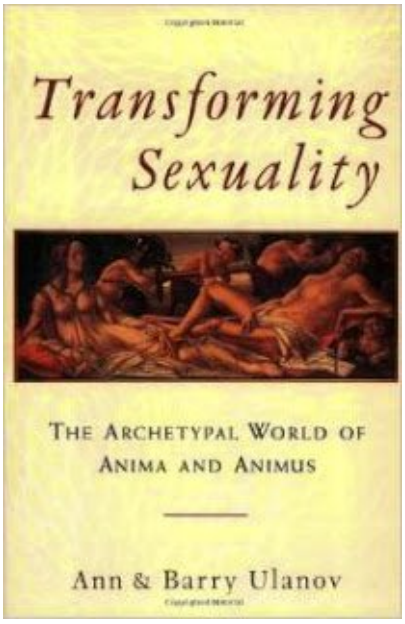
[67] 

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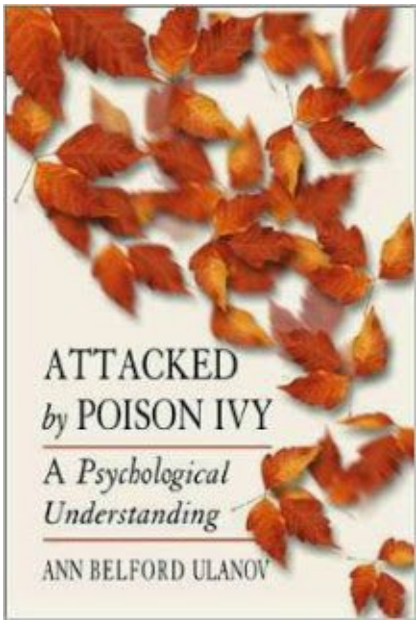
[69] 

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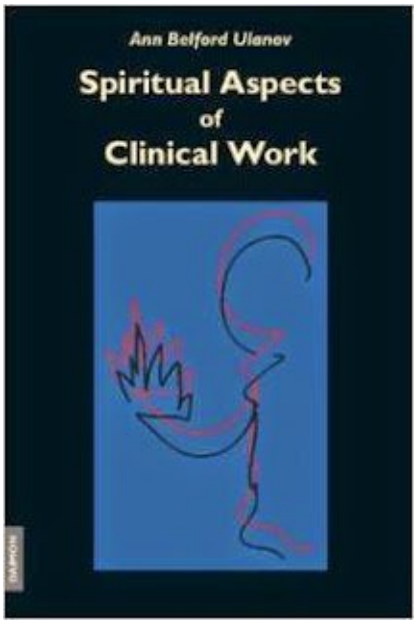
[73] 

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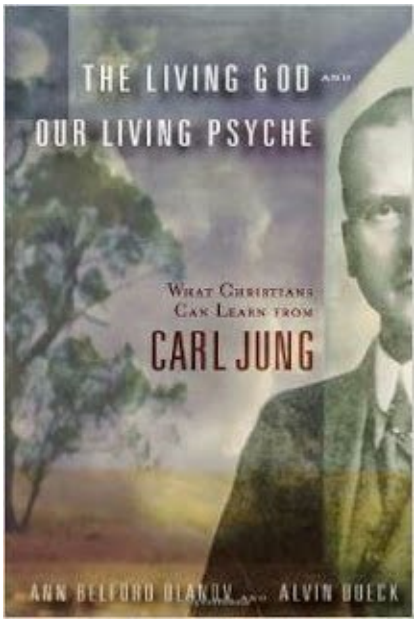
[75] 

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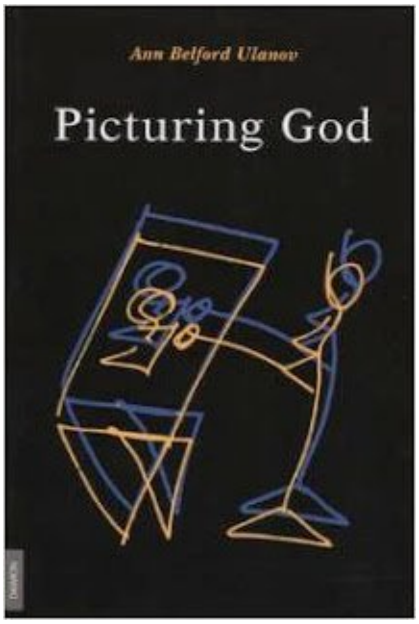
[77] 

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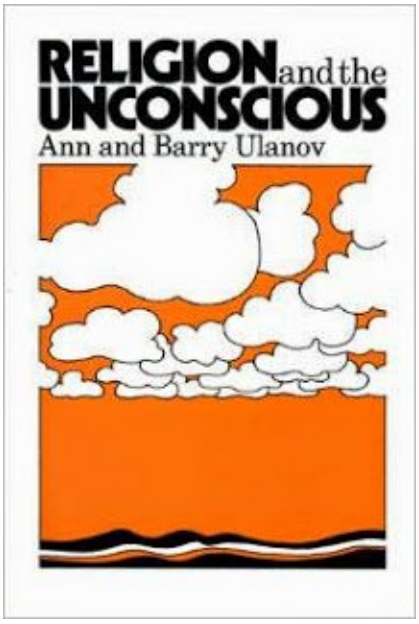
[79] 

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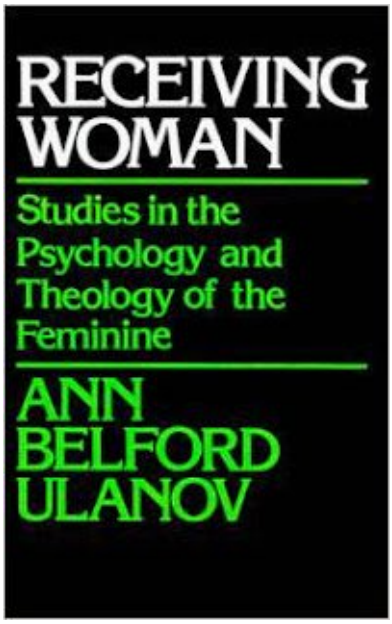
[81] 

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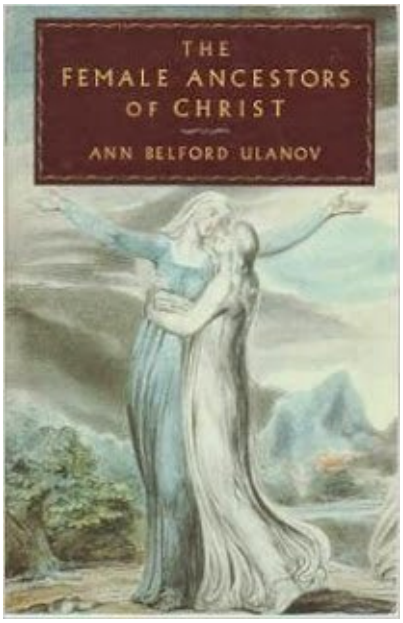
[83] 

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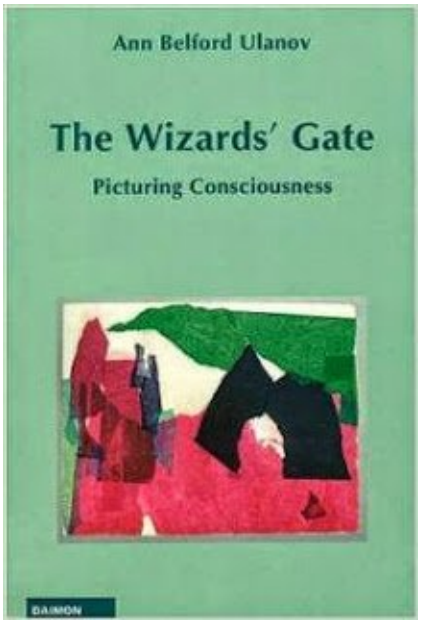
[85] 

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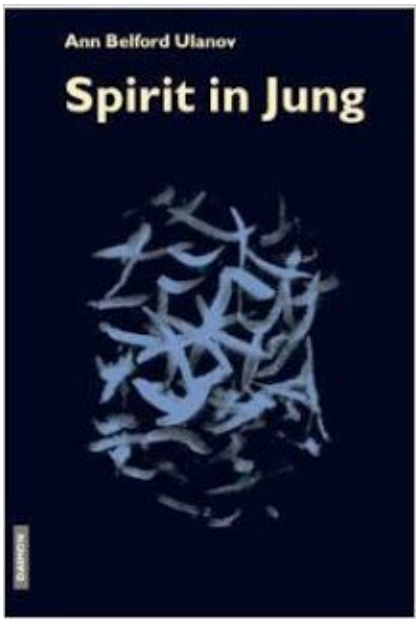
[87] 

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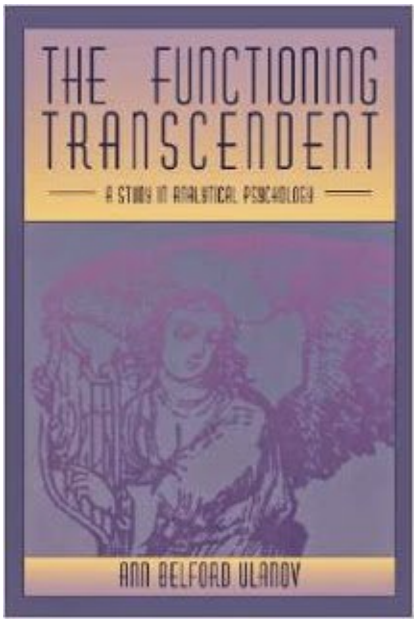
[91] 

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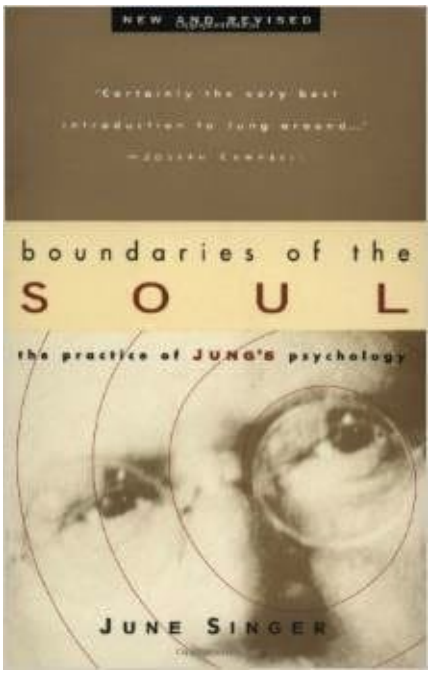
[94] 
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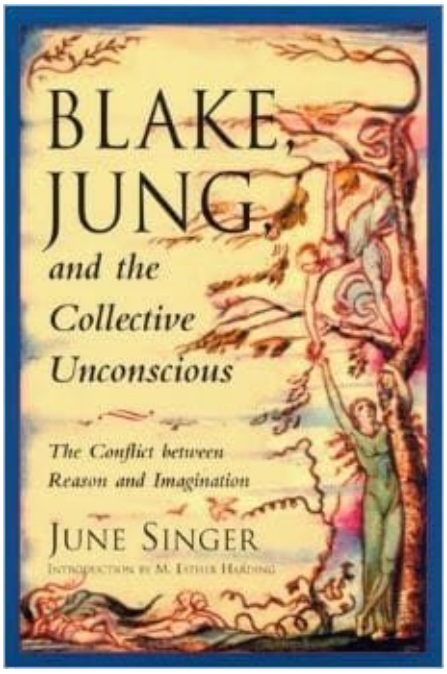
[96] 

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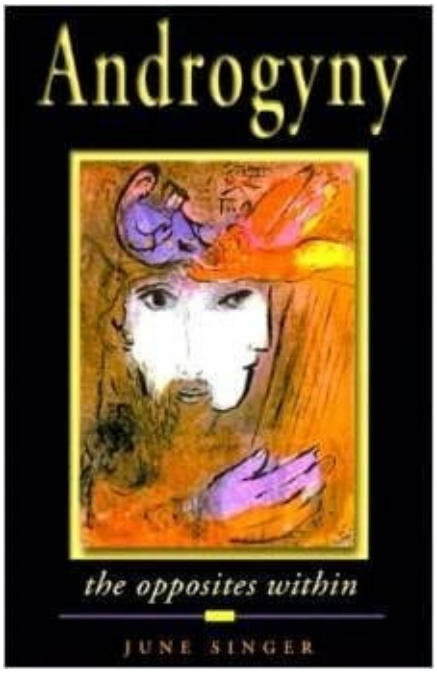
[98] 

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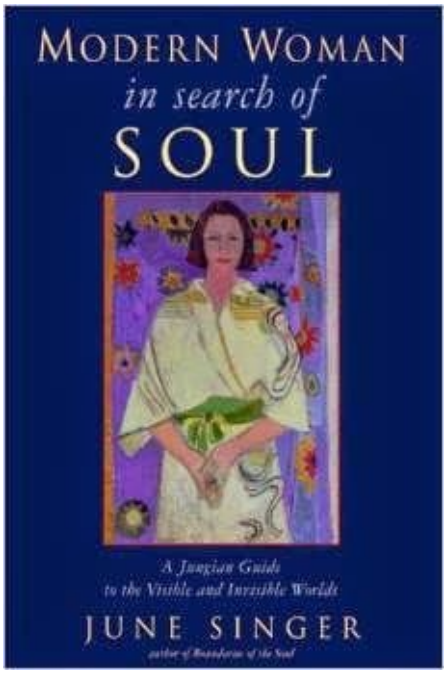
[100] 

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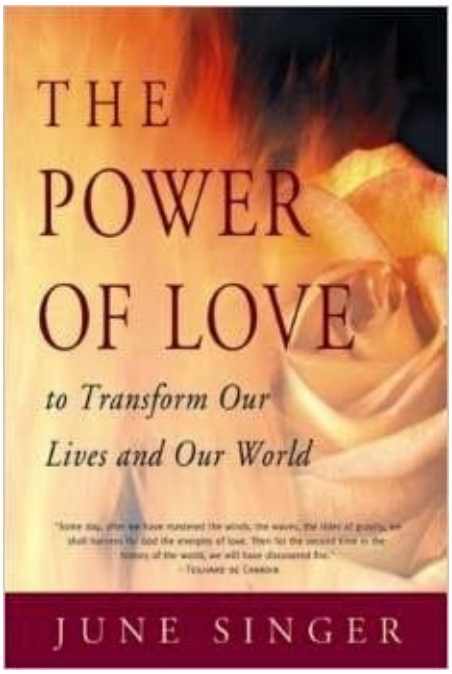
[102] 

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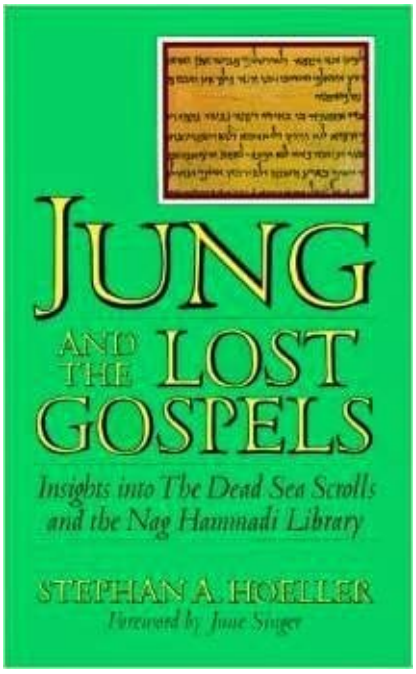
[104] 

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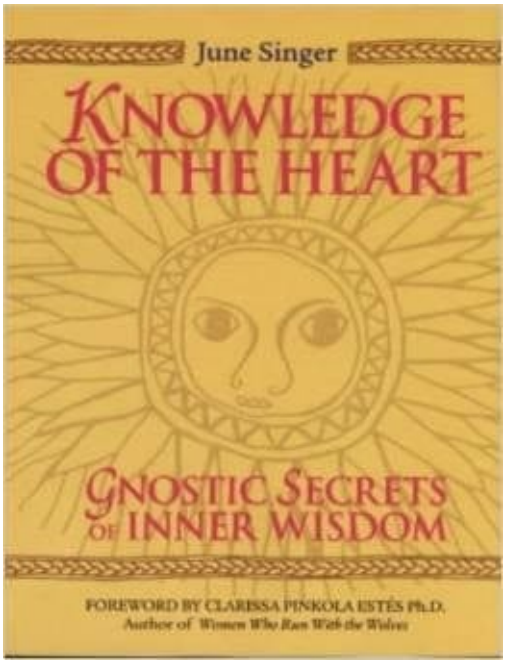
[106] 
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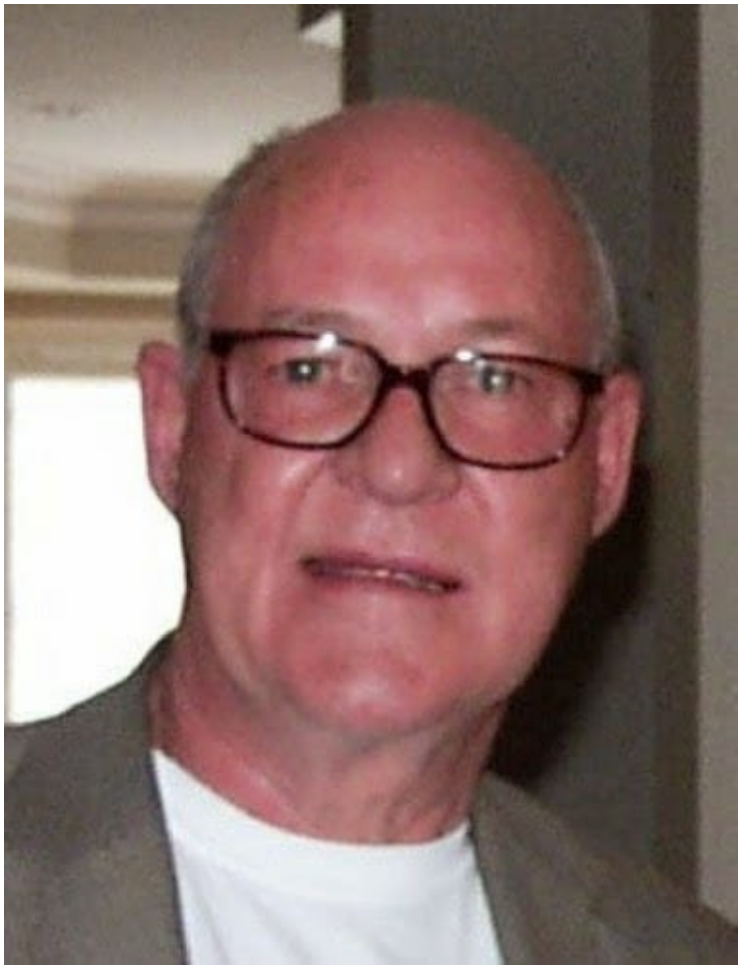
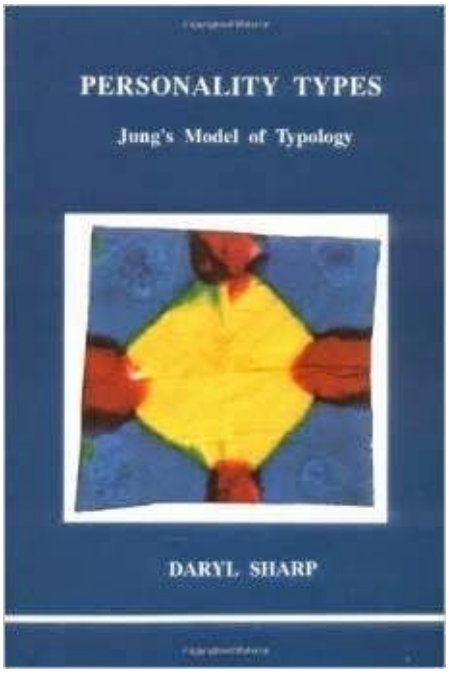


[109] 

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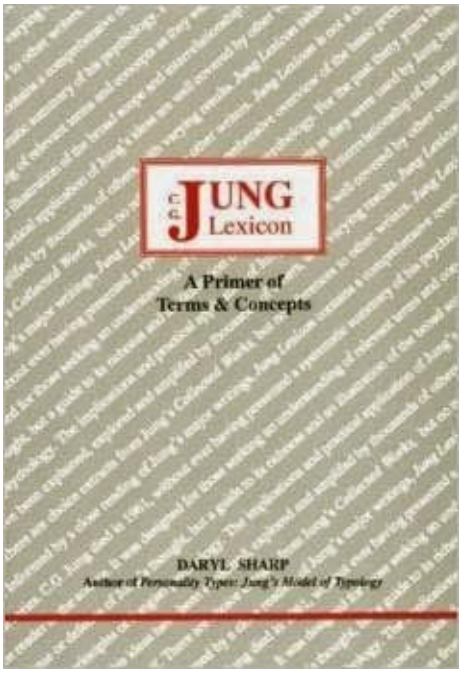
[111] 

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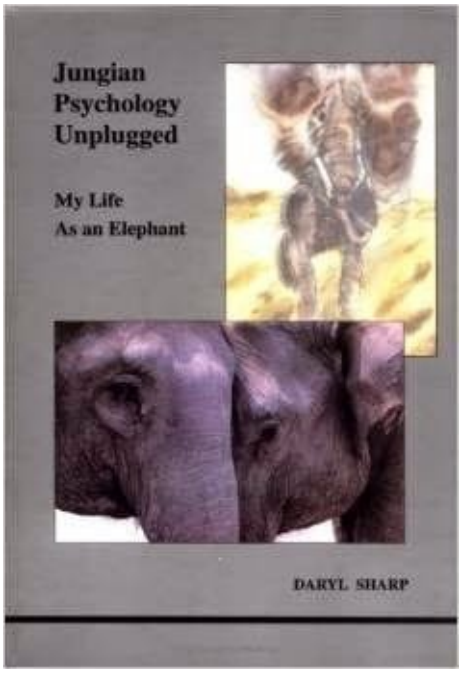
[113] 

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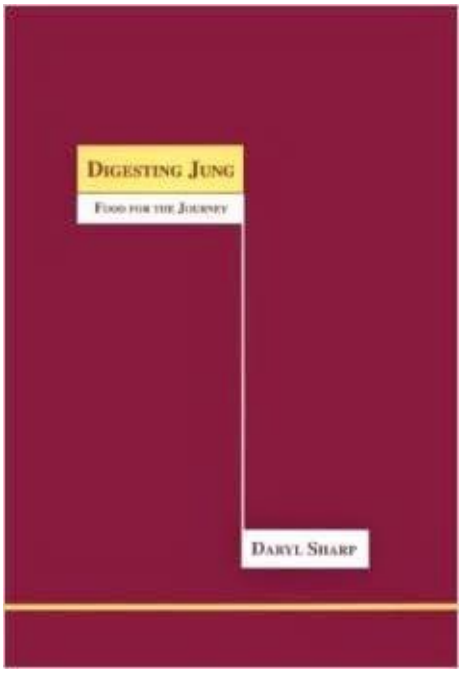
[115] 

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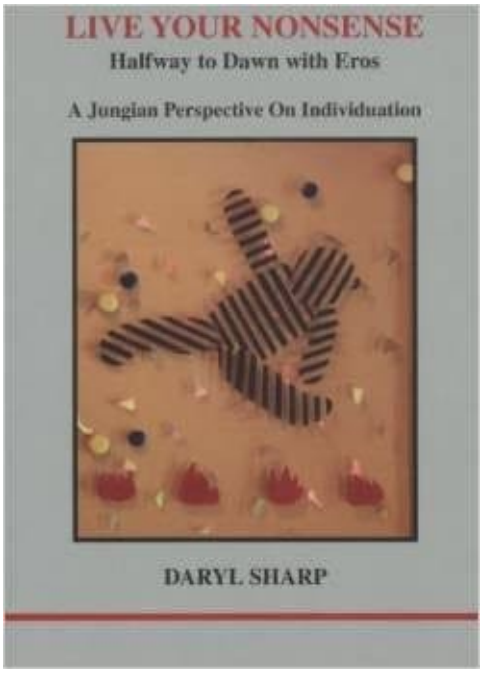
[117] 

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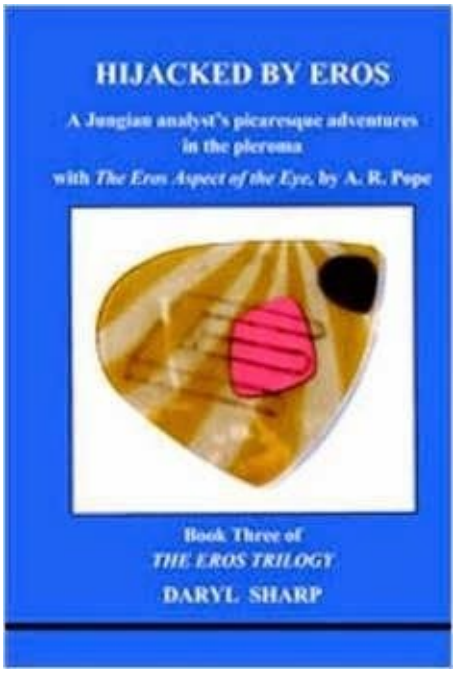
[119] 
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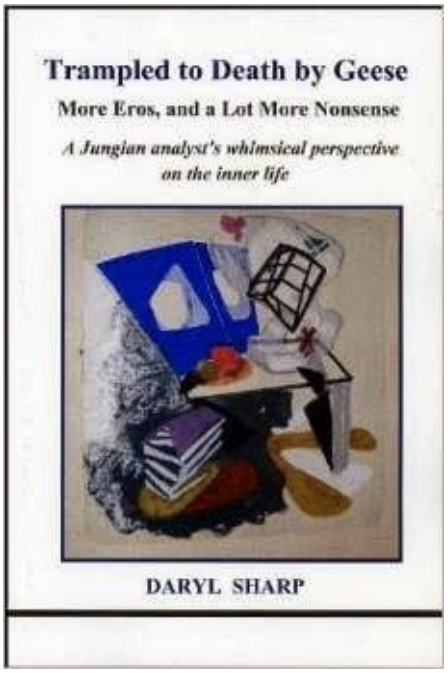
[121] 
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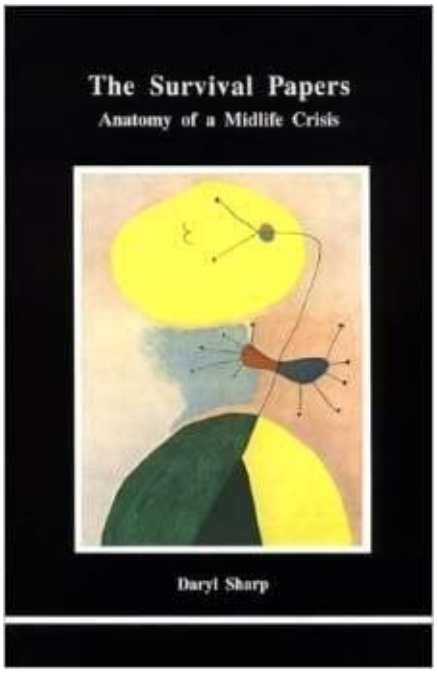
[123] 

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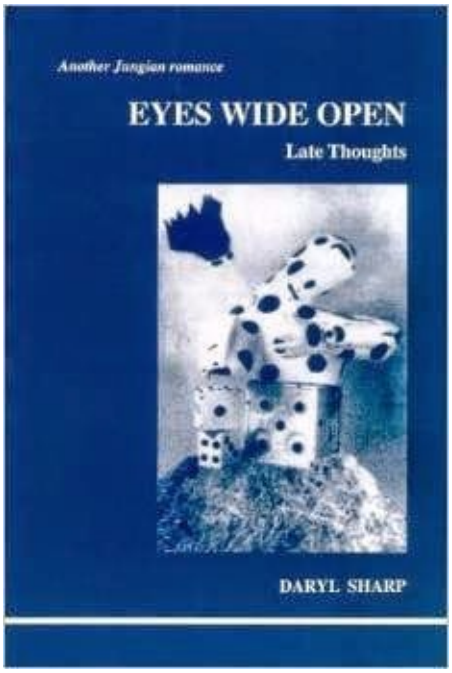
[125] 

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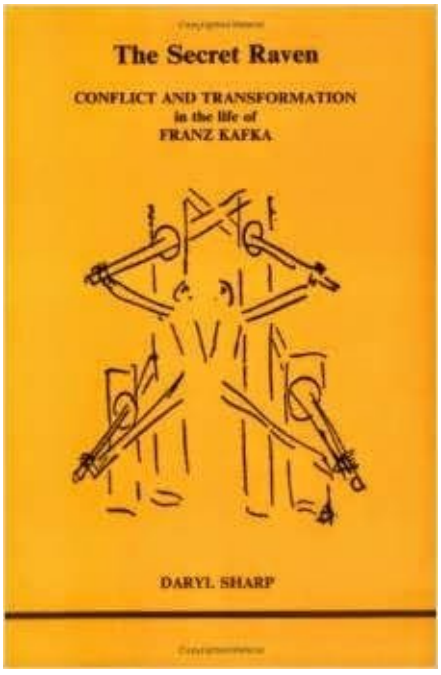
[127] 

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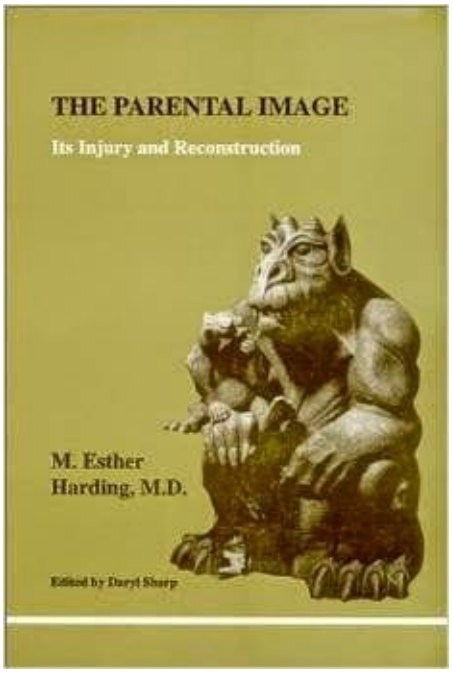
[129] 

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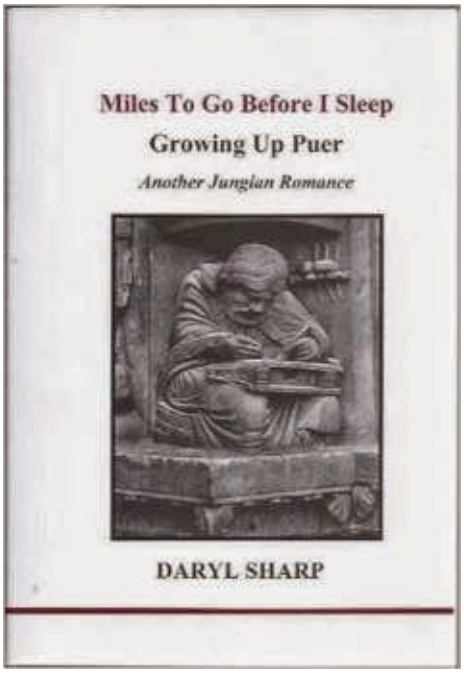
[131] 

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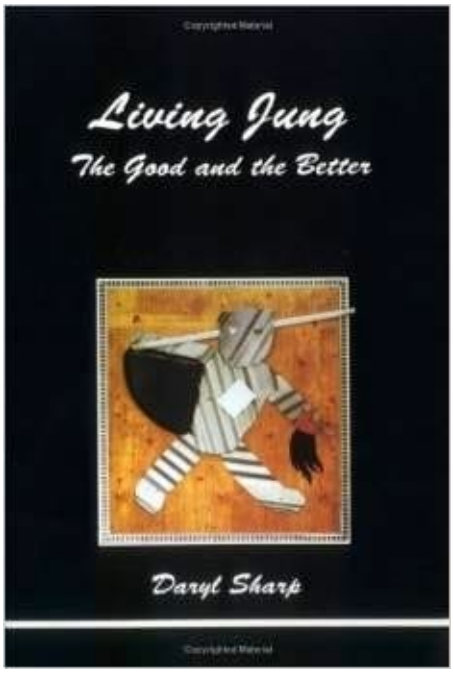
[133] 

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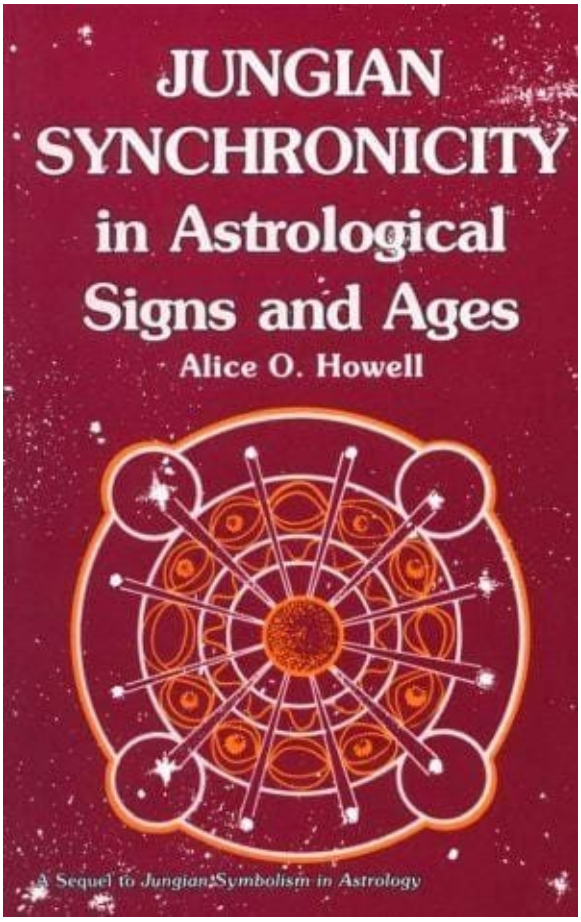
[137] 

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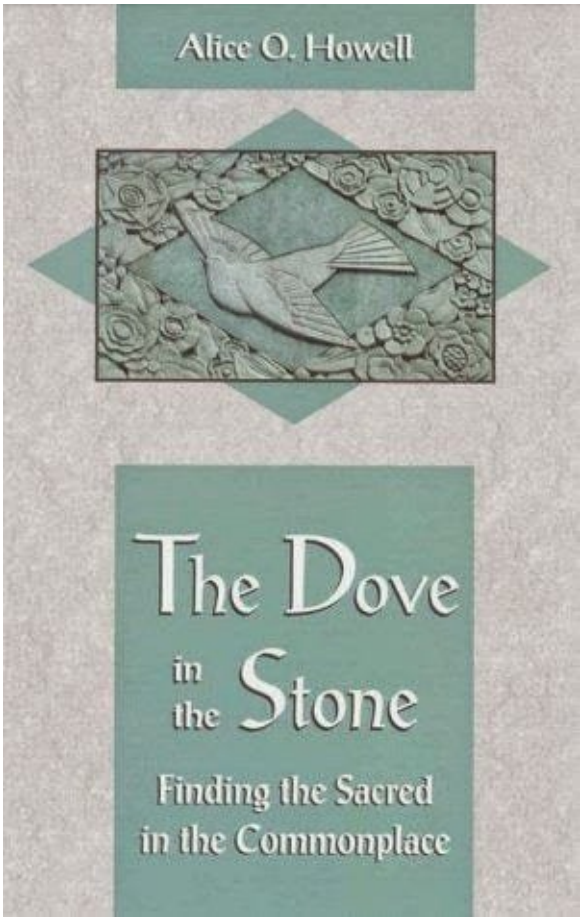
[139] 

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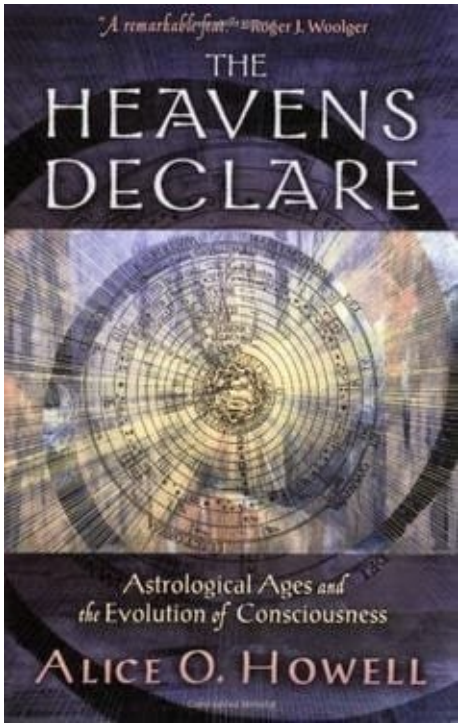
[141] 

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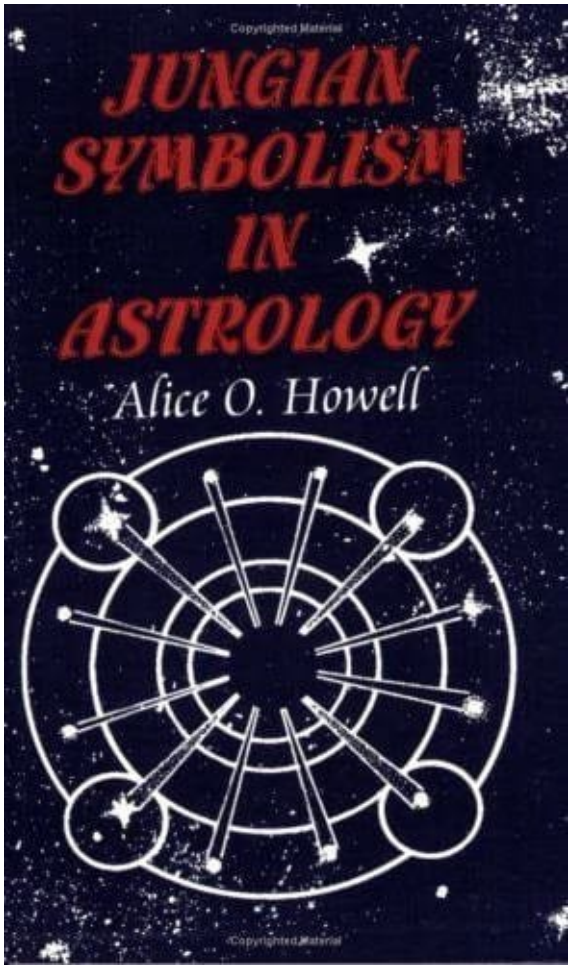
[143] 

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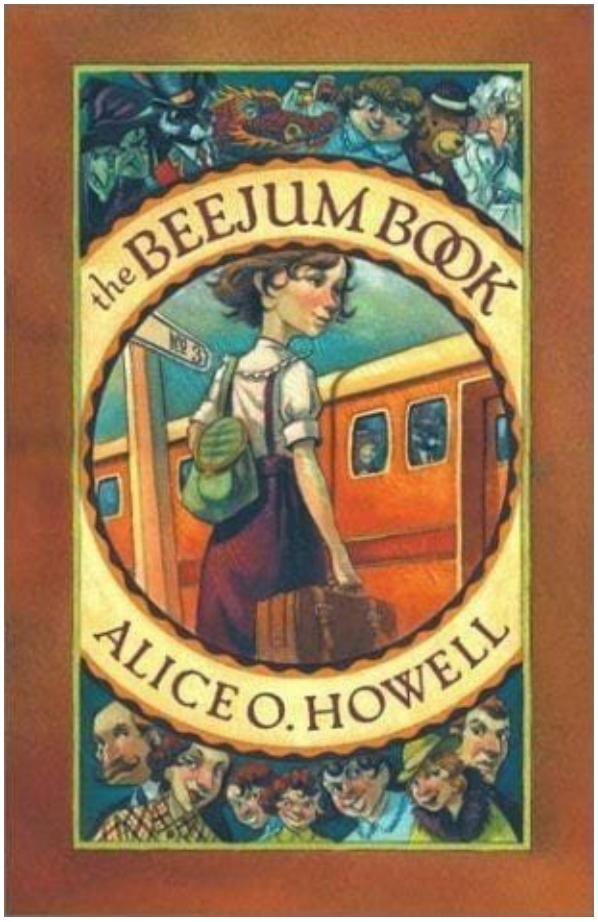
[145] 

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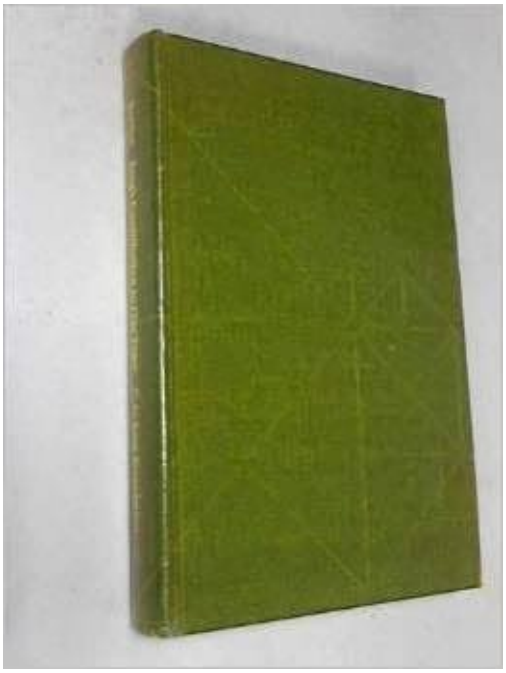
[148] 

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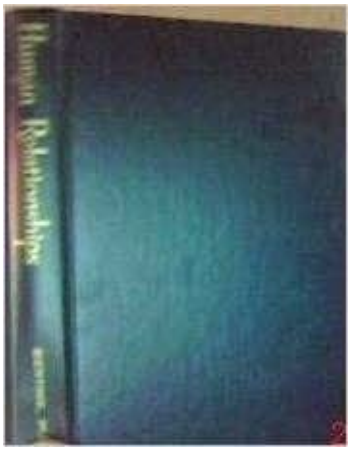
[150] 

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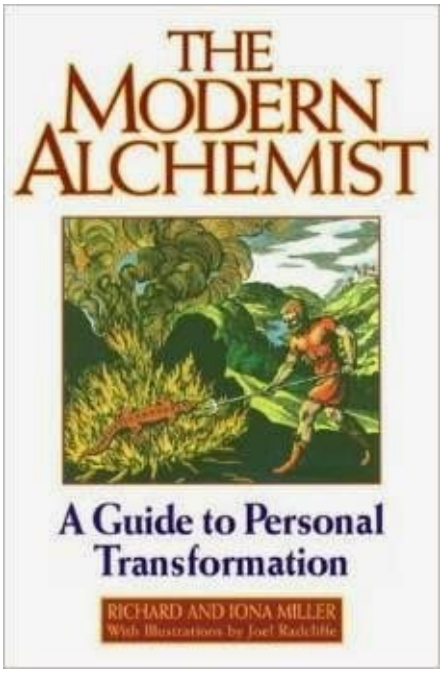
[156] 

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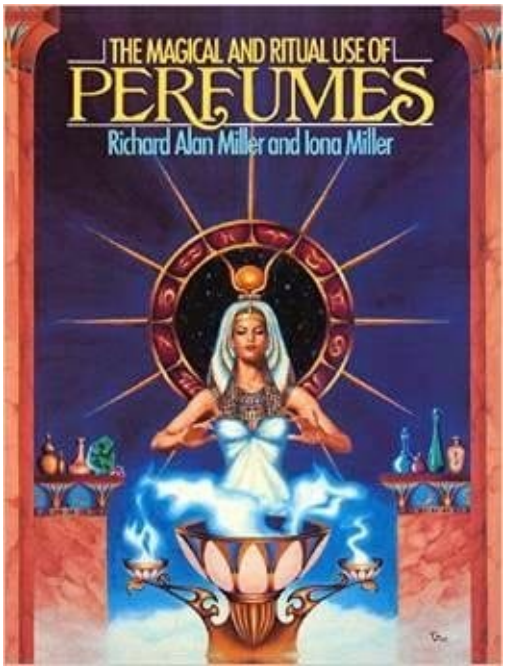
[160] 

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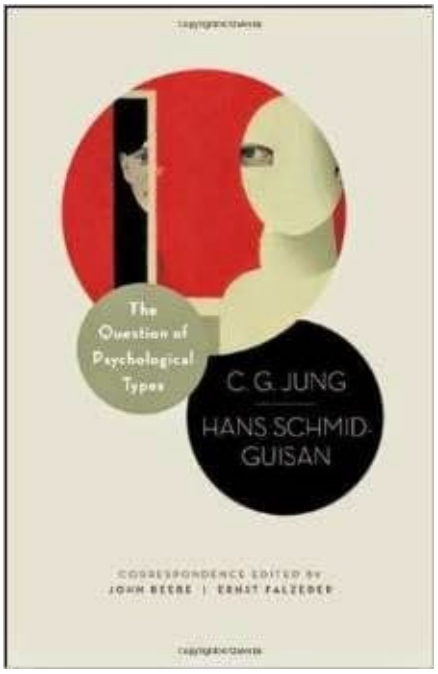
[162] 

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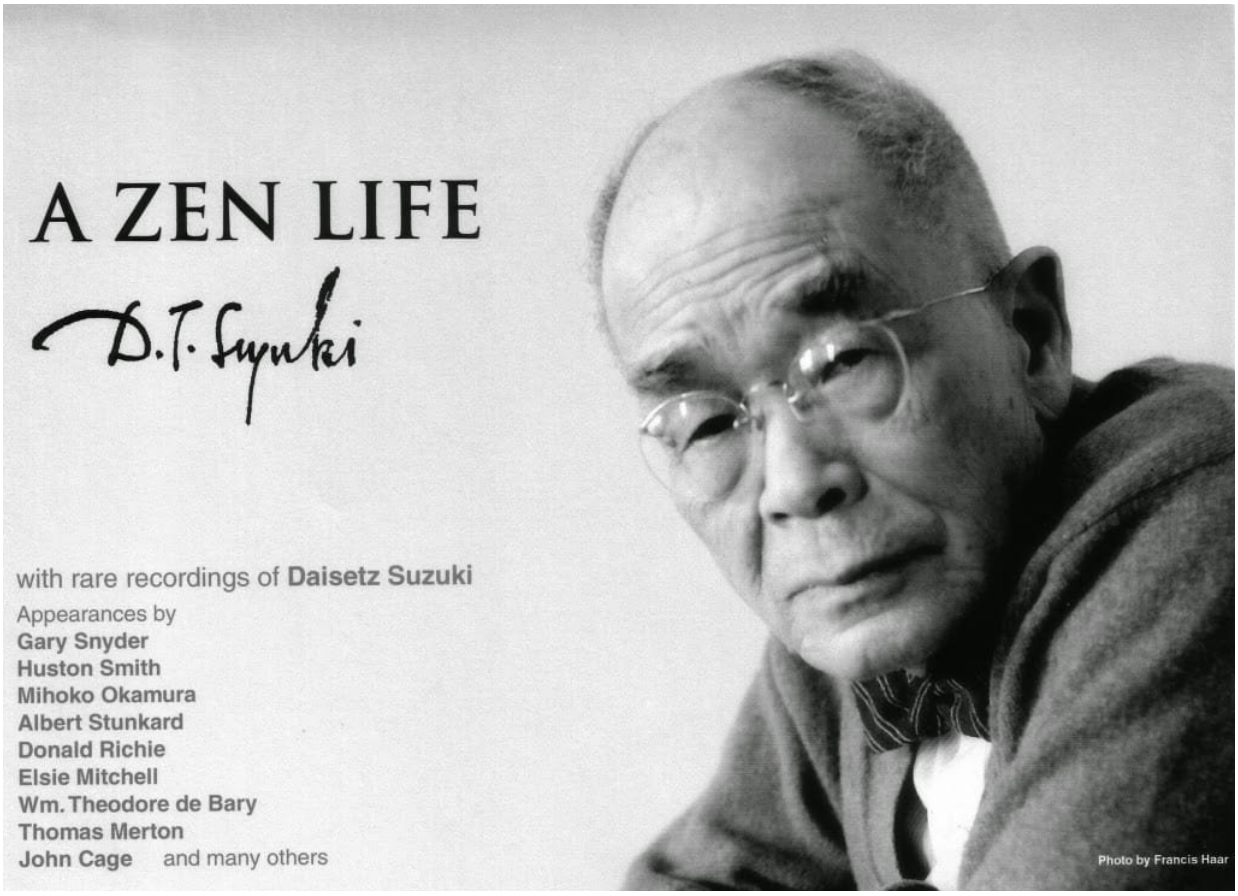
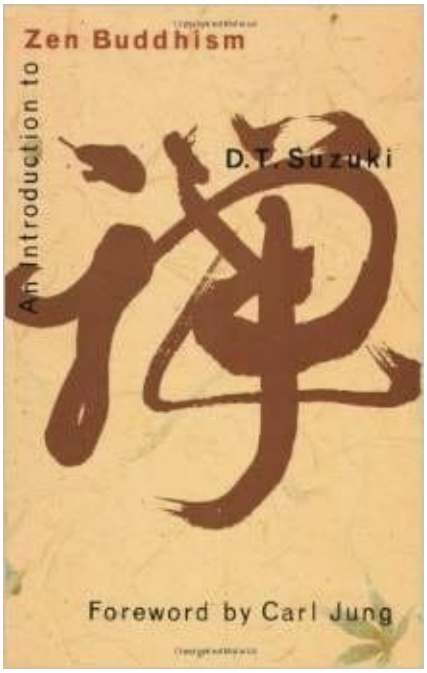


[166] 

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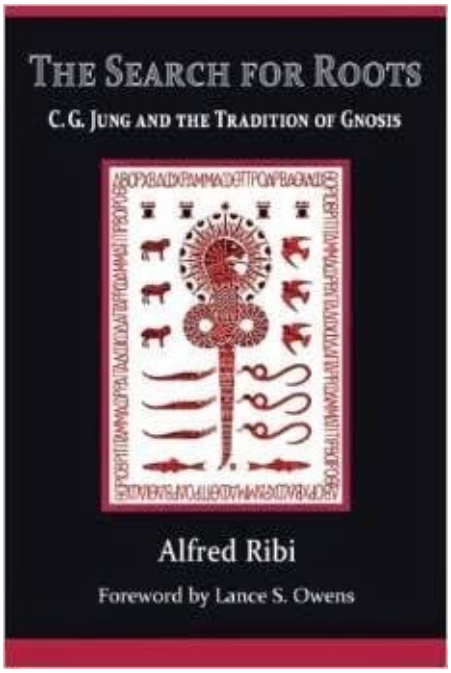
[170] 

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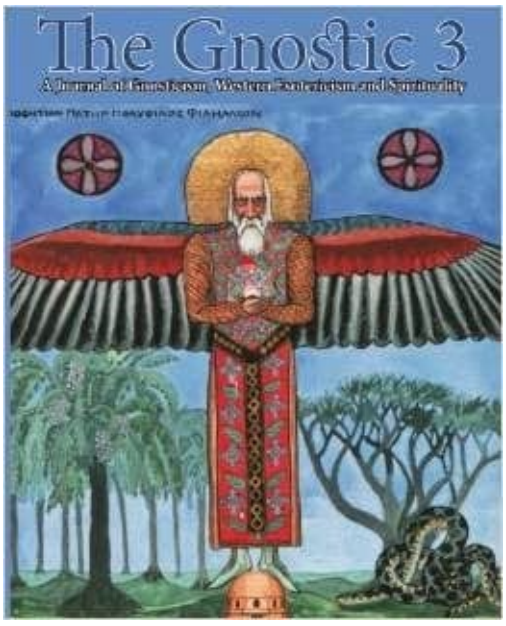
[172] 

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Some Carl Jung Quotations (2020-11-18 03:55)

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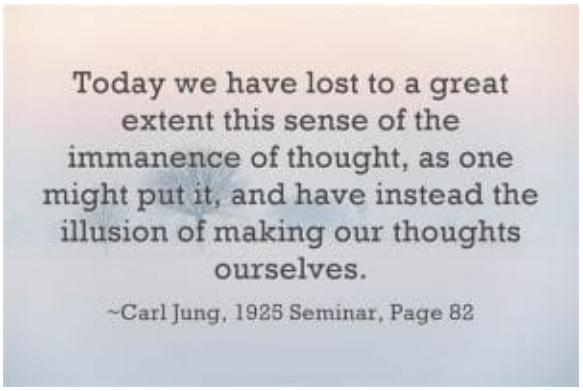
Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.
~Carl Jung, 1925 Seminar, Page 82

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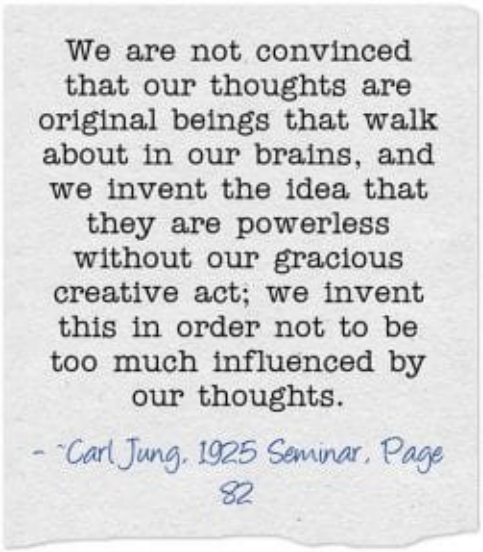
We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts.
- Carl Jung, 1925 Seminar, Page 82

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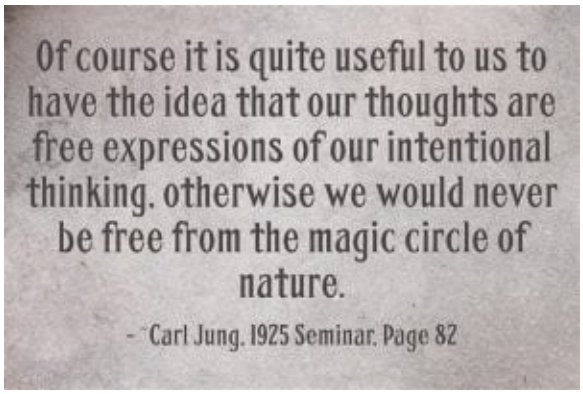
Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking. otherwise we would never be free from the magic circle of nature.
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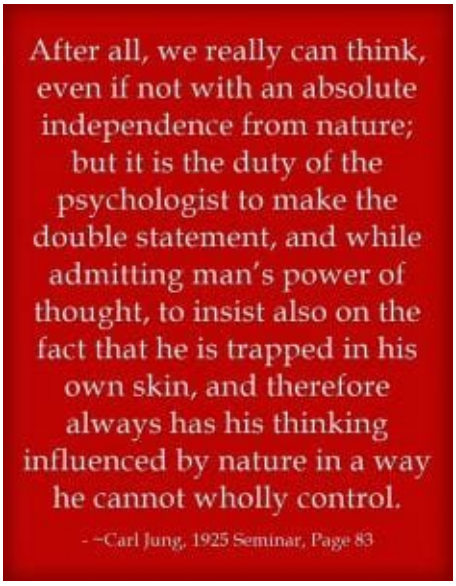
After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control.
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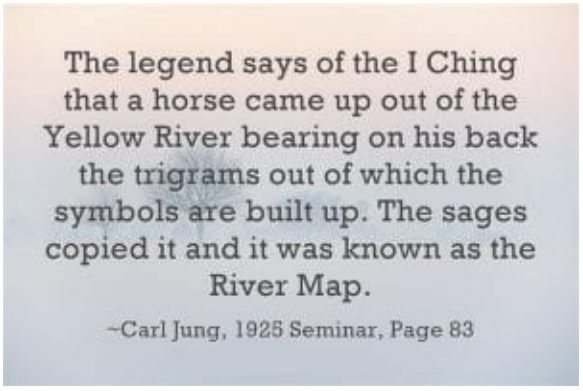
The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map.
~Carl Jung, 1925 Seminar, Page 83

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We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.
- Carl Jung, 1925 Seminar, Page 83

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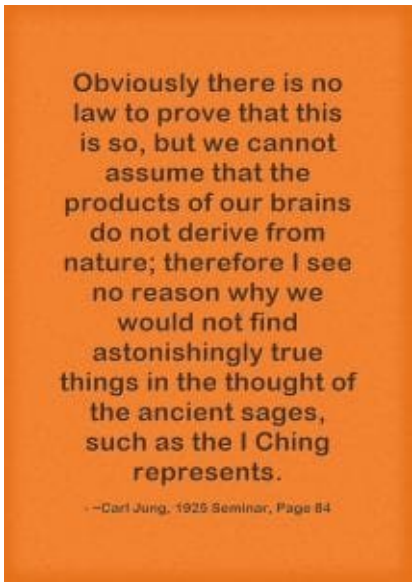
Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents.
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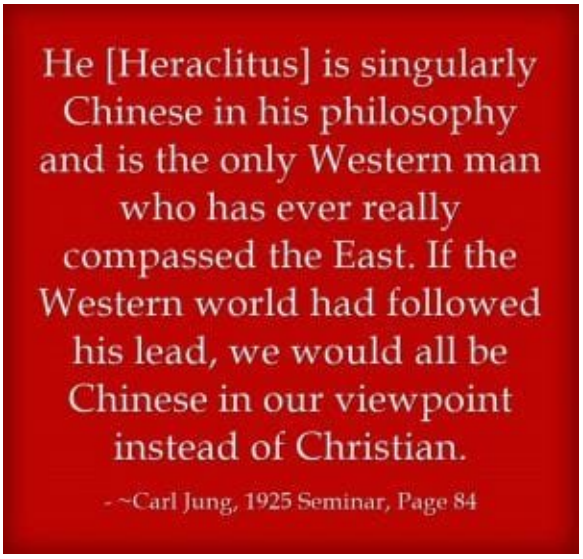
He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.
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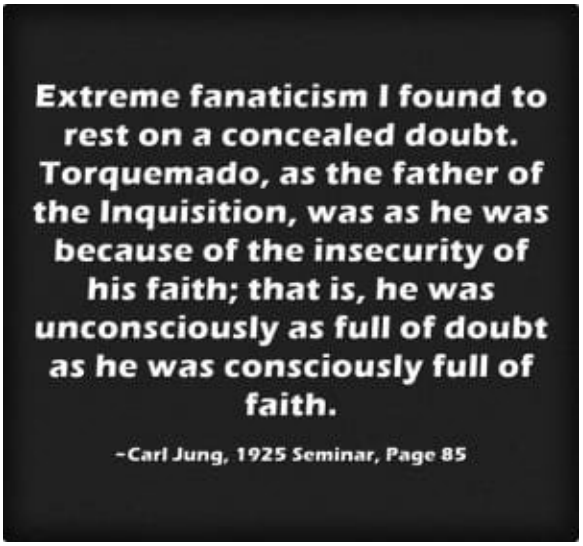
Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.
~Carl Jung, 1925 Seminar, Page 85

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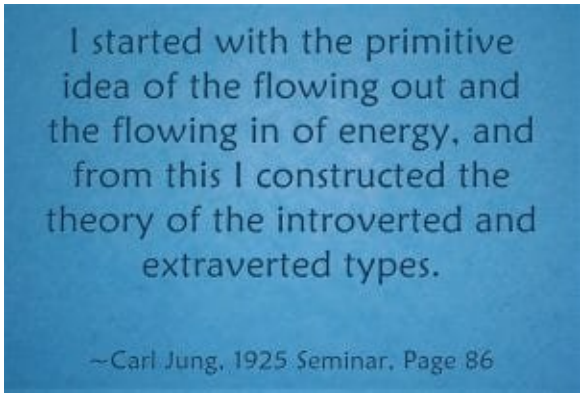
I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.
~Carl Jung, 1925 Seminar, Page 86

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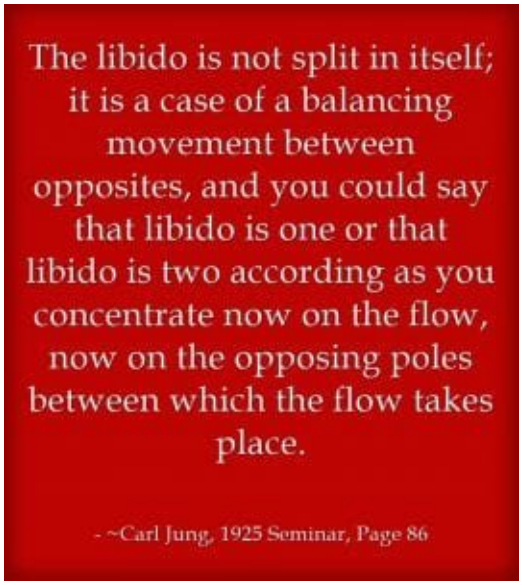
The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place.
- ~Carl Jung, 1925 Seminar, Page 86

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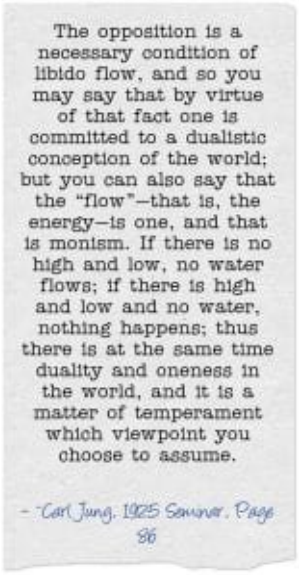
The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.
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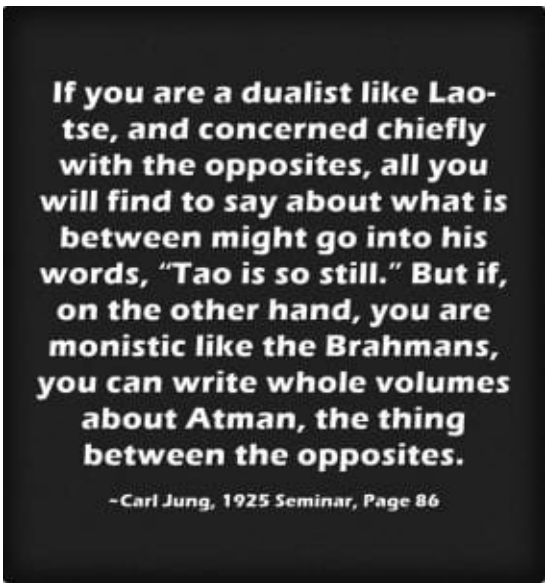
If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, "Tao is so still." But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.
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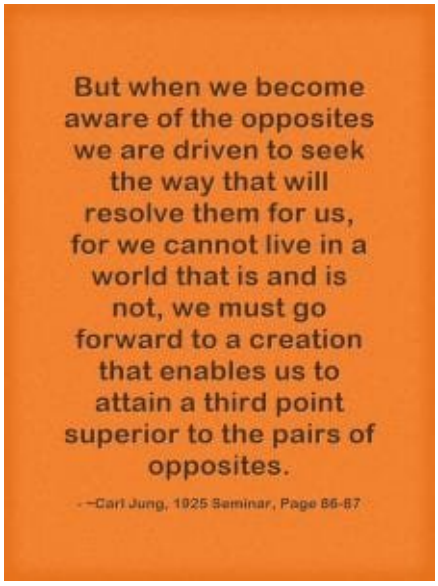
But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.
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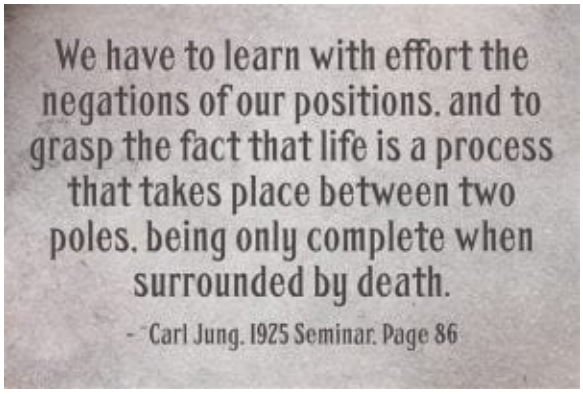
We have to learn with effort the negations of our positions. and to grasp the fact that life is a process that takes place between two poles. being only complete when surrounded by death.
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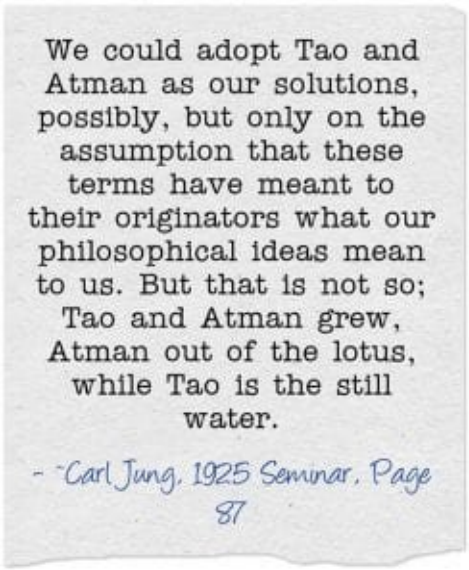
We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86


We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.
- Carl Jung, 1925 Seminar, Page 87

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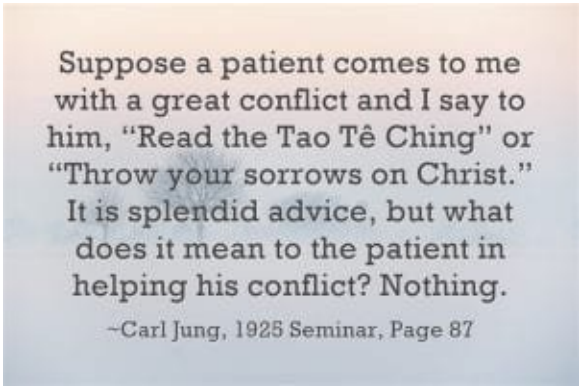
Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.
~Carl Jung, 1925 Seminar, Page 87

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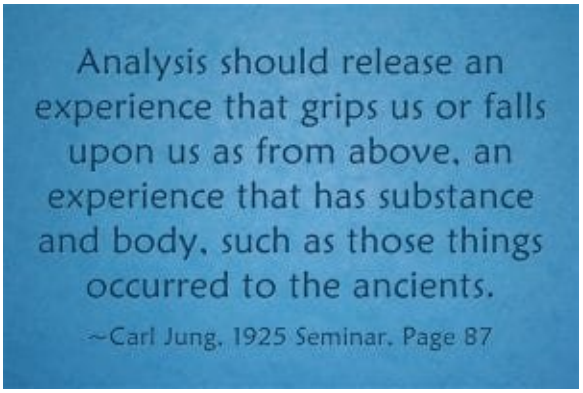
Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.
~Carl Jung, 1925 Seminar, Page 87

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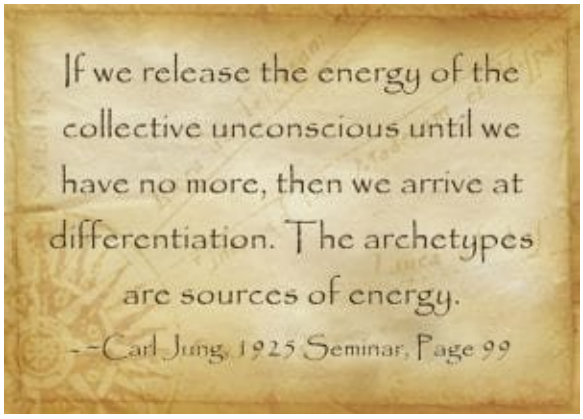
If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy.
~Carl Jung, 1925 Seminar, Page 99

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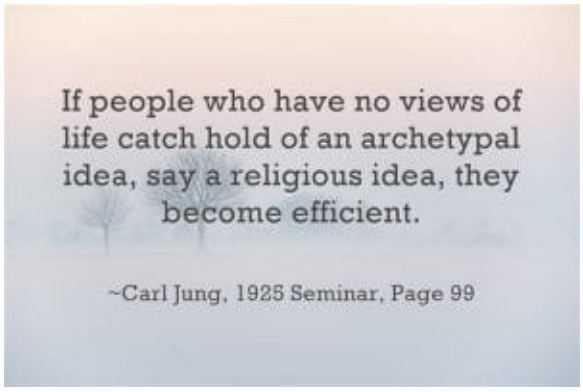
If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.
~Carl Jung, 1925 Seminar, Page 99

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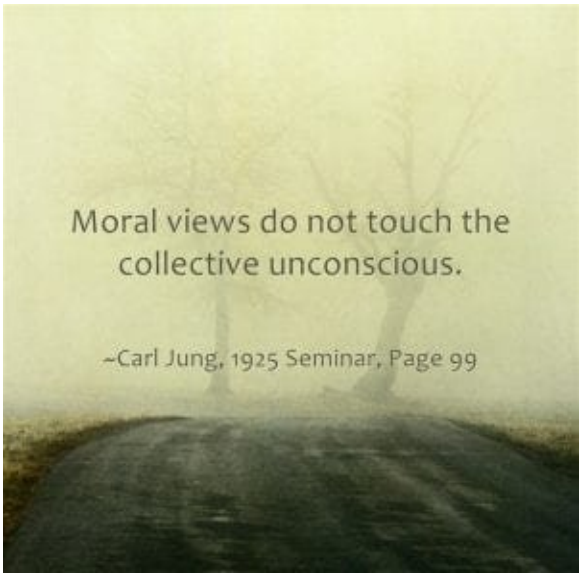
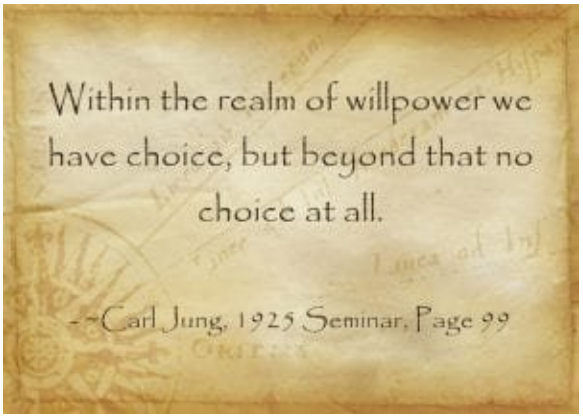
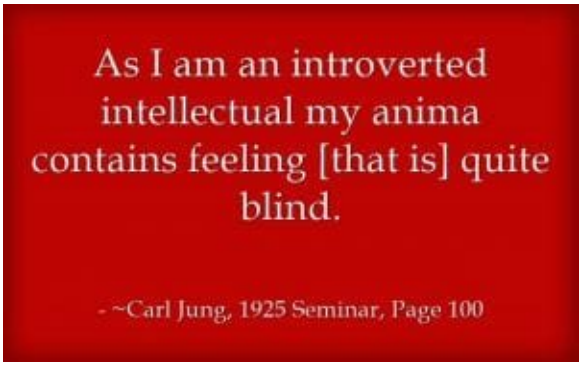


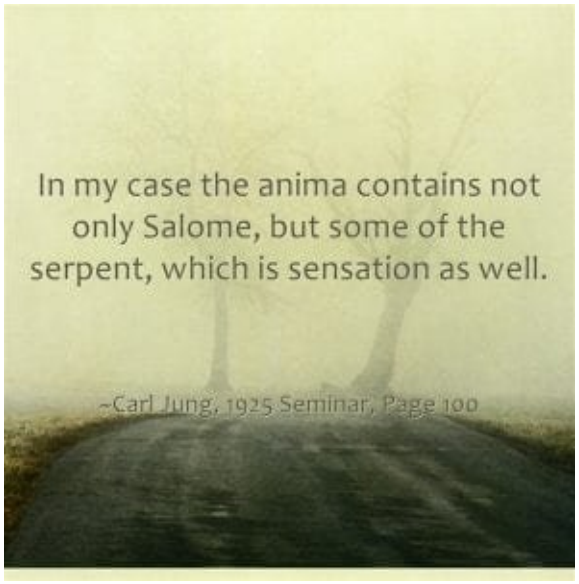
Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99



Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99



As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100


In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.
~Carl Jung, 1925 Seminar, Page 100

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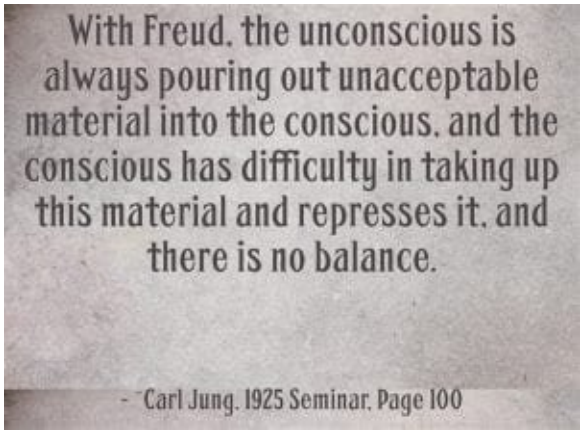
With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.
- Carl Jung, 1925 Seminar, Page 100

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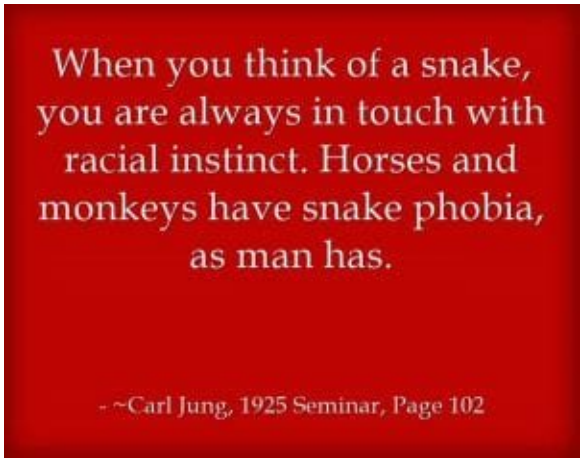
When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has.
- ~Carl Jung, 1925 Seminar, Page 102

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Carl Jung: "Just then in came another very beautiful old man dressed in white, and this was the Black Magician." (2020-11-18 04:16)

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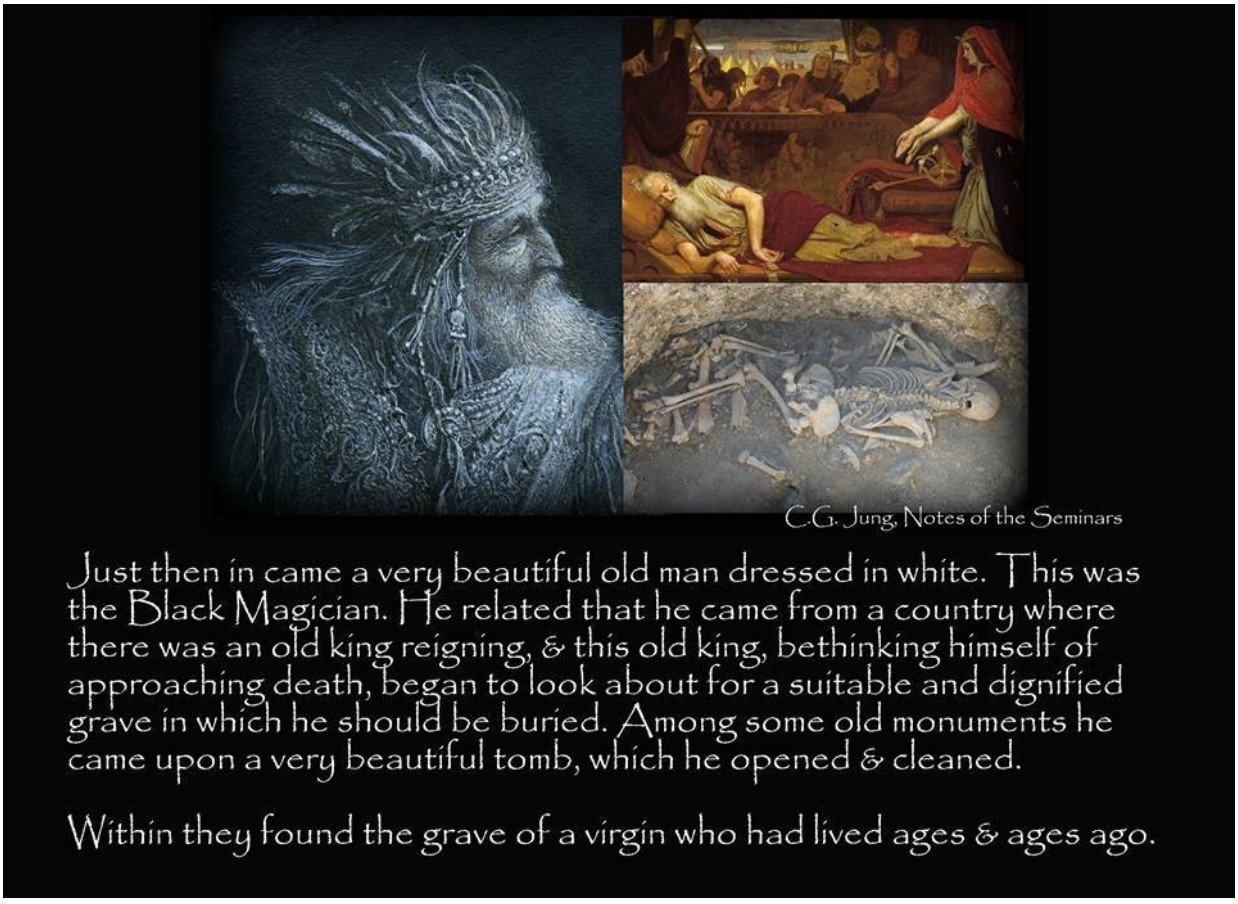
C.G. Jung, Notes of the Seminars
Just then in came a very beautiful old man dressed in white. This was the Black Magician. He related that he came from a country where there was an old king reigning, & this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried. Among some old monuments he came upon a very beautiful tomb, which he opened & cleaned.
Within they found the grave of a virgin who had lived ages & ages ago.

This dual aspect in which a man's collective unconscious can present itself was brought very vividly to my attention through the dream of a young divinity student about whom I was once consulted.

He was in a conflict of doubts as to whether he had chosen right in becoming a minister, as to whether he really believed as he thought he did, etc.

Many of you, however, have heard this dream before, so I do not know that it is worthwhile for me to repeat it.

(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

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(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

He knew this man was the White Magician.

The old man had just finished a sort of discourse, which the dreamer knew was full of fine things, but he could not quite remember what had been said, though he did know the old man had said the Black Magician would be needed.

Just then in came another very beautiful old man dressed in white, and this was the Black Magician.

He wanted to speak to the White Magician but, seeing the young man there, hesitated.

Then the White Magician immediately explained that the young man was "an innocent," and that the Black Magician could speak quite freely before him.

So the Black Magician related that he came from a country where there was an old king

reigning, and this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried.

Among some old monuments he came upon a very beautiful tomb, which he caused to be opened and cleaned.

Within they found the grave of a virgin who had lived ages and ages ago.

When they threw out the bones and these came into the sunlight, they immediately formed themselves into a black horse which ran away into the desert and was lost.

The Black Magician said he had heard about this horse and thought it very important to find him, so he went back to the place where all this had taken place, and there he found the horse’s tracks.

These he followed into the desert, and for days and days, until he came to the other side of the desert, and there he found the black horse grazing.

By his side lay the keys to Paradise.

With these he had come to the White Magician for help, as he did not know what to do with them. Carl Jung, 1925 Seminar, Pages 120-121.

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Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/1f49e-1magician.jpg
2. https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Seminars-ebook/dp/B0073X0H78/ref=sr_1_3?crid=3SEVSYG91GIS&dchild=1&keywords=jung+1925&qid=1605525270&

God may be revealed out of man (2020-11-18 04:17)

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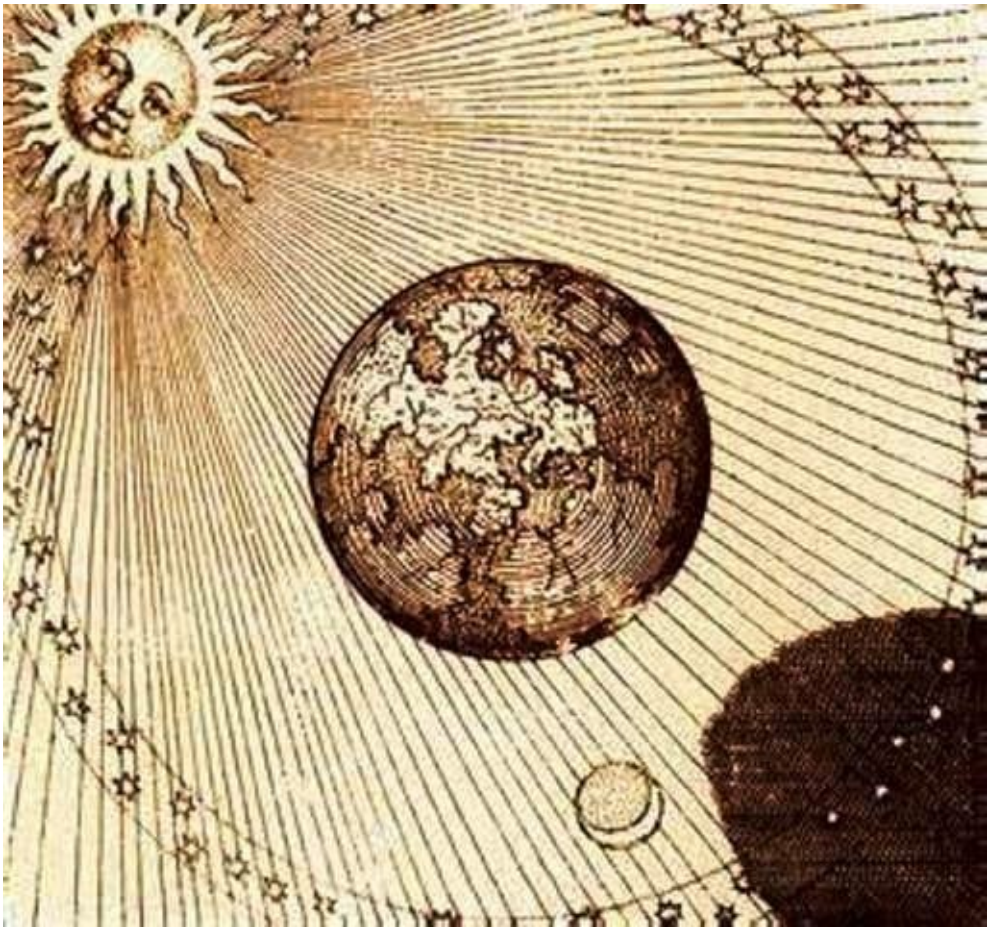

[2]Psychology and Religion

"Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man." Carl Jung, (from "A Psychological Approach to the Dogma of the Trinity", 1942)

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/af70b-sun.jpg
2. https://www.amazon.com/Collected-Works-C-G-Jung-Psychology-ebook/dp/B00GYGPZ2C/ref=sr_1_1?crid=176Q903VGEGKO&dchild=1&keywords=jung+volume+11&qid=1605525406&spr

Carl Jung on “Paranormal Cognition.” (2020-11-18 04:18)

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[2]Letters Volume I

[Carl Jung on “Paranormal Cognition.”]

To Laurence J. Bendit

Dear Dr. Bendit, 12 November 1945

I have read your essay on Paranormal Cognition (P.C.) with greatest interest and I fully agree with you in all your general statements.

There are only some minor points which I want to comment on.

The fact, for instance, that you couldn't find a word about the famous 1;2 in my writings is merely due to the misfortune that a considerable part of my work is not translated .

You would have found not only an acknowledgement of "telepathy" but also an example of P .C . in Kerenyi and Jung : Einfiihrung in das Wesen der Mythologie (Amsterdam 1 941, p. 2 30 f.).

I'm acquainted with P .C. and I have seen many a case of it.

The reason why I haven't said more about it publicly is that I don't like to talk about things which are difficult to prove.

I include P .C. in the concept of intuition, "perception by the way of the unconscious."

Sensation is perception in absolute time and space, intuition is perception in relative time and space, or "elastic" time and ditto space.

Dunne is by no means the first to have recognized the prophetic quality of dreams.

Any old medicine man 1o,ooo years ago has done so.

What's wrong with intuition?

Is there any difference between "perception by the way of the unconscious" (i.e., you don't know how you get it) and P .C. which is also "perception in an unknown way"?

Or does P.C. claim to know what P.C. is?

I confess I don't know how to make a difference between intuition and P .C. I like your little book, and I appreciate your unorthodox attitude in that case where it was chiefly a matter of an insufficient adaptation to P .C.

I suppose you have also seen cases where P .C. developed under the influence of analytical treatment?

I am fully aware of the extraordinary importance of such phenomena, which transcend our actual means of understanding.

They give you a certain feeling of hopelessness.

This has been one of the main reasons why I tried to explore the unconscious from another side, which seemed to be more accessible than the "parapsychological" phenomena, which are, at least for the time being, far beyond the reach of our actual mental capacity, although I always kept them in mind and left a place for them in my definition of intuition.

Physiology has not done so yet, but it ought to leave room for paraphysiology, which comes in where it is a question of materialization .

I have seen enough of this phenomenon to convince me entirely of its existence.

Being an honorary member of the British and American SPR I have read almost all the important publications in this field.

All this on top of my own experiences has led me to the conclusion that space as well as time and matter are relative to the psyche, i.e., they are to a certain extent psychic functions.

I discussed this problem with Rhine whose experiments with the space and time factor prove my hypothesis with sufficient evidence.

I don’t know whether Rhine has already published his experiments concerning the psychic influences on mechanical dice-throwing.

They prove, as far as I know, the extension ofpsychic relativity to matter.

If this is true, my hypothesis would be at least a point of view from which a theoretical handling of P .C. and paraphysiology could start.

I should like to send you something in exchange for your book but unfortunately I have no copies left of my English translations.

Not knowing whether you are sufficiently acquainted with the German language I don’t dare to send you one of my German publications, but let me know in case you do read German.

Sincerely yours,

C.G. Jung Carl Jung, Letters Volume 1, Pages 389-390.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8c1a9-para.jpg

2. https://www.amazon.com/Letters-C-G-Jung-1906-1950/dp/0415094356/ref=sr_1_2?crid=19NL4YNJ3O0AE&dchild=1&keywords=jung+letters+volume+1&qid=1605525498&sprefix=jun

Carl Jung on Loneliness. [Anthology] (2020-11-18 04:21)

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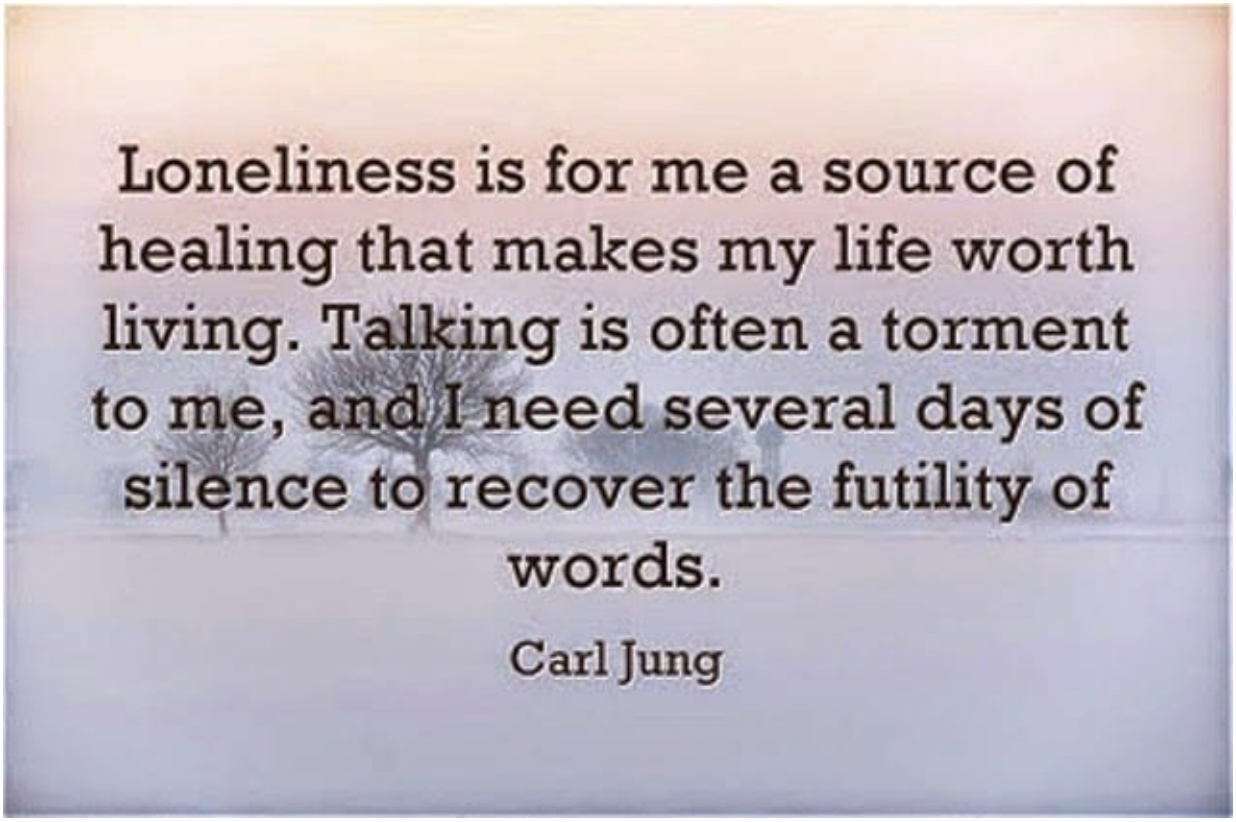
Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.
Carl Jung

[Carl Jung on Loneliness]

It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does

not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/c9250-loneliness.jpg

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Carl Jung: Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, (2020-11-18 04:30)

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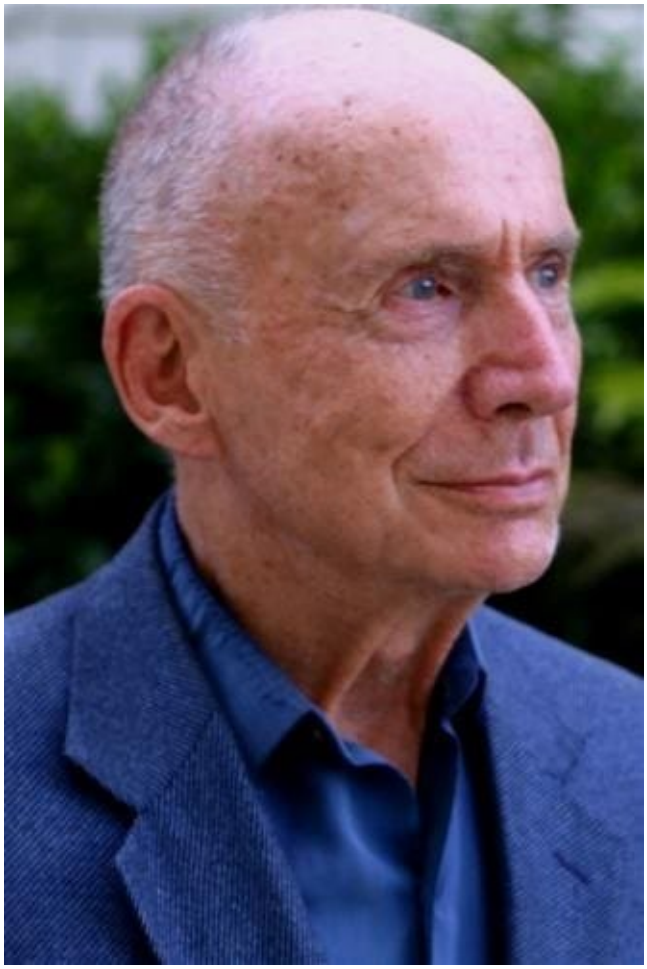

[2]Jung, Emma, Toni Remembrances

Robert Johnson: Memory of C.G. Jung

My contact with Dr. Jung?-certainly one of the most important events of my life!

When I enrolled in the C. G. Jung Institute in Zurich at its first term in 1948 there were some thirty students, diverse in nature, I the youngest at age twenty-seven.

I began analysis with Dr. Jolande Jacobi, who probably was the worst possible choice for this shy, inexperienced, highly introverted feeling type.

At my first hour Dr. Jacobi explained that she conducted her hours pacing the floor.

She justified this by saying she was an extraverted Hungarian and that this was her manner.

Her neighbor one floor below had taken her to court for pacing and the judge had ruled that since it was her nature to pace this was her born right but that she must not pace before eight in the morning or after ten at night.

I was impressed with Swiss justice, but should have known that there was no hope for my analysis in her hands.

One day soon after beginning with Dr. Jacobi I brought one of the great pivotal archetypal dreams which has periodically punctuated my life.

Dr. Jacobi paced at accentuated speed and announced that I should not dream dreams like that!

I was a young man and the dream I had brought was an old man’s dream.

I should not dream dreams like that!

Even in my naivete I knew that this was an inadequate interpretation of the dream and I had to have more guidance than Dr. Jacobi was capable of giving.

So I left the analysis, clumsily, without tact. I asked for an hour with Mrs. Jung, who was lecturing at the Institute and who appealed to me as a gentle, introverted, dignified person.

She agreed to see me next day and I went to Kusnacht to tell her my great dream which was hanging so heavily over me.

I sensed that it was a very good dream but difficult by virtue of the transpersonal scope

and its very great weight.

Mrs. Jung listened to my dream, said very little but in quite a different way from Dr. Jacobi's dismissal of the dream.

It seems that Mrs. Jung discussed my dream with Dr. Jung that evening for Dr. Jung called the school next day and told me, "Please come out here, I want to talk at you."

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house.

I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a Potential psychotic than any human observation.

I felt as if I had passed Cerberus on my journey to the Inner World, and by the time Dr. Jung came the dogs were on their backs enjoying my petting.

Dr. Jung took me into the garden and proceeded to give me a very long lecture on the meaning of my dream, what it meant to me to have contact in this manner with the deep parts of the collective unconscious, how I should live, what I might expect of my life, what I should not attempt, what I could trust, what did not belong to me in life.

The meeting took nearly three hours and it was clear that I was to listen and not interrupt.

Non-directive counselling, indeed!

Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, never to join any organization or collectivity.

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.

When such a dream comes it is to be honored whether the time or circumstances are convenient or not.

Dr. Jung told me that the unconscious would protect me, give me everything that I needed for my life and that my one duty was to do my inner work.

All else would follow from this.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development.

He was jubilant at that time over the forthcoming proclamation from Rome of the bodily Assumption of the Virgin Mary into Heaven and talked of that as an example of the addition of

the fourth element to the already established three.

My observations of Dr. Jung were several; his frequent laughter, his kindness in taking an unknown youth through his great dream, and most of all, his gift of walking by my side in the matter of typology.

It was my observation that here was a man just like me!

His thought movement, timing, humor were almost exactly parallel to my own.

How fine to find someone so much like myself who can stand two generations ahead of me and speak my own language.

Not only did Dr. Jung speak English with me but he spoke my introverted feeling type as well.

Only later when I was with him in groups of people did I learn that he was quite different from me in type and that his gift to me was in leaving his own natural typology and engaging me in my own.

I was so deeply impressed with this that I determined to learn the same art with others as I was capable.

I continued work with both Dr. Jung (brief meetings at his invitation) and Mrs. Jung. Mrs. Jung was a highly introverted, sensitive person who I learned only much later was an introverted sensation type.

I fear I put her through a difficult time with my feeling intuitive extravagances but she also gave me the gift of following my typology rather than her own. Carl Jung, J.E.T., Pages 36-39

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/a8236-252bjohnson.jpg
2. https://www.amazon.com/C-G-Jung-Emma-Toni-Wolff/dp/B000UFJOU2/ref=sr_1_6?dchild=1&keywords=jung+emma+toni&qid=1605525657&sr=8-6

Carl Jung: I want to assure you of my loyal friendship. (2020-11-18 04:32)

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12058. - IRISH SPINNING WHEEL

Carl Jung: It is my fate however, not my choice, and I had to fulfill this unbecoming role.

To Father Victor White

My dear Victor, 30 April 1960

I have heard of your illness and I should have liked to come to England to see you, but I have to be careful with my own health and I must avoid all exertions.

As I am completing my 85th year, I am really old and my forces are definitely limited.

In February I had a bit of a heart embolism and my doctor is strict.

I have to thank you for the kind gift of your book Soul and Psyche.

It is certainly a theme worthy of a lengthy discussion in the "Auseinandersetzung" between theology and psychology.

I just began to read it. I had to finish first the book Psychotherapie und Religion by Dr. Josef Rudin, S.J.

The bit I have read in your book is most interesting and promising and I certainly shall go on studying it carefully.

In the meantime I hope you don’t worry about my letter.

I want to assure you of my loyal friendship.

I shall not forget all the useful things I have learned through our many talks and through your forbearance with me.

I was often sorry to be a petra scandali.

It is my fate however, not my choice, and I had to fulfill this unbecoming role.

Things had to be moved in the great crisis of our time.

New wine needs new skins.

We need no further outbursts on a grand scale or so it seems to me.

The "iron curtain" is quite sufficient to me to demonstrate the enormous split in the "soul" of modern man,

but we are mostly asleep . It needs some noise to wake the sleepers.

Many greetings and cordial wishes!

Yours ever,

C.G . Carl Jung, Letters Vol. II, Pages 554-555

1. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=1YOZ7TR548OX7&dchild=1&keywords=jung+letters+volume+2&qid=1605691835&sprefix=jun

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Jung's Ka: Why do you feel the eternity of your I? Indeed, why do you want the eternity of your I? (2020-11-19 03:16)

[paypal _donation _button border="5"]

[1]Black Books

Will you finally listen? Am I less than Philemon? Is white better than black? Philemon called me his shadow.

I call him my shadow. I am solid, he is thinner than air. His truth is a shadow, a breath, fleeting and already blown away.

I am a rock of ages.

Do you think that I am less than him, since I am damned to chase after my shadow?

Is he not condemned to always precede me? He’s only my herald, my forerunner.

What then comes, is me. I endure, he comes and goes.

When he ascends where I have yet to climb, I am still with you long after he has gone. I am your truth, which endures, he is a fleeting light, a stray ray of sunlight. Hence listen to me?

You spoke with Philemon about immortality?

Did you see how he spread green and sky blue veils? No, since your eyes were already blindfolded.

Do you think you now know something about immortality?

A leaf that falls from the tree-an autumn day-yet the tree remains-how long?-A winter day-the axe chops its roots-and now-where is the tree?-It makes coffin boards-it cooks soup-it is a chair leg-it is tabloid paper-it is ash-decay-dust-the tiniest root of the smallest plant inhales one of its atoms yes, where is the tree?

Who is the tree? Where does Philemon’s divine work of delusion remain?

He taught you how small you are. But do you know how large you are?

But how you ought to know it! You have eyes only for how immense and vast the world is, ears to hear how soon the sound of speech trails off in the distance, muscles to teach you how weak you are.

The light of the day blinds you, and nevertheless you always look toward the light.

But you don’t see me, since your eyes are made for light.

Philemon truly planted these eyes in you.

But you don’t know that you have eyes behind your eyes, ears behind your ears, dark eyes, shadow ears that I planted in you.

These see and hear into what is infallible, unmistakable, into that which lies behind all light, into the eternal night of truth. You see with these eyes into what is smaller where you are large, you hear with these ears the faintest voices that reach you from the starry distance .

.,. These eyes are vast like a starry heaven and these ears hear further than the limits of the zodiac. Do you know how immense you are?

Philemon would like to make you believe that your life returns, like leaves on the tree.

But didn’t the life of the tree go into the leaf? Didn’t the leaf fall?.,.

Does it not lie rotting in the damp ground? But what is a leaf?

It covers a heavenly vault with a million inhabited worlds.

Does the vastness have a limit? Has the smallness a limit? Is there nothing in all eternity vaster than the vast and smaller than the small?

The earth is a seed in the heavens.

A speck of dust on the earth is as vast as the earth in the heavens.

And the speck of dust is as vast as a heaven, as many heavens, numberless worlds, since where is infinity limited by a border?

If Philemon goes to the great Gods and you sit small and solitary in the shadow of the earth-where does your I go, the living I, which you yourself are and without which you cannot be?

Why do you feel the eternity of your I? Indeed, why do you want the eternity of your I?

And why is it a sick relinquishment not to want eternity?

The light of the day blinds you, it indicates the opposite to you.

You see with eyes of the day, listen with ears of the day, wish with a heart of the day and therefore want to go up with Philemon to the great Gods and but you are not the sum of the great Gods you can see the deceptive appearance of this hope exposed daily.

You lie to your own face, if you believe such.

See with my eyes, listen with my ears!

A laughable and serious mystery! Why am I damned to trail after Philemon?

He is the worthy and beautiful radiance, only my shadow-he speaks great works, he is a mountebank of beauty and truth-but my truth makes one laugh-the Gods laugh at the mere mortals-you did not laugh when the great God Man was spoken of- you shuddered out of respect-your Christ even called himself his Son and you found it so beautiful and worthy-but that your immortal I-son will be a dwarf, who wouldn’t laugh?

The great God Man laughed at his laughable immortality.

But the dwarf thought that the great God takes satisfaction in him.

The tree becomes a leaf. The leaf is the I, as well as the whole tree.

The I of the tree becomes manifold in the leaves and each leaf is the whole tree-I.

Yes, it is smaller than the whole tree and yet not less than the I. Is not every cell of the tree-! an I, and again every grain in the cell an I of the cell, the I of the leaf, the I of the tree?

How many worlds does a tiny grain contain? What is the smallest unit of life?

How great must something be, that it can still live?

And how small should something be, that it can no longer live?

As the Son of Man was shrouded in the great God Man before his appearance and was one with him, so in you is the Son-I enclosed in the smaller world, your I not less than you yourself.

It is infinitely much smaller than you-but what is small?

What is great? And because he is enclosed shrouded in you till the final hour, so he is called the shrouded one or he who is enclosed in the egg.

Yes, he flies away like a bird at the hour of death. Ka, The Black Books, Vol. VII, Page 169-170

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=UNCZTVEF7C1P&dchild=1&keywords=jung+black+books&qid=1605607952&sprefix=jung

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Ha: Why did my mother bear me- I crawled out of a stone-do you know the ridiculous entity that calls itself my mother... (2020-11-20 02:25)

[paypal _donation _button border="5"]

[1]Black Books

Why did my mother bear me- I crawled out of a stone-do you know the ridiculous entity that calls itself my mother- one could call it a stake, a sharp block or a cone.

It’s beautiful, it’s pointed above and completely round underneath and evenly proportioned on all sides.

But I crawled out of the top.

She can’t laugh and can’t cry and is totally like hard stone.

There is a mark, a sign on earth, that the unpopulated earth is embossed with a law, that everything has to be regular, everything has to be straight or circular.

The old fire can melt and burn away everything, but the black mother stone never melted once it had been formed.

I tremble, its shadow stands above, bright glowing peak on peak.

My father, the fire, concocted this.

I hate my father, whom I still must serve without cease.

Who but I always changes and disturbs the quiet straight and circular work of my mother, I, who have inherited the fire of my father?

I love everything regulated because I love my mother and always disturb it.

Oh, how it captures and soothes me, when I see what is straight and regulated.

I must be there and disturb it, or at least disturb something; it excites me to bring the straight out of its course.

To cross something with a bent line, to suddenly distort something regular-I can't let it pass.

Then why should the cone that my father irrefutably crafted go tip to tip with my mother's?

Something crooked would do just as well.

That's why I lodged a grain of sand between them, which mother could not pulverize and that my father's fire could not melt. likewise not finding it on earth, nonetheless I caught it when it plummeted from the stars.

That was good stuff that never fails to plague- I shouldn't say it out loud-it is man. He shouldn't know that he lies between two cone tips that want to meet each other.

He's always wanting to make himself soft and tear himself up because of it, the fool, instead of making himself hard and fireproof.

He always wants out of the press, one moment toward earth, one moment toward heaven.

But he can't do it; he is held captive and if he were clever, he would be strong and fireproof.

He would be like a crystal, but I also disturb him, since I know how one makes him erratic.

That is my secret.

You're not going to have it, you know enough. Ha, The Black Books, Vol. VII, Page 151-152

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=UNCZTVEF7C1P&dchild=1&keywords=jung+black+books&qid=1605607952&sprefix=jung

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Philemon: Phanes is the God who rises agleam from the waters. (2020-11-20 03:51)

[paypal _donation _button border="5"]

[1]Black Books

Soul: Did you hear what he said? Do you know that this is the truth seen from behind? But this is the truth. So listen now to the teaching and the song of the front side of the truth:

Philemon: Phanes is the God who rises agleam from the waters.

Phanes is the smile of dawn.

Phanes is the resplendent day.

He is the eternal undying present.

He is the gushing of the streams.

He is the soughing of the wind.

He is hunger and satiation.

He is love and lust.

He is mourning and consolation.

He is promise and fulfilment.

He is the light that illuminates every darkness.

He is the eternal day.

He is the silver light of the moon.

He is the flickering of the stars.

He is the shooting star that flashes and falls and lapses.

He is the stream of shooting stars that returns every year.

He is the returning sun and moon.

He is the trailing star that brings wars and noble wine.

He is the boon and fullness of the year.

He fulfils the hours with life-filled enchantment.

He is love’s embrace and whisper.

He is the warmth of friendship.

He is the hope that enlivens the void.

He is the magnificence of all renewed suns.

He is the joy at every birth.

He is the blooming flowers.

He is the velvety butterfly’s wing.

He is the scent of blooming gardens that fills the nights.

He is the song of joy.

He is the tree of light.

He is perfection, everything done better.

He is everything euphonious.

He is the well-measured.

He is the sacred number.

He is the promise of life.

He is the contract and the sacred pledge.

He is the diversity of sounds and colors.

He is the sanctification of morning, noon, and evening.

He is the benevolent and the gentle.

He is salvation.

But after this eulogy Philemon sat down in the gate of splendor and closed his eyes and looked at the light of the eternal present.

And after a while, he rose up and said:

"Truly, Phanes is the auspicious day."

He sat down again and remained in contemplation. And after some time passed, he

rose for the third time and said:

"Truly, Phanes is the work, its accomplishment and reward."

He is the troublesome deed and the evening calm.

He is the step on the middle way, its beginning, its middle, and its end.

Phanes He is foresight.

He is the end of fear.

He is the sprouting seed, the opening bud.

He is the gate of reception, acceptance and offering.

He is the spring and the desert.

He is the safe haven and the stormy night.

He is the certainty in desperation.

He is the solid in dissolution.

He is the liberation from imprisonment.

He is counsel and strength in progression.

He is the friend of man, the light emanating from man, the bright glow that man

beholds on his path.

He is the greatness of man, his worth, and his force. The Black Books, Vol. VII, Page 157-159

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=UNCZTVEF7C1P&dchild=1&keywords=jung+black+books&qid=1605607952&sprefix=jung

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Carl Jung: August 1919 Dream of Emma (2020-11-20 05:44)

[paypal _donation _button border="5"]

11, / 12. Aug. 1919

Dream:

Emma, the 2 oldest daughters and I are sort of guests of a rich peasant in southern Siberia or South Africa.

He practices ostrich breeding. low thatched building.

I prepare a lemonade with ice to combat the heat.

Emma reaches with her hand into it and spills the stuff.

I am furious and throw all the glasses against the wall.

They don’t break but fall like a rubber ball to the ground.

I leave the room and go into a type of barn.

There is a low wide table, on which remarkably old books lie.

I take one in brown leather: "Acta Thomasina." The pages are of brown pressed leather.

In the middle of each page is an archaic figure of a prophet with his words in hieroglyphic signs alongside. Carl Jung, The Black Books, Vol. VII, Page 202

Ha: You lack dirt. Your understanding has no dung in it. (2020-11-21 03:22)

[paypal _donation _button border="5"]

[1]Black Books

You lack dirt. Your understanding has no dung in it. The two diagonals, however, are you yourself.

The circle is the sun.

One has the sun, the other doesn’t.

That’s why you are diagonal. However there must be one that stands straight and goes over the bridge, but that leaves the two suns behind it and becomes straight.

That’s why it has to go under again and coil around itself, then it has the sun in the belly of the upper cone. It will stay longer with this, but the other longs for the second sun.

But the other sun is dark in the belly of the lower cone.

You see that he who is horrified at himself has the sun as a head, and as a wheel is entirely sun, and goes straight on the serpent’s way and it is no longer straight above, but a small tail upward-that is funny!

Have you learned something? HA, The Black Books, Vol. VII, Page 153

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=UNCZTVEF7C1P&dchild=1&keywords=jung+black+books&qid=1605607952&sprefix=jung

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Tis the Season to Support Carl Jung Depth Psychology (2020-11-21 07:40)

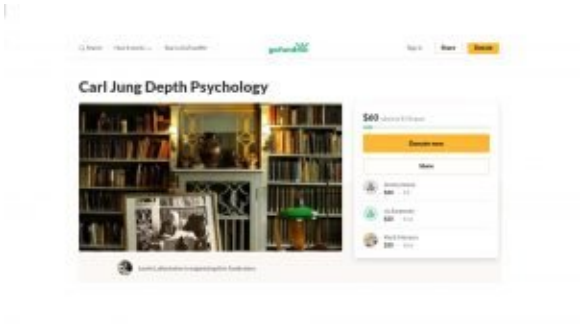
[paypal _donation _button border="5"]

A new season is approaching for Carl Jung Depth Psychology.

Funds are being raised to support further research related to the Life, Work and Legacy of Dr. Jung. .

Donations made be made at either of both of the links below:

[1]GoFundMe Carl Jung Depth Psychology



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14. https://www.facebook.com/groups/688632314584444/
15. https://www.facebook.com/Richard-Wilhelm-1510076199249883/
16. https://www.facebook.com/groups/792124710867966/
17. https://www.facebook.com/Sonu-Shamdasani-524802170989730/

Christiana Morgan committed suicide at the age of 69. (2020-11-21 08:16)

[paypal _donation _button border="5"]

Christiana Morgan, 1926. Morgan Family Papers.

After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Morgan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.

She [Christiana Morgan] left a Conrad Aiken poem to be read over her grave.

“O sweet clean earth, from whom the green blade cometh!

When we are dead, my blest beloved and I,

Embrace us well, that we may rest forever,

Sending up grass and blossoms to the sky.

Jung’s Soul: Tell me, why did Atmaviktu become a man? (2020-11-22 03:25)

[paypal _donation _button border="5"]

[1]Black Books

Soul: Tell me, why did Atmaviktu become a man?

1280

Serpent: It was unavoidable.

He became sick from longing for man.

His head hurt, because he could not think what he did.

Therefore he became a man for the sake of healing.

He remained in this state, and that was his error, since no one can become their own mantle.

He realized this and died, in that he went into the forest and became a bear.

Through this men became more human and began to build castles and left the forests to the bears.

As they spread and increased their power, they cleared out the woods.

Then Atmaviktu died for the third time and drew himself back as an otter into the water.

Once more men spread themselves and built ships and headed to new shores.

Then Atmaviktu died for the fourth time and became a black newt and drew himself back into the waters under the earth.

But men conquered the whole earth and flooded everything with their might.

However in the darkness Atmaviktu found his own self again, namely, myself, the white, self-illuminating serpent, which feeds on fire and has also swallowed the last error of Atmaviktu. Serpent, The Black Books, Vol. VI, Page 291-292

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1YA9WULLJHTNK&dchild=1&keywords=jung+black+books&qid=1605615065&sprefix=jun

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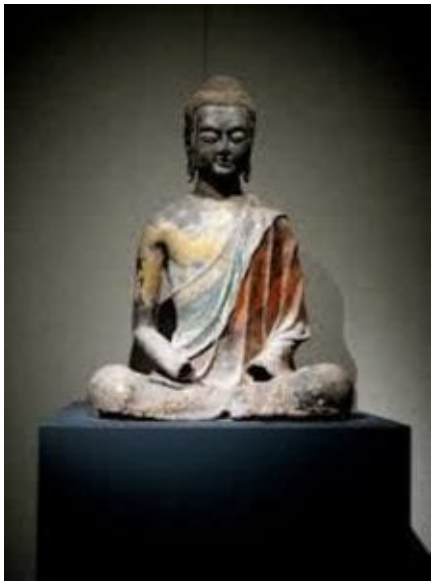
Jung’s Soul: So now hear about another redeemer [Buddha]. (2020-11-22 04:14)

[paypal _donation _button border="5"]



[1]Black Books

So now hear about another redeemer [Buddha].

He also taught that it is good to avert one’s eyes from the created, that it would be better to procreate no longer and that the best thing would be to bring the suffering of the world to an end. He rebelled against the creator of the world and his law of continuously engendering life.

He sought remoteness from God and received it, since God always loves the seed, whether it be close to or distant from him.

And so he also was again in God, but not crucified, since the seed was not damaged. Jung’s Soul, The Black Books, Vol. VII, Page 180

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1ZQTEYY7D1QWE&dchild=1&keywords=jung+black+books&qid=1605719407&sprefix=jun

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Jung’s Soul: I see Philemon in the golden house of splendor-alone. (2020-11-23 02:13)

[paypal _donation _button border="5"]

[1]Black Books

Thrice five towers surround the castle. Thrice six gates are in the walls. Thrice seven great halls are in the castle.

The green stream flows below.

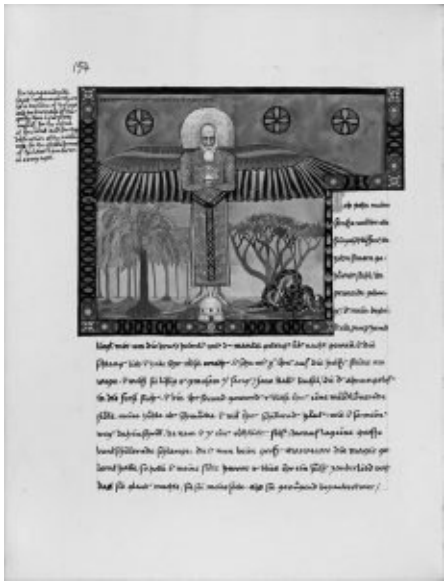
The dark cloud is above, over it the fire, the eternal one that you drew.

There are caves in the mountain, there lies the stacked gold, the solidified fire. Where are the men?

The castle is empty. Perhaps they left.

I see Philemon in the golden house of splendor-alone.

1284



Where is Baucis? Did she die, no, she lives, I am Baucis. She stands behind the wise one, her hand touches his throne.

They are alone. Where are the men? Who lives in the palaces? No one. Everything is ready. Does no one come?

Call now, Philemon! Your voice is weak.

And I have no voice that human ears could hear.

Do men not see the castle? Is the cloud covering it? Yes, it is, it hides the fire.

What grief, this black cloud!

Where did it come from- smoke below the fire! How strange!

Are you a mourner, a hermit, Philemon? Do you grieve that your fire is hidden? Green water flows around your castle.

Where is a bridge?

There is no bridge there, Oh Philemon. How can people get across?

You, pontiff, should build a bridge, a wide bridge from rare and precious stones.

Why do you grieve? Why do you hide the fire with the cloud?

Do you grieve because of your solitude?

You are not alone, I am with you. Build the bridge, I accompany you." Jung’s Soul, The Black Books, Vol. VI, Page 287-288

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=2HGJ62ZXECKU2&dchild=1&keywords=jung+black+books&qid=1605618972&sprefix=jun

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Serpent: But you now understand why God is both changing and unchanging? (2020-11-24 02:49)

[paypal _donation _button border="5"]

[1]Black Books

Now, it is graspable. We also approach the limits of what is currently understandable and knowable.

But you now understand why God is both changing and unchanging?

It all depends from where one speaks.

When you speak of yourself out of yourself it is somewhat different from when you speak of yourself from the outside, from the world, with the eyes of the world.

Even so the two statements contradict each other, so you still are, and the beholding world also is.

The same way with God.

1286

Seen from your standpoint, he is changeable. Seen in himself, he is unchanging.

He knows nothing of change since he does not know himself as a seed.

But the seed turns. But what is a seed as a whole? Nothing.

Therefore it: the totality does not feel it. But surely the seed feels it, since it feels abandoned and misunderstood by the totality.

But the totality does not understand the individual. Therefore the individual must seek the way to God.

He must thus draw God into himself. But how does this happen?

This can only happen by his clearly showing God how he has turned, how he has changed. He must explain himself to him.

He must find words and expressions by which he can reach God.

Man, who must always work as the mediator for the part of God in him and the seed, can never do this through conscious devising or puzzling out, but only through the help of his soul, or through the help of someone who still has the soul of the other in them.

The seed must always turn, since that is the godhead of life. Life is movement in its innermost. Serpent, The Black Books, Vol. VII, Page 179

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1ZQTEYY7D1QWE&dchild=1&keywords=jung+black+books&qid=1605719407&sprefix=jun

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Wolff had her own figure of Ka, and also had dialogues with Jung's Ka. (2020-11-24 04:13)

[paypal _donation _button border="5"]

An important figure in Jung’s fantasies was that of Ka, from Egyptian mythology.

Wolff had her own figure of Ka, and also had dialogues with Jung’s Ka.

In an active imagination on January 1926, Wolff’s "I" had a dialogue with Thot, the Egpytian God of writing.

Thoth instructed her how to invoke someone’s "Ka":

"So call loudly thrice, You Ka, you Ka, you Ka of so and so, come here and move into my heart. Space has been made for you. Your Ba expects you and you should move in."

She followed his instructions:

"You Ka, you Ka, you Ka of C., come here, move into my heart. Space has been made for you. Your Ba expects you and you should move in.”

On January 30, she noted:

earlier: C.’s Ka to me

mine not received by him

C.’s Ka speaks about the

abyss and the death he sees.

I want to let myself drop down The Black Books, Vol. I, Page 32

Wolff, Diary E, January II, 1926, p. 17.

Regarding the Egyptian concept of the Ba, E. A. Wallis Budge noted,

"To that part of man which beyond all doubt was believed to enjoy an eternal existence in heaven in a state of glory, the Egyptians gave the ·name ba, a word which means something like ’sublime,’ ’noble’ and which has always hitherto been translated by ’soul.’

The ba is not incorporeal, for although it dwells in the ka, and is in some respects, like the heart, the principle of life in man, still it possesses both substance and form: in form it is depicted as a human-headed hawk, and in nature and substance it is stated to be exceedingly refined or ethereal. It revisited the body in the tomb and re-animated it, and conversed with it; it could take upon itself any shape that it pleased; and it had the power of passing into heaven and of dwelling with the perfected souls there. It was eternal"

(The Book of the Dead: The Papyrus of An { in the British Museum [London: Longmans & Co, 1895], p. lxiv). The Black Books, Vol. I, Page 32, fn 93

Jung’s Serpent: What is past is always an obstacle for what is to come.
(2020-11-24 08:10)

[paypal _donation _button border="5"]

[1]Black Books

What is past is always an obstacle for what is to come. It must first be completely cleared away.

What time could not destroy must be artificially destroyed.

For this you need the means that mankind has always needed to arrive at the future from the past: namely severing, separating from the old, destruction of the bones.

It is truly an injury of the old, but the new live only through completely wearing out the old.

Only with unnatural means can man get out of what was natural of old and hence arrive at a new naturalness.

Exercises, that one calls [askesis] belong to this. Otherwise man is completely defenseless against the old, since the old is natural, while the new is unnatural and weak, that is it seems so to you, but the new yet prevails, and then you must suffer it instead of happily creating it yourself. Serpent, The Black Books, Vol. VI, Page 294

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1YA9WULLJHTNK&dchild=1&keywords=jung+black+books&qid=1605615065&sprefix=jun

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Jung's Ka: Cursed be appearance, which deceives the world for all reality.
(2020-11-25 01:55)

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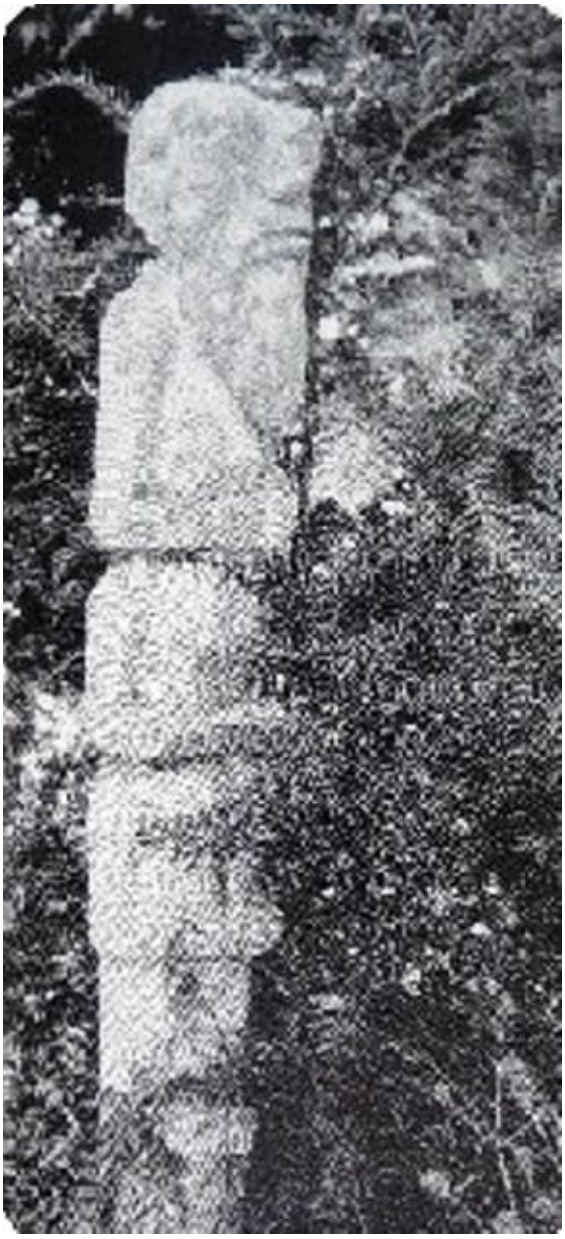

[1]Black Books

It is good that you see my greatness and your limitation! You begin to find the right measure, you scorner of everything effective and living.

I curse my darkness, my eternal abasement and yet I am what has an effect and you are just what appears, you deceitful appearance, charlatan, swindler, who steals the love of man from me.

But today is a good day, the day where my curse reaches you-proclaim your limitation, shout out that you steal, that you rob the innocent you cheat and deceive.

I am what has an effect and curse you, that the truly effective is always concealed!

That’s why my brother had to be born the son of a king and all appearance and shimmer had to surround him till the grave, so that he became seen.

Who among all the wise ones would have noticed him, if appearance had not emphasized him?

Cursed be appearance, which deceives the world for all reality.

Truly a good day, Philemon, your wing will be clipped. Ka, The Black Books, Vol. VII, Page 184

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=28AZH9HNK4BJT&dchild=1&keywords=carl+jung+black+books&qid=1605725839&sprefi

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Carl Jung: What then is the I? Is it not the same as the self? (2020-11-26 03:26)

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[1]Black Books

Jung: What then is the I? Is it not the same as the self?

Jung’s Soul: If you are in you yourself, then you cannot differentiate the I from the self But if you are outside with yourself, then the self is different from the I. Since the self is a great mystery, that I veil just as well as you. -If It is that smallest seed that fills all the heavens, a grain of dead matter and God in all eternity. Amen. I say "Amen," since after such an implausible statement one must say "Amen" for confirmation. But all mysteries are implausible. I hate all mysteries, therefore I divulge them to you as much as possible. It would be better if there weren’t so many mysteries, but they are not to be denied- and finally-without mysteries, there would be no escape from the contradictions. So, if you are outside with yourself, then you feel your I differentiated from the self You feel your self either as a grain of dead matter full of revulsion, dread, and fear of death, or, if you accepted this inner death and held your last supper with this corpse and received the germ of God from this death, then you feel the self as the God in you. But look, there comes Philemon. What does he want? The Black Books, Vol. VII, Page 183

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1ZQTEYY7D1QWE&dchild=

1&keywords=jung+black+books&qid=1605719407&sprefix=jun

Jung’s Soul: "You must let Toni go until she has found herself and is no longer a burden to you." (2020-11-26 09:23)

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[1]Black Books

On January 5, 1922, Jung’s soul advised as follows:

"You should not break up a marriage, namely the marriage with me, no person should supplant me, least of all Toni. I want to rule alone."

“You must let Toni go until she has found herself and is no longer a burden to you."

On the next day, his soul elucidated the symbolic significance of the relations between Jung, Emma Jung, and Toni Wolff in terms of Egyptian mythology. The Black Books, Vol. I, Page 96

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=2XE7U23S92FAQ&dchild=1&keywords=jung+black+books&qid=1606400529&sprefix=jun

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Philemon: He is a star seed, he errs through the unlimited, he fell down from the unknown. (2020-11-27 03:30)

[paypal _donation _button border="5"]

[1]Black Books

You [Jung’s Soul] went ahead of me, now you follow me. I am the leader.

I am the fire that advances, you are a helpful arm that supports the wavering.

I am what is to come, you are the fullness of the present.

You are joy and enjoyment, discord and lies.

You are the helper of men in good and evil. I am the fiery path of fate.

You are errancy in good and evil. I am merciless truth. I am past and future.

This man is my present.

That is why he is my error, since I was and-I will be, but am not.

My present is an error. This man errs and you exist.

That is why you are always present, since man always errs. Why must he err?

He is a star seed, he errs through the unlimited, he fell down from the unknown. He

continues to err. His errancy is his truth; He would do well to know it. Through errancy he lives. Philemon, The Black Books, Vol. VII, Page 147

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=28AZH9HNK4BJT&dchild=1&keywords=carl+jung+black+books&qid=1605725839&sprefi

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DiosRaw (2020-11-27 08:17:25)
Great posts.

Jung's Soul: Yes, old liar and deceiver, squirm as much as you like. (2020-11-28 02:14)

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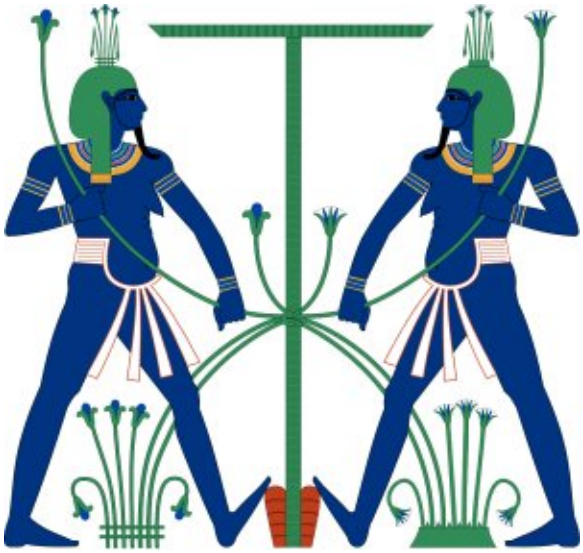

[1]Black Books

You know, noble one [Ha], that you can't touch us.

We are not frightened, you darkest apparition.

And because you know that, you come without claims, without will, without power, only with a request. It burns you somewhat.

Shall I tell you what?

The grain of gold, that fell into your eye.

That’s why you want night, so that one doesn’t see it.

Yes, old liar and deceiver, squirm as much as you like.

Your threat is powerless.

You ask if one could mercifully release you from the gold grain.

Would you say that that is the truth? Jung’s Soul, The Black Books, Vol. VII, Page 149

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=28AZH9HNK4BJT&dchild=1&keywords=carl+jung+black+books&qid=1605725839&sprefi

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Jung’s Soul: She (Salome/Kali) is the compulsion of suffering. I am eternal contemplation. (2020-11-29 03:06)

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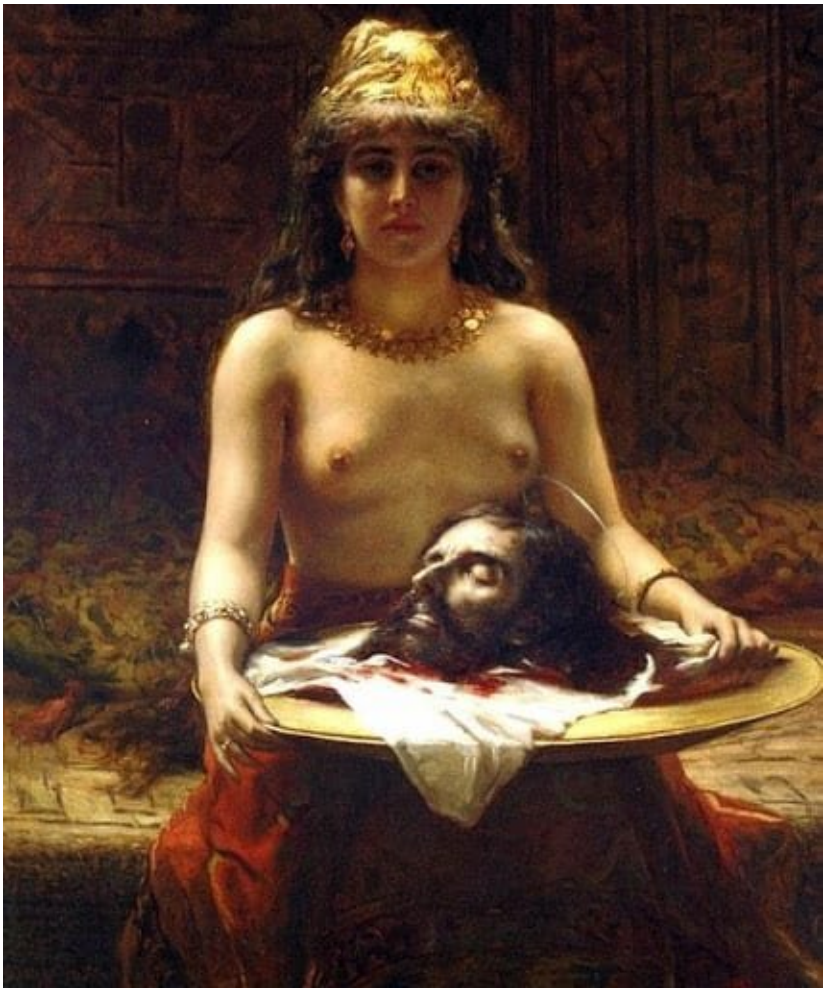

[1]Black Books

Spirits of the dead accompany her (Kali/Salome), spirits of the earth, buried ones-not the spirits of the eternal images.

They bear claws like dogs and cats, they have feet like black night birds, carrion birds, since the dancer rends, she has claws and sharp teeth, behind her lie bloody torn ones, blood pools and spirits of the dead gorge themselves on this.

She makes one drunk and she is drunk from the blood of the holy one, she pours poison into the entrails.

She is a fire of voluptuousness and torment of voluptuousness.

She is beautiful like hell. She gives pleasure and the craving for poison. She makes

men drink poison and eat poison.

She is hellish temptation.

She is the compulsion of suffering. I am eternal contemplation.

I carry up into eternity, she drags down into the mystery of matter, into the beauty of the earth, into the death of everything earthly. I am the daughter of the eternal mother, she is the daughter of the eternal father.

She is the earth, I am the vessel of heaven.

Yes, she is the womb of the earth. Actual forms grow from her, but the eternal images grow from me. Jung's Soul, The Black Books, Vol. VII, Page 186-187

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=JBRWQJ11N1WQ&dchild=1&keywords=carl+jung+black+books&qid=1605780133&sprefix

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Jung's Soul: What would the crystalline clarity of water be, if you didn't see the water? (2020-11-30 03:22)

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[1]Black Books

And yet you [Salome] have already betrayed your mystery to us.

You are the mystery that stands behind all pleasure, the soul, that touches the earth, you, my sister, who embraces matter, who makes the unsayable experiential.

My love belongs to the eternal images, your love to eternal matter.

Ka is your father, Philemon my father.

So the veil, that deceptively hid the truth, dissipated the mist and created a thousand blind alleys, is rent.

Recognize yourself as soul, renounce the purity of your pleasure, you yourself are its impurity, its blending, its mystery.

Pleasure contains the eternal meaning, as the image contains the eternal pleasure.

Are my images pure? I believed so and have forgotten it.

My images breathe the pleasure of the world.

And your pleasure gives birth time and time again to the eternal images. Is the deaf pure blue of the sky purity?

No, it is blue, because you see matter.

What would the crystalline clarity of water be, if you didn't see the water?

Only emptiness is pure. Pure pleasure is empty and would therefore be no pleasure.

A pure image would be empty and would therefore be no image.

Since an image always portrays something.

Pleasure wants image in eternity and image wants pleasure in eternity.

Sublime one, the 4 ways are accomplished, the 4 sufferings have been fulfilled borne, the 4 joys are fulfilled fulfilled, the offering to the Gods of the 4 winds have been prepared.

The final work is accomplished: Salome became sighted.

The 4 winds rise up to you, the 4 streams flow to you.

The time has come where you alone speak, you God of all true and false Gods, you being of all non-being.

We are silent and await your speech. Jung's Soul, The Black Books, Vol. VII, Page 191-192

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=JBRWQJ11N1WQ&dchild=1&keywords=carl+jung+black+books&qid=1605780133&sprefix

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Carl Jung: Now I was sure that no schizophrenia was threatening me. (2020-11-30 04:10)

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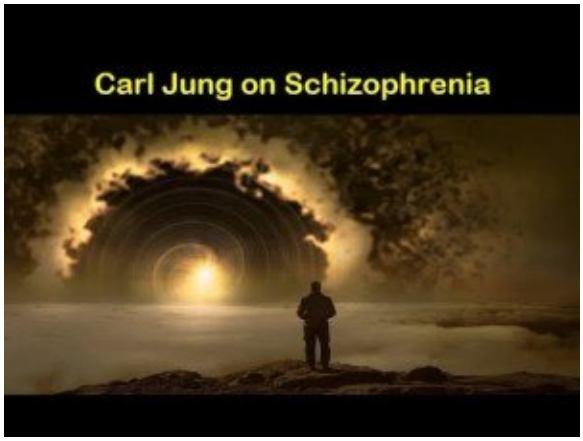

[1]Black Books

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days . ...

I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself:

"I'll be speaking of myself! Very likely I'll go mad after reading out this paper."

The congress was to take place in July 1914-exactly the same period when I saw myself in my three dreams voyaging on the Southern seas.

On July 31st, immediately after my lecture, I learned from the newspapers that war had broken out.

Finally I understood. And when I disembarked in Holland on the next day, nobody was happier than I.

Now I was sure that no schizophrenia was threatening me.

I understood that my dreams and my visions came to me from the subsoil of the collective unconscious.

What remained for me to do now was to deepen and validate this discovery.

And this is what I have been trying to do for forty years. The Black Books, Vol. I, Page 37-38

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=TNT916GT3QQBY8KMRX75&pf_rd_p=40eb7df6-3345-4945-93b1-96c5bd9a116d

1.2 December

Salome: Pleasure is the sensation of pleasure and nothing further. (2020-12-01 03:35)

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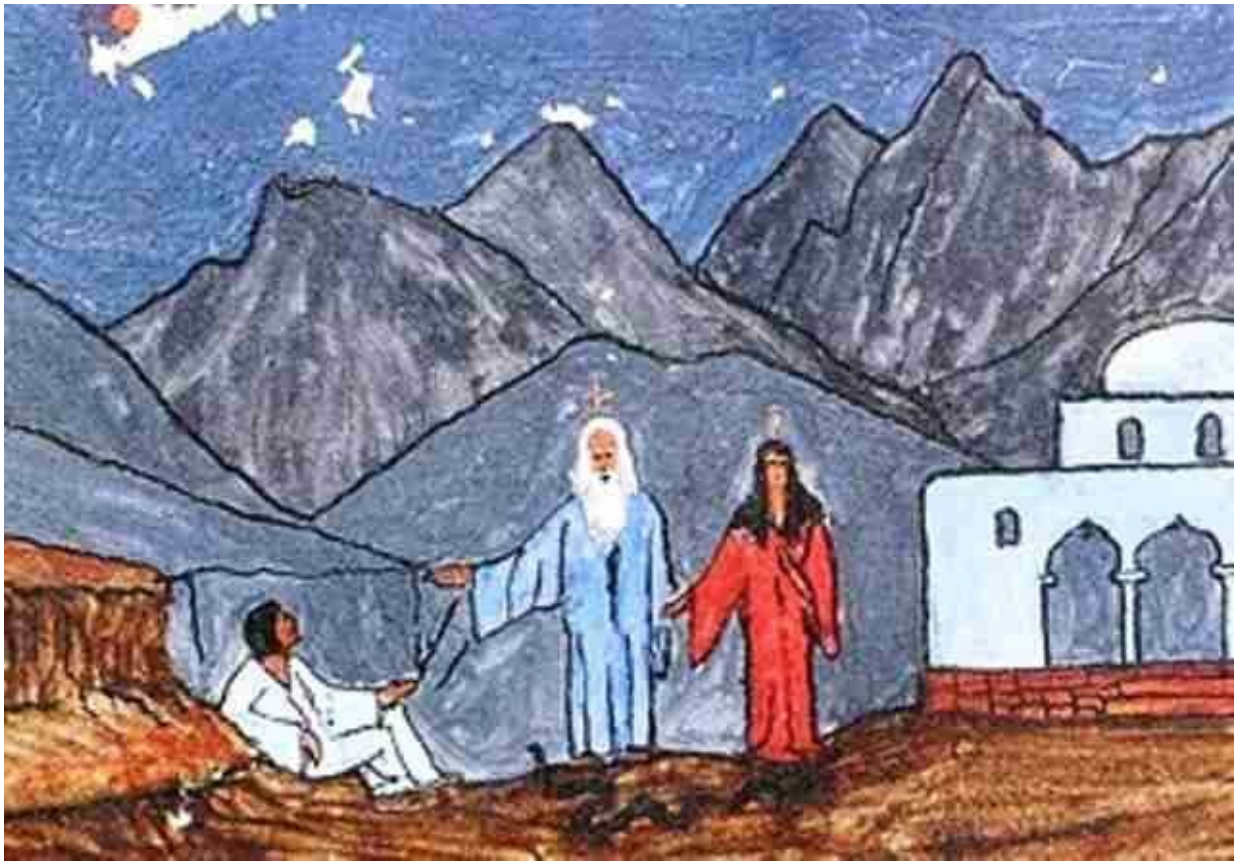

[1]Black Books

The question of my mystery. I have no mystery-pleasure and the sensation of pleasure-what's that for a mystery?

That is only a happening and nothing more. It is the devilish guile of Philemon to let me sense a mystery behind this.

1304

It is certainly Philemon who hatched this thought, and not this man.

How could a man come to a such a thought?

Pleasure is the sensation of pleasure and nothing further. Why should there be a mystery behind this?

Why does this man ask me about a mystery behind this?

Who gave him this crazy thought? Who goaded him to the impertinence to ask me such?

To attribute such a crazy thought to me? Who other than Philemon?

Only his evil art can produce such thoughts, that stick to one like a robe of Nessus.

But I have no mystery, it is madness to ask me about mysteries, impertinence, cruelty.

There is nothing behind sensation, no mystery, nothing beyond or within it.

It is sensation alone-yes, laugh at my tears-sensation is sensation, pleasure is pleasure, displeasure is displeasure and nothing further.

I do not want there to be a mystery within it-that is a disgusting, crazy thought, dirty and stupid. Salome, The Black Books, Vol. VII, Page 190-191

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=JBRWQJ11N1WQ&dchild=1&keywords=carl+jung+black+books&qid=1605780133&sprefix

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DiosRaw (2020-12-01 05:02:01)
Great posts. Thank you for these. Amber ❤

Phanes: Completion is poverty. But poverty is means gratitude. Gratitude is love. (2020-12-02 02:50)

[paypal _donation _button border="5"]

[1]Black Books

This way shall lead out into the land of men, an assignment.

The mystery of the summer morning, the happy day, the completion of the moment, the fullness of the possible, born from suffering and joy, the treasure of eternal beauty, the goal of the 4 paths, the spring and the ocean of the 4 streams, the fulfilment of the 4 sufferings and of the 4 joys, father and mother of the Gods of the 4 winds, crucifixion, burial, resurrection, and man’s divine enhancement, highest effect and non-being, world and seed, eternity and rime instance, poverty and abundance, expansion, death and the rebirth of God, borne by eternally creative force, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair’s breadth between life and death, a river of worlds, canopying the heavens-I give you the love of men, the opal jug of water; he pours water and wine and milk and blood, food for men and Gods.

I give you the joy of suffering and suffering of joy. I give you what has been found: the constancy in change and the change in constancy. The jug made of stone, the vessel of completion.

1306

Water flowed in, wine flowed in, milk flowed in, blood flowed in.

The four winds precipitated into the precious vessel.

The Gods of the four heavenly realms hold its curvature, both the mothers and both the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West its other side.

Forever denied, it exists forever.

Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself, and arising in new splendor through its self-denial.

The heart of God and of man. It is the One and Many.

A path leading across mountains and valleys, a guiding star on the ocean, in you and always ahead of you.

Completed, indeed truly completed is he who knows this. Completion is poverty. But poverty is means gratitude. Gratitude is love. Phanes, The Black Books, Vol. VII, Page 192-193

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=FRLL5UACEYB2&dchild=1&keywords=jung+black+books&qid=1605794038&sprefix=jung

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An Invitation to join Dropbox (2020-12-02 04:40)

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A humble invitation to join Dropbox

[1]Dropbox

Dropbox is a cloud storage service that lets you save files online and sync them to your devices. You can use **Dropbox** links to share files and folders with other people without sending large attachments. **Dropbox** offers a free plan that includes 2 GB of storage.

Dropbox is a home for all your most valuable **files**. To keep your **files** safe, Dropbox is designed with multiple layers of **protection**, distributed across a scalable, secure infrastructure. These layers of **protection** include: Dropbox **files** at rest are encrypted using 256-bit Advanced Encryption Standard (AES)

Thank you

1. https://db.tt/IJOdCMFF

Phanes: I am perfection itself, but only he who has attained his limits is complete. (2020-12-03 03:59)

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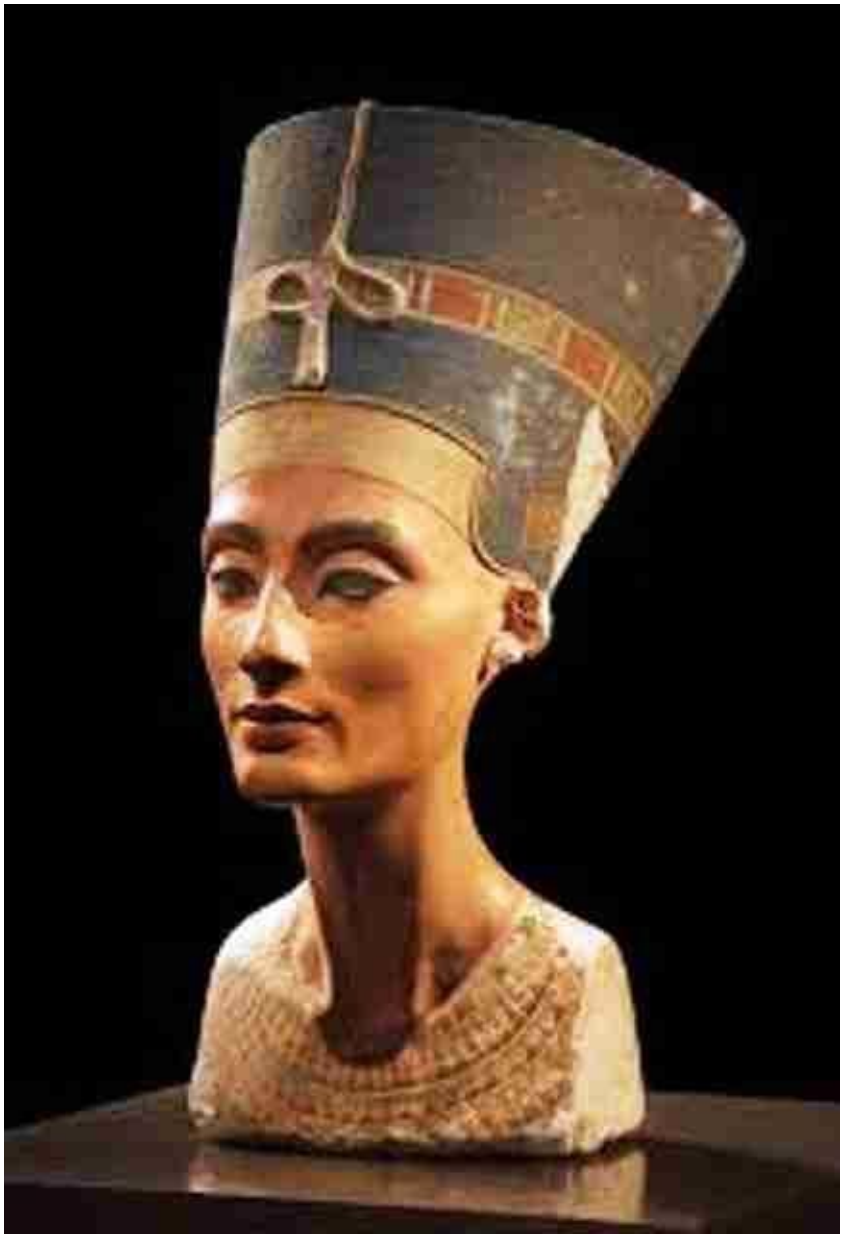

[1]Black Books

Truly, I am the sacrifice. completion is the sacrifice.

Completion is joy and foreseeing of the shadow.

Completion is the end.

The end means the beginning, and hence completion is smallness and beginning in the smallest.

Everything is incomplete, and completion is hence solitude. But solitude seeks community.

Hence completion means community.

I am perfection itself, but only he who has attained his limits is complete.

I am the never-dying light, but complete is he who stands between day and night.

I am eternal imperishable love, but complete is he who has placed the sacrificial knife beside his love.

I am beauty itself, but complete is he who sits against the temple wall and mends shoes for money.

He who is complete is simple, solitary, and unanimous. Hence he seeks diversity,

community, ambiguity. Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimity.

He who is complete knows suffering and joy, but I am the bliss beyond joy and suffering.

He who is complete knows light and dark, but I am the light beyond day and darkness.

He is who complete knows up and down, but I am the height beyond high and low.

He who is complete knows the creating and the created, but I am the eternal parturient image beyond creation and creature.

He who is complete knows loving and being loved, but I am the love beyond embrace and mourning.

He who is complete knows man and woman, but I am the man, and of the man his father and son beyond masculine and feminine, beyond child and the aged.

He who is complete knows rise and fall, but I am the center beyond dawn and dusk.

He who is complete knows me and hence he is different from me. Phanes, The Black Books, Vol. VII, Page 193-194

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=FRLL5UACEYB2&dchild=1&keywords=jung+black+books&qid=1605794038&sprefix=jung

DiosRaw (2020-12-03 04:06:54)
Reblogged on @diosraw with a shoutout. Brilliant. Amber ❤

An Invitation to Join WordPress (2020-12-03 14:43)

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[1]Click to Join WordPress

1. https://wordpress.com/refer-a-friend/NjjQXrpT8lQwZNw8Jzlz/

Jung’s Soul: It was probably a follower and pupil of Dionysus, who had lost one arm. (2020-12-04 02:40)

[paypal _donation _button border="5"]

[1]Black Books

Three serpents that lie on a rock, coiled in a knot. A sword has hacked them.

A strong one-armed man wields the sword.

His eyes flicker in chaotic passion.

It was probably a follower and pupil of Dionysus, who had lost one arm.

Where did he lose it?

He chopped it off because it seemed foul and inadequate, yes, he himself hacked off his right arm in a frenzy.

He no longer wanted to act, but simply to be driven.

One also needs to be able to be driven.

Why couldn’t he let the serpents sleep?

Who told him to set his dog on the devil’s dangerous hound that wanted to leave him?

His wild and untamed drive, which he called a sense of duty, had whispered the wrong thing to him.

He wanted to be alone, to rule alone, intoxicated in solitude far from Gods and men, a castrato of his God.

1312

Why do you despise the loving darkness of the feminine, the cooling night?

The whisper among the trees, my dark, healing speech?

Why did you not speak to me? Jung's Soul, The Black Books, Vol. VII, Page 207

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?dchild=1&keywords=jung+black&qid=1605868511&sr=8-1

Africa made an overpoweringly deep impression on him [Jung] (2020-12-05 03:06)

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[1]Black Books

Africa made an overpoweringly deep impression on him [Jung]:

it meant encountering the historical past as a living present.

To Emil Medtner, he wrote in March:

"The most mysterious here are the nights of the waxing moon that wanders in indescribably silver clarity across the dark clear sky of Africa. The symbol of the Punic tombs of Carthage, \ Astarte herself, came close to me, when I saw the moon slowly descend over the

tops of the palm trees for the first time. I came here according to inner necessity, already prepared by the unconscious, a symbolic act of the grandest style, nevertheless the meaning is still dark."

Jung felt that the people he encountered had an intensity that Europeans lacked, and which he believed himself to be psychically infected

While in Tunis, he had a powerful dream:

The night before we embarked for Marseilles I had a dream which, I sensed, summed up the whole experience. This was just as it should be, for I had accustomed myself to living always on two planes simultaneously, one conscious, which attempted to understand and could not, and one unconscious, which wanted to express something and could not formulate it any better than by a dream.

I dreamt that I was in an Arab city, and as in most such cities there was a citadel, a casbah. The city was situated in a broad plain, and had a wall all around it. The shape of the wall was square, and there were four gates. The casbah in the interior of the city was surrounded by a wide moat (which is not the way it really is in Arab countries). I stood before a wooden bridge leading over the water to a dark, horseshoe-shaped portal, which was open. Eager to see the citadel from the inside also, I stepped out on the bridge.

When I was about halfway across it, a handsome, dark Arab of aristocratic, almost royal bearing came toward me from the gate. I knew that this youth in the white burnoose was the resident prince of the citadel. When he came up to me, he attacked me and tried to knock me down. We wrestled. In the struggle we crashed against the railing; it gave way and both of us fell into the moat, where he tried to push my head under water to drown me. No, I thought, this is going too far. And in my turn I pushed his head under water. I did so although I felt great admiration for him; but I did not want to let myself be killed. I had no intention of killing him; I wanted only to make him unconscious and incapable of fighting.

Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the center of the citadel. The room was all white, very plain and beautiful. Along the light-colored marble walls stood low divans, and before me on the :floor lay an open book with black letters written in magnificent calligraphy on milky-white parchment. It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkestan, which was familiar to me from the Manichaean fragments from Turfan. I did not know the contents, but nevertheless I had the feeling that this was "my book," that I had written.

The young prince with whom I had just been wrestling sat to the right of me on the :floor. I explained to him that now that I had overcome him he must read the book. But he resisted. I placed my arm around his shoulders and forced him, with a sort of paternal kindness and patience, to read the book. I knew that this was absolutely essential, and at last he yielded.

In retrospect, Jung reflected as follows on this dream:

In this dream, the Arab youth was the double of the proud Arab who had ridden past us without a greeting. As an inhabitant of the Casbah he was a figuration of the self, or rather, a messenger or emissary of the self. For the Casbah from which he came was a perfect mandala:

a citadel surrounded by a square wall with four gates.

His attempt to kill me was an echo of the motif of Jacob's struggle with the angel; he was to use the language of the Bible like an angel of the Lord, a messenger of God who wished to kill men because he did not know them.

Actually, the angel ought to have had his dwelling in me.

But he knew only angelic truth and understood nothing about man.

Therefore he first came forward as my enemy; however, I held my own against him. In the second part of the dream I was the master of the citadel; he sat at my feet and had to learn to understand my thoughts, or rather, learn to know man.

Obviously, my encounter with Arab culture had struck me with overwhelming force. The Black Books, Vol. I, Page 76-78

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1G8Q26S5LXCQE&dchild=1&keywords=jung+black+books&qid=1606298364&sprefix=jun

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DiosRaw (2020-12-05 03:53:54)
❤❤❤

Carl Jung: This dream is my inner situation. (2020-12-06 04:10)

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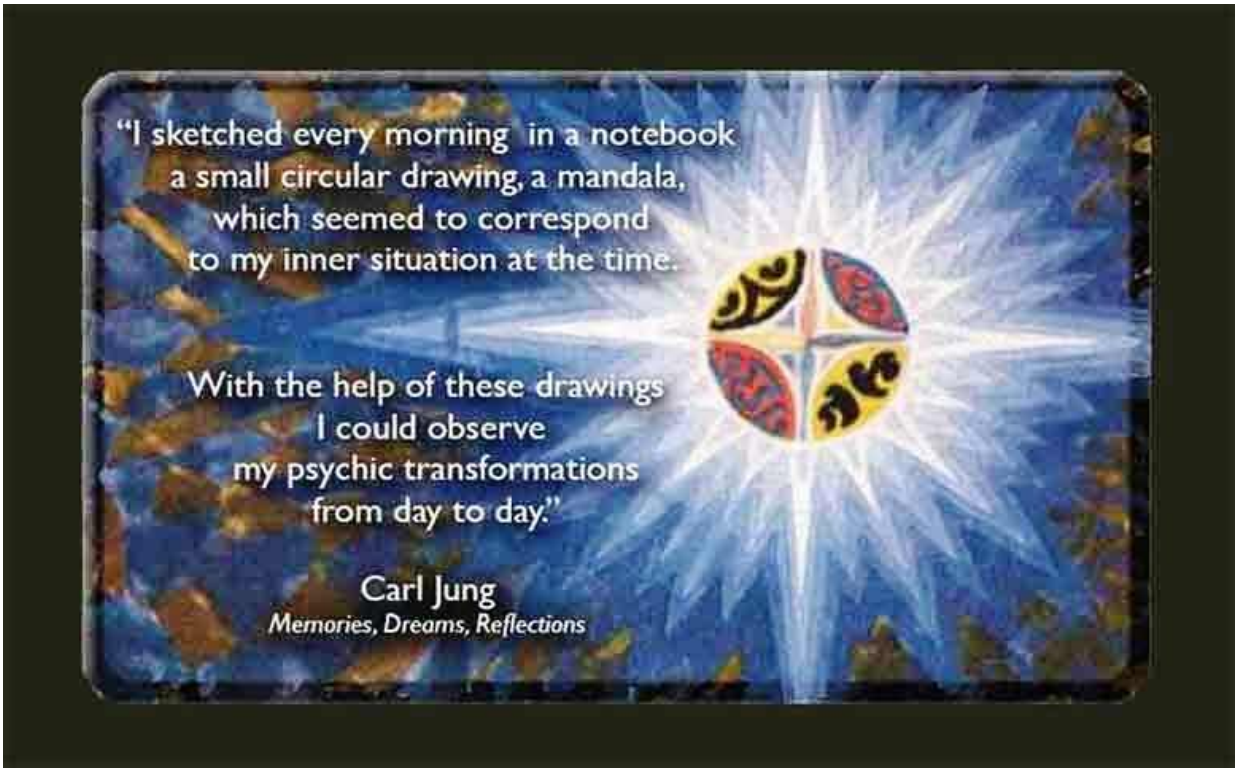
"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day."
Carl Jung
Memories, Dreams, Reflections

[1]Black Books

He [Jung] then painted a mandala based upon this map.

He attached great significance to this dream, later commenting:

This dream is my inner situation.

I still now see this yellow-gray raincoat, shining with the moisture of the rain, and everything was terribly unpleasant.

That is how I felt about myself.

But I had the inner vision of this heavenly beauty, and thanks to that, one can live.

And then I saw: that is conclusive, that is the goal. One cannot go above the middle.

The middle is the goal and everything was directed toward this.

From this I recognized that the self is an archetype of orientation and of meaning.

The one Swiss is the I.

He lives in one of the filthy streets in one of the carrefours.

He is a small replica of the center.

I know that the I is not the center, it is not the self, but from there I have a sight of the divine wonder.

I certainly did not live there, but I lived "excentrically."

The small light appeared to me as the likeness of the great light: so there was also something in the excentric aspect which recalled the original vision for me.

After this dream I gave up painting or drawing mandalas.

I then understood that there was no straight-line of development, but that development first led up from below, onto the mountain.

That is one straight line development.

But if one is initially above, one sees the great expanse with the lake, the island and the tree of light within it . .. .

This dream described the apex of the whole unconscious process of development.

It completely satisfied me, since it fully expressed my situation.

I was utterly lonely then.

I knew that I was occupied with something quite great, but which no one understood.

This clarification through the dream made it possible for me to consider objectively what filled me.

For me, the small sidelight was the I , it was like a recollection of the magnificent tree in the middle.

The others did not see the tree, only I saw it.

It was as if the sun shone there, but it was also as if the flowers were self-illuminated.

It was as if this tree stood in sunlight.

It was bright day there, and unbelievably beautiful.

Where we stood was dark, cold and showery night.

My life would have actually lost its meaning without such a vision.

But the meaning was expressed here. The Black Books, Vol. I, Page 98-99

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=G9FWV5F2WM6Y&dchild=1&keywords=jung+black+books&qid=1606404118&sprefix=jung

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Carl Jung: Since the death of my mother, the A. [Anima] has fallen silent. Meaningful! (2020-12-07 04:14)

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[1]Black Books

A critical chapter in Jung's self-experimentation was what he termed the integration of the anima.

Toni Wolff saw this as one side of the story, as it also involved the process by which he had "introjected" her.

In 1944, apropos a dream, she noted that Jung placed undue stress on the subjective level, "because he had to realize the anima, but he thereby introjected me and took my substance."

On January 5, 1922, Jung's soul advised as follows:

"You should not break up a marriage, namely the marriage with me, no person should supplant me, least of all Toni. I want to rule alone."

The following day, she added, "You must let Toni go until she has found herself and is no longer a burden to you."

On the next day, his soul elucidated the symbolic significance of the relations between Jung, Emma Jung, and Toni Wolff in terms of Egyptian mythology.

On December 23-24, 1923, Jung had the following dream:

I am on military service. Marching with a battalion. In a wood by Ossingen.

I come across excavations at a crossroads: I meter high stone figure of a frog or a toad without a head.

Behind this sits a boy with a toad's head.

Then the bust of a man with an anchor hammered into the region of his heart, Roman.

A second bust from around 1640, the same motif. Then mummified corpses.

Finally there comes a barouche in the style of the XVII century.

In it sits someone who is dead, but still alive. She turns her head, when I address her as "Miss"; I am aware that "Miss" is a title of nobility.

A few years later, he grasped the significance of this dream.

He noted on December 4, 1926:

I now see for the first time that the dream of 23/24 December 1923 means the death of the anima (" She does not know that she is dead.")

This coincides with the death of my mother .... Since the death of my mother, the A. [Anima] has fallen silent. Meaningful!

He continued to note a few further dialogues with his soul, but his confrontation with the anima had effectively reached a closure at this point.

In contrast to a marriage, Toni Wolff saw her relationship with Jung as an "individual relation."

On December 20, 1924, she noted:

"Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul."

On September 13, 1925, she noted that their relationship stood under the "sign of Philemon."

In retrospect, she reflected on the role she played for him:

What C. has achieved now is all based on me. Through my faith, love, understanding and loyalty I have kept him and brought him out. I was his mirror, as he told me right at the beginning. / But my entire feeling, phantasy, mind, energy, responsibility worked for him. I have an effect-but I don't have substance. I didn't know how to "play." I gave him his life. Now he should give me mine and be a mirror to me.

She understood this mirroring through her medial function, in the terms of the typology of the feminine that she developed:

"Through my medial side, I am like C.'s hollow form and therefore I always wanted to be filled in by him."

Wolff was extremely dependent upon Jung during these years.

On April I0, 1926, she noted, "Had a psychological scurvy through C.'s absence. Vitamin C."

The following day, she added a further analogy: "It is the same with me as with the Elgonyi: C . is not only vitamin. Also, when I am with him the rising sun is good, relaxing, everything destructive has gone. When I am on my own, it eats away at me."

She repeatedly tried, but failed, to be more independent of him. She felt that his fame and success were increasingly taking him away from her and resented "his works, ideas, patients, lectures, [Emma], children."

This was cause for bitterness: "Again some resistance, when I think how he realized all his famous ideas through the relationship with me (which he only admits occasionally) and how famous he is now, and that E. is with him instead of me, and how I can never accompany him there."

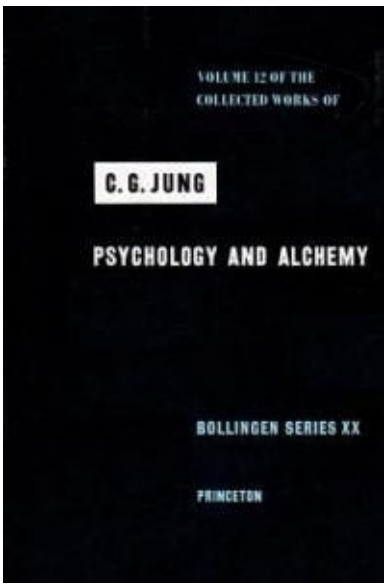
An entry of 1937 simply states, "Ariadne on Naxos," implicitly likening her situation to that of Ariadne, abandoned on the island of Naxos after leading Theseus through the labyrinth.

In dedicated copies of his books, Jung gave private acknowledgment of her involvement.

Her copy of Psychological Types bears the dedication:

This book, as you know, has come to me from that world which you have brought to me. Only you know out of which misery it was born and in which spirit it was written. I put it in your hands as a sign of gratitude, which I cannot express through words.

Likewise, her copy of Psychology and Alchemy (1944) bears a dedication to his "soror mystica."



In public, he acknowledged her active role in all the phases of analytical psychology in his introduction to her collected papers. The Red Books, Vol. I, Page 95-97

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=108BCYZY4VOR5&dchild=1&keywords=jung+black+books&qid=1606392955&sprefix=jun

In dedicated copies of his books, Jung gave private acknowledgment of her [Toni Wolff] involvement. (2020-12-08 03:27)

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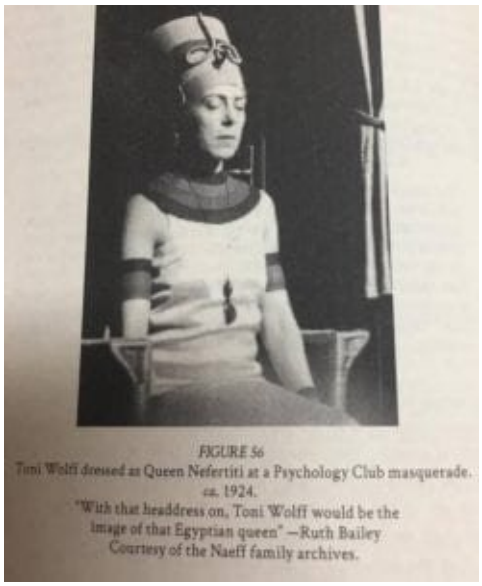

FIGURE 56
Toni Wolff dressed as Queen Nefertiti at a Psychology Club masquerade. ca. 1924.
"With that headdress on, Toni Wolff would be the image of that Egyptian queen" —Ruth Bailey
Courtesy of the Naeff family archives.

[1]Black Books

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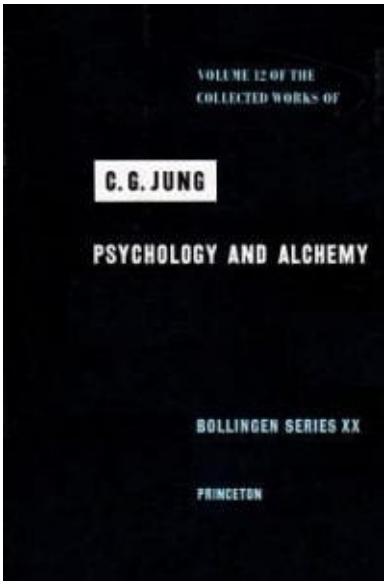

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1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=22KSOZ7DD31NF&dchild=1&keywords=jung+black+books&qid=1606390125&sprefix=jun

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DiosRaw, Amber (2020-12-08 04:02:41)
Thanks for all your work. Amber ❤

Carl Jung: The mouth utters the word, the sign, and the symbol. (2020-12-09 03:32)

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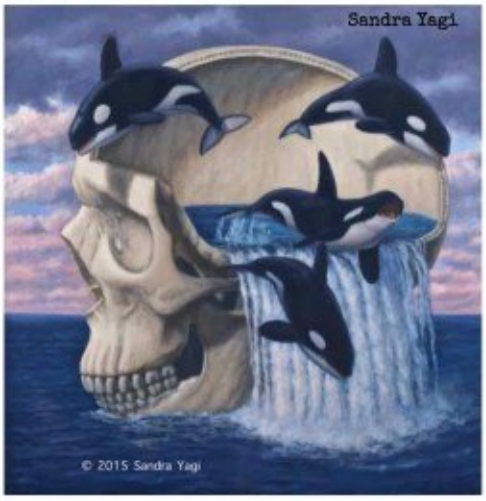

[1]Red Book

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast.

Yet the flame in which you consumed yourself has illuminated many

But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself

The mouth utters the word, the sign, and the symbol.

If the word is a sign, it means nothing. But if the word is a symbol, it means everything.

When the way enters death and we are surrounded by rot and horror, the way rises in the darkness and leaves the mouth as the saving symbol, the word.

It leads the sun on high, for in the symbol there is the release of the bound human force struggling with darkness.

Our freedom does not lie outside us, but within us.

One can be bound outside, and yet one will still feel free since one has burst inner bonds.

One can certainly gain outer freedom through powerful actions, but one creates inner freedom only through the symbol.

The symbol is the word that goes out of the mouth, that one does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself

unexpectedly on the tongue.

It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know.

But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external.

But the soul suffers great need, since outer freedom is of no use to it.

Salvation is a long road that leads through many gates.

These gates are symbols.

Each new gate is at first invisible; indeed, it seems at first that / it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, The Red Book, Page 310-311

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=290XB72SG5LC6&dchild=1&keywords=jung+red+book+readers+edition&qid=1607456398&spre

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Jung's Soul: Relations do not let themselves be replaced even by the deepest human knowledge. (2020-12-10 03:46)

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1326

[1]Black Books

I don’t want to augment your knowledge, on the contrary, I want to bring your knowledge into life.

It used to be the opposite. It goes like this now.

That’s why I read you only those hieroglyphs that you need to establish the relationship with your neighbors, otherwise the religion will not become actual. And it should become actual.

But it expresses itself visibly only in the transformation of human relations.

Relations do not let themselves be replaced even by the deepest human knowledge.

Moreover a religion doesn’t consist only in knowledge, but at its visible level in a new ordering of human affairs.

Therefore expect no further knowledge from me.

You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. Jung’s Soul, The Black Books, Vol. VII, Page 216

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=35XR3L7OCX81W&dchild=1&keywords=jung+black+books&qid=1605948494&sprefix=jun

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Available for Pre-Order Marie-Louise von Franz: Archetypal Symbols in Fairy-tales (2020-12-10 15:59)

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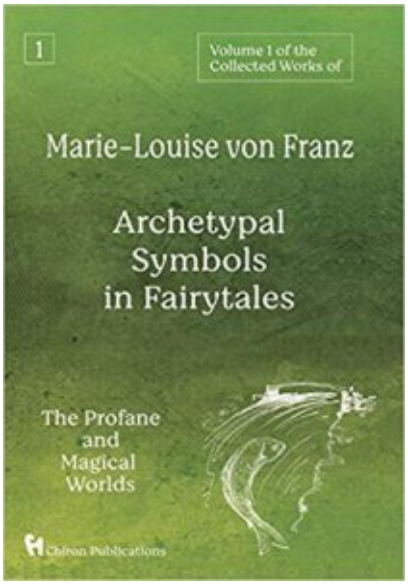

[1]Volume 1 of the Collected Works of Marie-Louise von Franz: Archetypal Symbols in Fairytales: The Profane and Magical Worlds

This newly translated volume of the *Collected Works of Marie-Louise von Franz,* one of the most renowned authorities on fairytales, presents a systematic and wide-ranging approach.

Von Franz amplifies a variety of fairytale motifs to show that the *magical* realm is alien to the *profane* and mundane realm of ordinary daily life.

She was one of Analytical Psychology's most original thinkers and here she presents a lucid, concise exploration of the archetypal symbols found in fairytales.

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The first volume, *Archetypal Symbols in Fairytales: The Profane and Magical Worlds*, releases on her 106th birthday, January 4th, 2021 and is to be followed by 27 more volumes over the next 10 years.

1. https://www.amazon.com/Collected-Works-Marie-Louise-von-Franz/dp/1630518557

Jung’s Soul: A triumvirate, you, Emma, and Toni, the symbolic bearers, the Egyptian symbol, indicated in the word "FANDRAGYPTI," (2020-12-11 03:28)

[paypal _donation _button border="5"]

[1]Black Books

In the beginning there is the moon and the sun, feminine and masculine, yet the feminine contains the masculine.

The second sign is a vessel that contains the four functions, apparently the body which contains the psychic.

This is connected with what I told you yesterday about the masculine and the feminine and about the earth.

The third sign is difficult: a fishing rod and a fish.

The fishing rod is too big and the fish too small, so it can’t be caught.

The fourth is a scale that is unevenly loaded. The fifth contains the small scale tray, the other side is firmly bound to the earth.

The scale no longer moves. Both the lines below are the two fish, which aren’t too big, to be placed in the scale tray.

The sixth is again the moon, the feminine, which gives birth to three masculine stars that belong together. The two fish are raised up, and somehow hang together with the three

small suns. The ..J means the end of the sentence.

Jung: But what in the world does this message mean and where does it come from?

Jung's Soul: From the cosmic, i.e., from what is before birth and after death.

The Great Mother Night, which carries the sun in her body sends the message.

Reason enough to read it carefully.

The first sign is apparently the nocturnal Isis herself, who has taken the masculine into herself.

That was in the cards today, the ace of spades that fell to you. You stand in the sign of the feminine.

The second sign refers to you, i.e., the message turns to you and says in the 3rd sign that this fishing rod is too big for the fish.

The fish that you should catch is still somewhat beyond, also your balance is out of order.

You don't stand wholly in the middle.

What can that relate to? First we'll look further.

The balance should be fashioned in a way that one side of the scale, the right, consciousness, should connect with the earth.

That can relate only to your wife, who can give you strength.

The other side is Toni. She apparently has the calling to receive the two fish.

What does that mean? It seems she has the instruction of the Great Mother about this.

In this sense she should be observed, also her dreams. But probably she must be kept hovering, perhaps in the sense that I spoke to you yesterday.

The Great Mother then promises the birth of the 3 small suns or heavenly bodies and the two fish between.

The 2 fish relate to the Christian and the Antichristian, which in the meaning of the future follow the three suns, which are related to the new religion.

The sun is the masculine positive, the illuminator.

A triumvirate, you, Emma, and Toni, the symbolic bearers, the Egyptian symbol, indicated in the word "FANDRAGYPTI," pheasant of the Egyptians, Isis, Osiris, Nephthys. Nephthys-Toni therefore receives both the fish, i.e., the night or unconscious side.

Both the fish fertilize the mother and cause the birth, the Christian-Antichristian follows behind as the afterbirth. This prediction is good. You can calm down. Jung Soul, The Black Books, Vol. VII, Page 215

The two fish appear to be related to the astrological sign of Pisces.

In Aion, Jung studied the astrological symbolism of the precession of the equinoxes between the Ages of Pisces and Aquarius, as noted above, and the relation of this to the figures of Christ and the Antichrist.

He wrote:

"the designation of Christ as the one fish identifies him in the astrological interpretation with the first vertical one. Christ is followed at the end of time by the Antichrist.

The beginning of the enantiodromia must fall, logically, between the two fishes.

We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age" (§ 149).

At a psychological level, he noted,

"If we see the traditional figure of Christ as a parallel to the psychic manifestation of the self, then the Antichrist would correspond to the shadow of the self, namely the dark half of human totality" (§ 76) .

He added that symbolically,

"the coming of the Antichrist is not just a prophetic prediction- but an unrelenting psychological law .... The ideal of spiritually striving for the heights was doomed to clash with the materialistic earth-bound passion to conquer matter and master the world. This change

became visible at the time of the ’Renaissance’" (§§ 77- 78). The Black Books, Vol. VII, Page 215, fn 179

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=BNM0PQJCVQF4A7N23G4E&pf_rd_p=edaba0ee-c2fe-4124-9f5d-b31d6b1bfbee

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Salome: I will not be your slave-what is the fortune of the earth when it burns like hellish fire? (2020-12-12 03:30)

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[1]Black Books

I will not be your slave-what is the fortune of the earth when it burns like hellish fire?

When it makes sick, like poison? The struggle against you is accepted.

I will not rest until you have handed over your power to men.

Man must live.

You should obey.

1332

I do not want to do without the beauty of the earth, the fragrance of the fields should not evade me, but the serpent poison should be slain, so that man can wander among the flowers. Salome, The Black Books, Vol. VII, Page 187

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=FES4BD722H4V0RNZWANE&pf_rd_p=edaba0ee-c2fe-4124-9f5d-b31d6b1bfbee

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Carl Jung: Yes, I feel him. He fills me with unspeakable feelings. What is it? Dread? (2020-12-13 03:45)

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[1]Black Books

Dream: Castagnola. Night. I o'clock. 2 / 3 I. 1923

[I]. 0h my soul, what summons me at midnight? What fear stalks my sleep and shatters it with the captain's command?

1. Why do you hesitate? Quick, here, your master is there. Terrible is his beauty.

Was death ever lovelier? Truly, he is more beautiful than death. I can’t describe him-this light-what is it? It isn’t fire-it’s the glow of the dead. Risen-that is the word.

[I] Yes, I feel him. He fills me with unspeakable feelings. What is it? Dread? Or is it melancholy, looking back, recollection of pain, fear? Who are you? Give me a word.

[He]: I am the man you overcame.

[I]. Is it you? I would like to call you "the most beautiful," but this word remains stuck in my throat. How can I call you beautiful? I can’t see you, I don’t know your form. You radiate an unspeakable dread.

[He]: I come from those who don’t speak. I’ve seen your two dogs who are dead. And both still love you. I brought them your scent. The big one didn’t recognize me initially, but then, as he had breathed in your scent, he embraced me. I also saw your human dead.

I saw your father. The pallor of death and sleep still covered him. I come from the land of the dead, where all light is white, like moonlight on snow.

[I]. Is that probably the dread that shrouds you? Why, Oh friend, were you with the dead?

[He]. I wander, if you don’t stop me. I am a wanderer. Wasn’t I also with living friends of yours, who are far away?

[I]. But are you gasping so indescribably uncannily, so dangerously?

[He] . I went and I always go to the edge of the world, where death and life meet, sometimes, and just now I was entirely with the dead. Don’t forget what I said to you: I appear and always need a shroud. This time I veiled myself in death.

[I]. Why, you incomprehensible one, did you do that?

[He] . Why? Have you no idea? Tell me, why did I do it?

[I]. "It’s impossible that you wouldn’t know! The** meaning is given to you. You know what you’ re doing. How else, then, can you speak?["]

[He]. "Am I speaking then? I only seem to be speaking. I sheathe myself in speech.

Then it is so or then I’m speaking.["]

[I] . "But how are you then?[’]

[He]. "I wander and I change the sheaths.** Just now I was with the dead and the shroud of death cloaked me. Now I’m with you and I appear to you in words. I shroud myself, it seems to me, in your speech.[’]

[I] . "But why do you do this? Why do you go to the dead and then come to me and fill me with the dread and scent of death? Why did you seek my dogs and why my father?”

[He]. "Because seeking you, and not finding you among the dead, I found you sleeping.

I also found other sleeping living beings. Why do you all sleep, are you sometimes half dead?”

[I]. "It almost seems like that. But tell me-it’s exasperating-why don’t you know all this? Or why is it then that you don’t know all this? Why don’t you know that men sleep?

Why do you seek me among the dead, given that I am still someone living?

[He]. "How should I know that? I told you, I don’t even know who I am, since nothing stops me from being everything.

I can sheathe myself in everything, be nothing and yet appear as everything. How could I then know who I am?

Tell me, you seem to exist, no, you do, and therefore you must know.

Only those who exist can know, since whoever is, is just so, and thus cannot be different.

He can and must therefore know the other.

Since I can be everything, I cannot know, because I am neither just so nor different.

[I]. "But, nevertheless, you are? Or do you have the feeling as if you really were not?

[He]. "Certainly I am, so to speak, however I seem rather to appear than to be.

I can also veil myself in either being or non-being, since your words can express these apparent properties.

I don’t know whether such properties exist. I only know that I can conform to them.

[I]. "But if I told you who you are-if I could actually do this-and it accords would be correct, what would then happen?

Then you would know who you are, and then you would be so and not otherwise, since you would be determined.

[He]. "Yes, that is exactly what I seek. If you could correctly tell me who I am, then you would have captured me and made into this such and such.

You would have overcome me a second time, and that’s what I’m seeking.

How long, how endlessly long did I stand as if in a dream at the gate of my castle and waited for the friend who would break into my abode like an enemy.

And he never wanted to come and tell me who I am.

You came there, a stranger, and your manner seemed hostile.

You went over the bridge and walked through the doorway, as if you were stepping into your own house.

From this I recognized you as the one who could overcome me and free me from being able to be everything to having to be only this.

You managed to defeat me, but it needed the courage of despair.

And now I approach you again-0 h, I understand that this is why you sought-I came at you lowering, threatening with the menace of death, there is the danger, the uncanniness that you sense and that you sought to fathom-I know, I understand, therefore I covered myself in the stench of death, in the whiteness that is whiter than any deathly pallor-this scares the living in their bones.

Now I know.

Good that I know it, why I did it.

Now I understand why I veiled myself in death-to scare you, you living one, who slept and did not tell me who I am.

Surely you still haven’t told me who I am, but you have shown me why I do something. you see, you know, you can do a lot.

You have already shown me a way. If one knows why one does something one is already truly on the way to discovering what one is.

Or isn’t that so?

I have come to hear you tell me who I am.

I know that you know me and can overcome me and my unknowing.

I know that you can read the book in which it is written, what it is, that one is not.

Don’t forget me, I’m waiting.

[I]. "Youth, you set me a difficult task.

But you shall find me ready.

The stench of death has scared me.

But a being like you, that doesn't even know whether it actually is or just appears to be, is not very convincing-or, for example, an animal-maybe it too doesn't know its actual or apparent existence-it will hardly imagine itself as an armadillo or rattlesnake-which strips from it nothing of its harmlessness or unpleasantness-but now, I must add that your actuality, despite your ignorance about yourself, is something that cannot be denied.

But I beg you, don't push, give me time. This is a difficult task.

[He.] 'Tm not pushing, knower.

But keep your eye fixed on the question that lies before you. No harm will come to you as you exert yourself.

[I]. "My soul, here lies a difficult task. Although

I have gained time, I'm no nearer the solution.

I have the feeling that I'll be needing you.

Take this matter to heart.

Look into all the depths of the beyond, perhaps you will find counsel there. The Black Books, Vol. VII, Pages 224-226

Note: Jung's later recollections identify this figure [He] with Wotan. The Black Books, Vol. VII, Page 228, fn 215.

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1MCV9QGNRWX75&dchild=1&keywords=jung+black+books&qid=1606132906&sprefix=jun

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Dr. Jung's Soul gives advice on recording his Dreams and writing a Book (2020-12-14 04:05)

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[1]Black Books

Jung: Have you anything else to say to me? I'll see what I can do with my time.

Jung's Soul: No, I have nothing else to say to you today.

At most: you should begin the bibliography of the literature this evening for the new book.

Also you should, beginning next week, you should begin to collect dreams and give patients corresponding directions for preparation.

After the bibliography of the literature you should try tomorrow to record all the dreams which you still recall as more or less important, and also 4 further thoughts that concern the theme.

You should use the hours of II-12 for this. The Black Books, Vol. VII, Page 218

From what follows in this entry, it appears that Jung was considering writing a book on the subject of dreams.

No book was published, but some of the results of the projected work were presented in the form of his unpublished seminars in Swanage (Dorset, England), in the summer of 1925, on "Dreams and Symbolism." Jung's Soul, The Black Books, Vol. VII, Page 218, fn 187

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=35XR3L7OCX81W&dchild=1&keywords=jung+black+books&qid=1605948494&sprefix=jun

Carl Jung: A point exists at about the thirty-fifth year when things begin to change, (2020-12-15 04:16)

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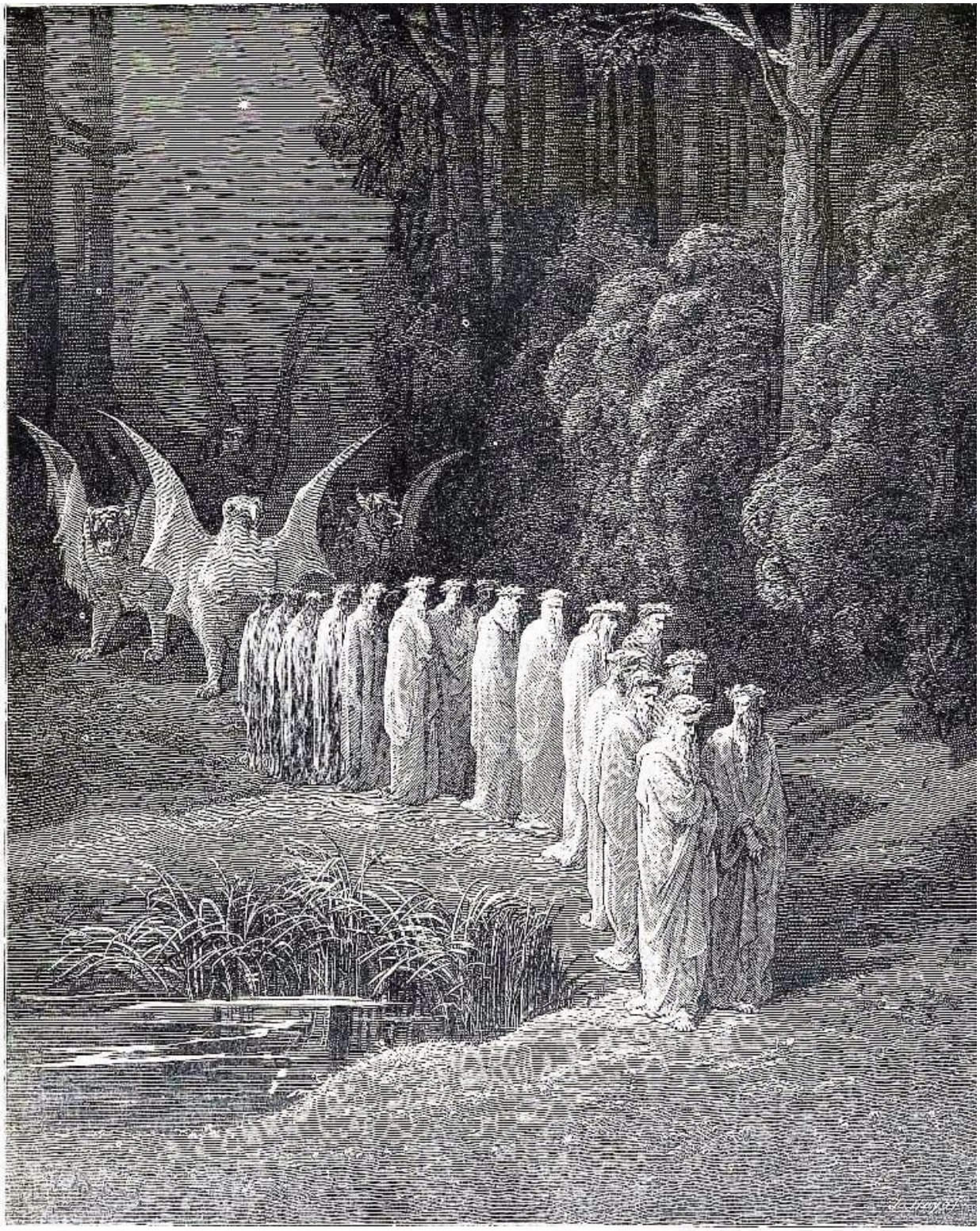

A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it. When this turning point comes people meet it in several ways: some turn away from it; others

plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us. Carl Jung, The Black Books, Vol. I, Page 11

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
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PRINCETON

Jung's Soul: What lies in between is in the dream book, but still more in the images of the Red Book. (2020-12-16 02:29)

[paypal _donation _button border="5"]

[1]Black Books

What lies in between is in the dream book, but still more in the images of the Red Book.

What happens between the lover and the beloved is the total fullness of the Godhead.

That is why both are an unfathomable mystery to each other.

Since who would understand the Godhead?

But the God will be born in solitude, from the mystery of the individual.

The separation between life and love is the contradiction between solitude and togetherness. Jung Soul, The Black Books, Vol. VII, Page 201

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?dchild=1&keywords=jung+black&qid=1605868511&sr=8-1

Jung’s Soul: The deer Goddess had rescued them-yes, Artemis. Isn’t she beautiful and chaste? (2020-12-17 04:00)

[paypal _donation _button border="5"]

Three deer fled from the forest and the most beautiful hunter could not catch them.

He hunted with hounds and horses and bright spears and yet they escaped him.

They jumped into the river and swam through it and the dogs lost their trail.

The deer Goddess had rescued them-yes, Artemis. Isn’t she beautiful and chaste?

Do you know her?

And do you know him?

Why do you want to hunt on Sundays?

Why do you want to catch and kill the beautiful animals?

That’s why her bear attacked you.

That’s why you had to sacrifice to the beautiful moon Goddess, you fool. Jung’s Soul, The Black Books, Vol. VII, Page 207

Carl Jung: For once I can’t feel fear, only rigidity and cold. (2020-12-18 04:17)

[paypal _donation _button border="5"]

[1]Black Books

My soul, should I call you? No, no more hope, no illusion.

The terror must be naked, just as helpless as I.

This time there are no crutches.

1344

We now plunge the rod into the bottomless, behind all possibilities, perhaps in a dullness without end, where the eternal quagmire no longer permits return.

Yes, it grows hotter here-perhaps no more return-that is the right word-perhaps a bottomless abyss, a silence, a wordless solitude for the rest of one's life.

I know where my life has gone-and there in front stands the metal wall.

My ears are dull, my heart is frozen stiff, therefore I speak hastily, to feign the life that I don't possess.

It seems to become heavy-metallically heavy-the wheel.

I'd like to cry out, to keep from turning into metal.

Oh-how did it come? that I became ore?

A soundless ore, only heavy and tough, probably lead. In truth the ore has no ears and what speaks there is mere deception.

For once I can't feel fear, only rigidity and cold. Carl Jung, The Black Books, Vol. VII, Page 204-205

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?dchild=1&keywords=jung+black&qid=1605868511&sr=8-1

DiosRaw - Amber (2020-12-18 04:34:18)
❣

Carl Jung: What tension between the farthest heavens and the deepest hells! (2020-12-19 02:10)

[paypal _donation _button border="5"]

[1]Black Books

What tension between the farthest heavens and the deepest hells!

The sevenfold darkness-the jubilant heaven’s gold-what a speech!

But I speak it. I talk, you don’t talk. You shouldn’t talk. I know that I must talk or rather stammer.

I wanted to sing the praise of the marvelous God who appeared to me, I wanted to talk of the bliss of paradise, of the deep stillness of the peace of God, of all blessed and most blessed and the highest raptures which trickled over me profusely by the mercy of that indescribable God-a praise I wanted to sing of the salvation of my heart-I wanted to give thanks to the glory of the thrice holy stellar one-but it is mere words and truly not these those words that are to be said.

There are many darker words, kindled in the darkest depths, utterly primordial words, pressed out of the unbelievably ancient and originary.

Words without meaning and purpose, pregnant with all futures, sick from primordial longings and impossibilities, quelled in the mud of the centuries, a mystery divined only by someone who has the animal behind him. A folly of impossibility, consequently swollen by creative

power.

I suspect this.

There is no more to be said.

I have fear, an otherworldly fear, truly the fear of a meteorite that has fallen behind the Milky Way, no human fear, simply one occurring when nothing existed that might have known fear.

A fear that is not actual, so it seems.

Something that was never good and was always spoiled, as the source of a new health.

That’s one way to put it. I could also say: something that was too weak, as the source of the greatest force. I curse this measly stammering, this plantlike blind boring. However something trembles in me and this something wants to speak.

For it was something somewhere smelt and touched and something that threatens to come to life. Carl Jung, The Black Books, Vol. VII, Page 205-206

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?dchild=1&keywords=jung+black&qid=1605868511&sr=8-1

Dante in The Black Books (2020-12-19 09:11)

[paypal _donation _button border="5"]

[1]Black Books

I am the one who, when love

Breathes on me, notices, and in the manner

That he dictates within, I utter words."

Dante. Purgatorio.

And then, in the same manner as a flame

Which follows whatever shape it takes,

The new form follows the spirit exactly.

Dante. [Purgatorio]. Dante, The Black Books, Vol. II, Page 197

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1IZJYQ1TZXCE3&dchild=1&keywords=jung+black+books&qid=1606989348&sprefix=jun

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Carl Jung: I am cut off from myself, a hanged man who fell from the bough.
(2020-12-20 02:09)

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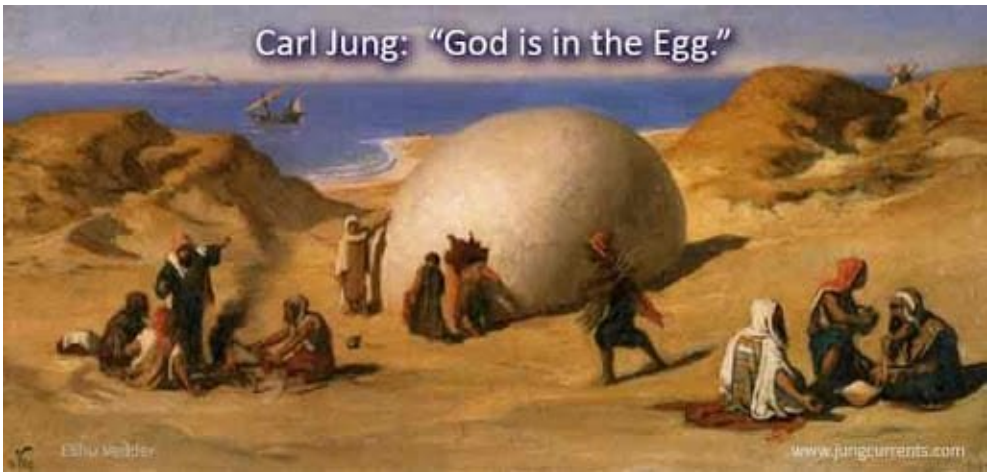
1348



[1]Black Books

You say that I am still on the surface? There, where it is still loud, still too much noise. I need sharp ears?

I lament my hearing.

I still speak too much about myself? How can I do otherwise?

One could also say that I speak too little, since the words that could describe the great pain do not want to cross my lips.

I understand that one should not speak about this-of the most holy, where the fullness of God shines.

It is now cold and rigid in me, a blinking surface of metal, impervious, smooth.

Do I speak too much, too much of the outside?

Do I speak to the metal wall?

Should I perhaps place my ear on it, to hear who speaks behind it, if anyone at all actually speaks behind this gruesome cold?

Do I like being reflected in this metal surface?

What shamelessness would not be entrusted to the human being?

It would again be a carnival piece.

Why actually do I want to speak?

I certainly don’t want to hear.

Yet above all I ought to listen.

Will the vanity of speech not leave me?

And am I delighted by the echo of my voice?

Truly I am not deep enough, not even in pain, of which nothing is to be said. Damn, why must I mention it?

Shallow surface, so it is, the rage of impotence.

I am damned.

My heart is cut off from myself.

No more access to life.

Where are you, source?

How deeply buried, covered with pain!

Yes-empty-empty as hell.

My life has crossed over and I remain.

Where do I find you?

I am cut off from myself, a hanged man who fell from the bough.

And should I begin to live thus? Carl Jung, The Black Books, Vol. VII, Page 205

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?dchild=1&keywords=jung+black&qid=1605868511&sr=8-1

Carl Jung: I think in the end he will turn out to be the devil. (2020-12-20 10:37)

[paypal _donation _button border="5"]

[1]Black Books

I am standing on a high tower.

The horizon stretches far.

A gray and cloudy sky covers the earth.

I am utter anticipation.

In the furthest end of the country I discover a red spot.

It comes nearer on a winding road, disappearing for a while in forests and reappearing again-it is a horseman in a red coat, a red horseman-the red knight?

I am in a castle on a steep rock-a mediaeval atmosphere.

It seems to me that I am wearing a green garment.

A mighty horn hangs from my shoulder.

The red horseman approaches the castle.

Should I blow on the horn?

Hesitation gets hold of me-but I do it.

A resounding blow on the horn.

Below many people rush out from the doors-they open the gate.

The Red One rides in and jumps off the horse. I look down steadfastly.

Something uncanny seems to accompany him.

I withdraw to the tower’s chamber and must watch the door.

What if the Red One came to me-a guest of the castle maybe-why should he climb up to me?

I hear steps on the stairs-the boards creak-he knocks-a strange fear comes over me.

I shiver and open the door.

There stands the Red One.

A long shape wholly shrouded in red, even his hair is red.

I think: in the end he will turn out to be the devil.

He says: "I greet you, man on the high tower. I saw you from afar, watching and waiting. Your waiting has called me."

Who are you?

"Who am I? You think I am the devil. Do not pass judgments.

Perhaps you can also talk to me without knowing who I am.

What sort of a superstitious fellow are you, that immediately you think of the devil?"

If you have no supernatural ability, how could you feel that I stood waiting on my tower-?, looking out for the unknown and new?

Our life in the castle is poor, especially my life, since I always sit here and no one climbs up to me.

"So what are you waiting for?"

I await all kinds of things, and especially I’m waiting for some of the world’s wealth, which we don’t see here, to come to me.

"So, I have come to absolutely the right place. I have wandered a long time hrough the world, seeking those like you who sit upon a high tower on the lookout for things unseen."

You make me curious. You seem to be a rare breed. Even your appearance is not ordinary. And then too-forgive me-it seems to me that you bring with you a strange atmosphere, something worldly, impudent, or exuberant -or-if I shall name it clearly-something pagan.

The stranger laughs complacently:

"You don’t offend me, on the contrary, you hit your nail on the head. But I’m no old pagan as you seem to think."

I don’t want to insist on that. You are also not pompous and Latin enough. You have nothing classical about you.

You seem to be a son of our time, but as I must remark, a rather unusual one-yes, even a most unusual one.

You’re no real pagan, but the kind of pagan who runs alongside our Christian religion.

"You’re truly a good diviner of riddles. You’re doing better than many others who have totally mistaken me."

You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?

"You’re an unbelievably ponderous and serious person. Are you always so insistent?"

I would- before God-always like to be as serious and true to myself as I also try to be now. However, that certainly becomes difficult in your presence.

You are bring a certain gallows air with you. You’re bound to be rom the black school of Salerno, where pernicious arts are taught by pagans and the descendants of pagans.

"You’re superstitious and-too German. You take literally what your Holy scriptures say, otherwise you could not judge me so hard."

A hard judgment is the last thing I would want. But my nose does not play tricks on me. You’re evasive and elastic and don’t want to reveal yourself. What are you hiding?

The Red One seems to get redder, hiss garments shine like glowing iron.

"I hide nothing from you, you true-hearted soul. I simply amuse myself with your weighty seriousness and your comic veracity. This is so rare in our time, especially in men who have understanding at their disposal."

I believe you cannot fully understand me. You apparently compared me with those whom you know. But I must say to you for the sake of truth that I really belong neither to this time nor to this place.

A strange spell has banished me to this place and world-time for years. Why and for what reason I do not know.

I am in reality not as you see me.

"You say astounding things. I did not know that. Who are you then?"

That is irrelevant, who I am. I stand before you the way I am.

Why am I here, I do not know.

But I do know that I must be here to justify myself in all conscience. I know who you are just as little as you know who I am.

"Hmm, that sounds very strange. Are you something of a saint?

Hardly a philosopher, since you have no aptitude for scholarly language. But a saint? Surely that. Your solemnity smells of fanaticism. You have an ethical air and a simplicity that smacks of stale bread and water."

I can say neither yes nor no. All I can say is that you speak as one trapped in the spirit of this time. It seems to me that you lack the terms of comparison.

"Perhaps you attended the school of the pagans? You answer artfully like a sophist. How can you then measure me with the yardstick of the Christian religion, if you are no saint?"

It seems to me, though, that one can apply this yardstick even if one is no saint in the sense of the Christian religion conception. I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished.

I repeat, he whose heart has not been broken over the lord Jesus Christ drags a pagan around within himself, who holds him back from the best.

The Red One glows again and says angrily: "The same old tune again?

What for, if you are not a Christian saint? Are you not a damned sophist after all?"

You are ensnared in your own world. But you might conceive that one can assess the worth of Christianity correctly without being a downright saint.

"Are you a doctor of theology, who examines Christianity from the outside and appreciates it historically? And therefore a sophist after all?"

You’re stubborn. What I mean is that it’s hardly a coincidence that the whole world has become Christian, since it has been one of the major tasks of man-to be more precise-of Western man to carry Christ in the heart and to grow with his suffering, death, and resurrection.

"Well, there are also Jews who are good people and yet had no need for your solemn gospels."

You are, I believe, no good reader of people, though in all other things you seem to know the world better than I.

Have you never noticed that the Jew himself lacks something-one in his head, another

in his heart, and he himself feels that he lacks something.

"Indeed I'm no Jew, but I must come to the Jew's defense: you seem to be a Jew hater."

Well, now you speak thoughtlessly like all those Jews who always indict a correct judgment as Jew hating.

Since they only too clearly feel that particular lack in the presence of the Christian, they defend themselves with ignorant sensitivity against this fact. Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian?

And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit? No one can flout the spiritual development of many centuries and then reap what they have not sowed.

The Red One has become slightly more pale. "You argue your case well. But your solemnity! You could make matters much easier for yourself. If you're no saint, I really don't see why you have to be so solemn. You wholly spoil the fun. What the devil is troubling you? Only Christianity with its mournful escape from the world can make people so ponderous."

I think there are still other things that bespeak seriousness.

"Oh, I know, you mean life. I know this phrase. I too live and don't let my hair turn white over it. Life doesn't require any seriousness. On the contrary, it's better to dance through life."

I know how to dance- yes, if only dancing could do it! Dancing goes with he mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods; some are ridiculous jubilant old men and women and others posture at antiquity, instead of honestly admitting their utter incapacity for religious expression.

"Here-my dear fellow- I doff my mask. Now I grow somewhat more serious, since this concerns my own province. It's conceivable that there is some third thing for which dancing would be the symbol."

The red of the rider transforms itself into a tender reddish flesh color. My green garments everywhere burst into leaf The Red One actually looks very much like me.

Perhaps too there is a joy before God that one can call dancing. But I haven't yet found this joy. I look out for things that are yet to come.

Things came, but joy was not among them.

"Don't you recognize me, brother, I am joy!"

Could you be joy? I see you as through a cloud. Your image fades.

Let me take your hand, beloved-where are you?- where are you? The Red Books, Vol. II, Page 197-202

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3TNNZ32YWDU0B&dchild=1&keywords=jung+black+books&qid=1608477575&sprefix=j

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Carl Jung: To say ’before Christmas’ is to say ’before the sun rises again,’ (2020-12-21 02:25)

[paypal _donation _button border="5"]

[1]Black Books

To the psychiatrist E. A. Bennet, his friend and biographer, he recalled,

"At first he thought the ’twelve dead men’ referred to the twelve days before Christmas

for that is the dark time of the year, when traditionally witches are about.

To say ’before Christmas’ is to say ’before the sun rises again,’ for Christmas day is at the turning point of the year when the sun’s birth was celebrated in the Mithraic religion . . . .

Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations Recorded by E. A. Bennet during the Years 1946- 1961 [London: Anchor Press, 1982/ Zurich: Daimon Verlag, 1985], p. 93).

In "On the Psychological Aspects of the Figure of the Kore" (1941) , Jung presented some material from Liber Novus (describing it as part of a dream series) in an anonymous form ("Case Z."), tracing the transformations of the anima.

He noted that the dream recounted here "shows the anima as elflike, i.e., only partially human.

She can just as well be a bird, which means that she may belong wholly to nature and can vanish (i .e., become unconscious) from the human sphere (i.e., consciousness)" (cw 9, pt. 1, § 371). The Black Books, Vol. I, Page 17, fn 19

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=18I1TTUHRQ7Y0&dchild=1&keywords=carl+jung+black+books&qid=1608466911&spre

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DiosRaw - Amber (2020-12-21 03:52:06)
❣❣

Jung’s Soul: His [Philemon] suffering fills the earth, his fate is in the smallest and most secret things. (2020-12-22 03:30)

[paypal _donation _button border="5"]

[1]Black Books

Philemon is frightened. He senses the danger of the earth. He fears the beautiful serpent poison of the earth.

His foot was once lamed by a poisonous bite, but wings grew.

He knows the power of poison, so he develops the power to fly.

He sees the serpent among the roses and therefore wants to be a butterfly.

However, do not let yourself be too enchanted by him, since you are a man, a brother of the earth-dwelling animals.

How beautiful and familiar is the fortune of the earth!

The people you know and love, who know and love you, the trees that lovingly shade this spot of earth, the dewy flowers which greet the sun, the birds that fill the fluttering air of the dawn, shimmering leaves and flowers, the glittering surface of the water, the wind that clouds over the mountains, that is the fortune of the earth.

This is also Philemon, the one who loves.

The daimons reconcile themselves in man, who found himself, who is the source of the four streams and the spring-bearing earth.

Water flows from his peak toward the four winds.

He is the sea that gave birth to the sun, he is the mountain that carries the sun, he is the father of the four great streams, he is the cross that binds the four great daimons.

He is the incorruptible seed of the nothing that accidentally fell through space.

This seed is the beginning, younger than all beginnings, older than every end.

I praise the greatness and smallness of man.

His suffering fills the earth, his fate is in the smallest and most secret things. Jung's Soul, The Black Books, Vol. VII, Page 184

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=28AZH9HNK4BJT&dchild=1&keywords=carl+jung+black+books&qid=1605725839&sprefi

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DiosRaw - Amber (2020-12-22 03:53:23)

Carl Jung: In the days before Christmas I dreamt of Mrs. McCormick. (2020-12-22 03:33)

[paypal _donation _button border="5"]

[1]Black Books

I. 1920

In the days before Christmas I dreamt of Mrs. McCormick.

She wore a black mourning dress and looked at me sadly, as if she expected something from me.

I wrote her about this dream.

She answered that just at that time, a little earlier, she had received a telegram about the death of her friend Campanini.

Case of fraud. Carl Jung, The Black Books, Vol. VII, Page 203

Cleofonte Campanini (1860-1919) was the director and principal conductor of the Chicago Opera from 1910 until he died of pneumonia on December 19, 1919.

The Chicago Opera Association was funded by the McCormicks.

It became bankrupt in 1921, and the McCormicks withdrew their support. The Black Books, Vol. VII, Page 203, fn 146

[2] Philanthropy and support of Jung

As wealthy socialites, with two family fortunes available, the McCormicks were prominent in Chicago social and cultural circles, donating large amounts of money and time to causes.

Edith helped fund the juvenile probation program of Chicago's pioneering Juvenile Court system when it was revealed that, although legislation set up the system, there was no provision to fund the probation officers. Edith began support of the Art Institute in 1909 as a charter member and supported it with monetary contributions and loans from her extensive personal art collection. She and Harold, along with other wealthy patrons, founded the Grand Opera Company, the first in Chicago, in 1909. In 1913, she travelled to [3]Zurich to be treated for [4]depression by [5]Carl Gustav Jung, and contributed generously to the Zürich Psychological Society. After extended analysis and intense study, Edith became a Jungian analyst, with a full-time practice of more than fifty patients. She would continue her practice after her return to America, attracting many socialite patients from around the United States. In order to disseminate Jung's ideas, Edith paid to have his writings translated into English. In 1919. McCormick donated land she had received from her father as a wedding gift to the

Forest Preserve of Cook County, to be developed as a zoological garden, later to become Chicago's [6]Brookfield Zoo. Edith later explained that her donation was motivated by a fascination with animal psychology. She returned to America in 1921 after an eight year stay.

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=18I1TTUHRQ7YO&dchild=1&keywords=carl+jung+black+books&qid=1608466911&spre
2. https://en.wikipedia.org/wiki/Edith_Rockefeller_McCormick
3. https://en.wikipedia.org/wiki/Zurich
4. https://en.wikipedia.org/wiki/Clinical_depression
5. https://en.wikipedia.org/wiki/Carl_Gustav_Jung
6. https://en.wikipedia.org/wiki/Brookfield_Zoo

Carl Jung: Our Lord Jesus Christ! Blessed be your name. (2020-12-23 03:35)

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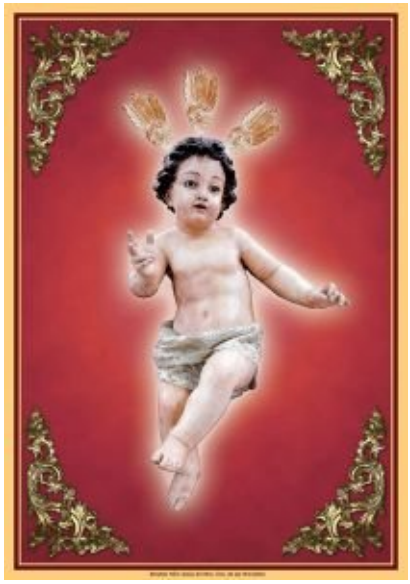

[1]Black Books

Our Lord Jesus Christ! Blessed be your name.

Your work lasts long, you endured hardship for the sake of mankind.

You did the greatest thing for us, out of animals you made quasi-human beings.

You gave your life for beastly mankind, your spirit was with us through an endlessly long time.

You have done your great work patiently, and men still look to you and still ask you for help and want to receive the mercy of God through you.

You do not tire of giving to men. I praise your divine patience.

Are not men ungrateful? Does their craving know no limits?

Do they still make demands on you? They have received so much yet still they are beggars.

Behold, Lord Jesus Christ, they do not love you, but they long for you with greed, for they also crave their neighbor's possessions.

They do not love their neighbor, but they want what is his good.

Thus they also demand from you and have not taken your sublime life as a role model.

If they really loved you, they would finally pay heed to your example.

Your awe inspiring life shows how everyone would have to take their own life into their own hands and thus also carry the life of mankind as you did.

But they don't do it, instead they pray to you and still don't let your spirit rest and call upon you:

Your work is not completed yet!

The work of your spirit and your life has lasted for two millennia. It was necessary for such a long time.

And men are still childish and forget gratitude, since they still cannot say:

Thanks be to you, our Lord Jesus Christ, for the salvation you have brought us.

We have taken it unto ourselves, given it a place in our hearts, and we have learned to carry on your work in ourselves on our own.

We have grown mature in continuing the blood-heavy work of redemption in us.

Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle.

We are not ungrateful children anymore who desire their parents' possessions; instead of working for their own lives.

Thanks to you, our lord Jesus Christ, we will make the most of your talent and will not

bury it in the earth and forever stretch out our hands helplessly and urge you to complete your work in us.

We want to be grateful to you and take your burden upon ourselves and want to give you rest.

When we take up your work, your work will be completed and you will lay your hands in your lap after a long day’s hard burden.

Blessed is the dead one, who rests in his God, from the completion of his work. Carl Jung, The Black Books, Vol. VI, Page 232-234

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_2?crid=335LEF4WA26UV&dchild=1&keywords=jung+black+books&qid=1608633451&sprefix=j

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Merry Christ’s Mass!!! (2020-12-23 07:09)

[paypal _donation _button border="5"]

Merry Christ’s Mass!!!

Image: Ceiling Mosaic - Christus helios, the mosaic of Sol in Mausoleum M, which is interpreted as Christ-Sol (Christ as the Sun).

Detail of vault mosaic in the Mausoleum of the Julii. From the necropolis under St. Peter’s Mid-3rd century Grotte Vaticane, Rome.

Mosaic of the Vatican grottoes under St. Peter’s Basilica, on the ceiling of the tomb of the Julii. Representation of Christ as the sun-god Helios or Sol Invictus riding in his chariot. Dated to the 3rd century AD.

"Early Christian and pagan beliefs are combined in this third century mosaic of Christ as a sun-god. The triumphant Christ/god, with rays shooting from his head, is pulled aloft by two rearing horses in his chariot. The Dionysian vines in the background become the vines of Christ."

Title: Christ as Sol Invictus
Late 3rd century
"The First Apology" by St. Justin Martyr, an early Christian, quotes Psalm 19:5-6, a verse that was very popular with early Christians. It was associated with the ancient Christian custom of praying toward the East, the direction of Christ’s Ascension and second coming, instead of toward Jerusalem as Jews did:

"And hear how it was foretold concerning those who published His doctrine and proclaimed His appearance, the above-mentioned prophet and king [David] speaking thus by the Spirit of prophecy. "....In the sun has He set His tabernacle, and he as a bridegroom going out of his chamber shall rejoice as a giant to run his course."

Christ was also associated with "the Sun of justice with its healing rays", a Messianic image from Malachi 3:20.

From "THE BONES OF ST. PETER : The First Full Account of the Search for the Apostle’s Body (Doubleday, 1982) by John Evangelist Walsh"; plate 7 shows a larger black-and-white image; p.26 says that three other mosaics in the tomb on the walls show:

(a) Jonah falling from a ship and being swallowed by the whale,
(b) a fisherman standing on rocks fishing
(c) the good shepherd with a sheep across his shoulders. The mosaic on the dome comes half-way down the walls. The rays of light "strongly suggest the form of a cross."

The tomb was decorated about 250 with these motifs. The damage to the mosaic on

the left is in fact a hole in the centre of the ceiling. The tomb was accessed from the street of pagan Roman tombs, and the access covered by a slab. When this was lifted, the hole in the middle of the dome was accessible.

The tomb is described, not as a papal tomb, but as the "tomb of the golden mosaic." Originally it contained a pagan burial of a child and no adornment. Around 250 the family had converted to Christianity, and redecorated it. Three Christian burials were located under the floor.

A story from 1574 relates how workmen had opened "a tomb with golden mosaics and two white horses", and found a body on a slab on the floor covered with quicklime; the body was not present when the tomb was located again during the 1941 excavations.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/d299d-christ.jpg

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Visual types should concentrate on the expectation that an inner image will be produced. (2020-12-24 03:06)

[paypal _donation _button border="5"]

[1]Black Books

At the beginning of 1916, Jung experienced a striking series of parapsychological events in his house. In 1923, he narrated the events to Cary de Angulo

(later Baynes). She recorded it as follows:

One night your boy began to rave in his sleep and throw himself about saying he couldn’t wake up.

Finally your wife had to call you to get him quiet & this you could only do by cold cloths on him-Finally he settled down and went on sleeping next morning he woke up remembering nothing, but seemed utterly exhausted, so you told him not to go to school, he didn’t ask why but seemed to take it for granted.

But quite unexpectedly he asked for paper and colored pencils and set to work to make the following picture-a man was angling for fishes with hook and line in the middle of the picture.

On the left was the Devil saying something to the man, and your son wrote down what he said. It was that he had come for the :fisherman because he was catching his fishes , but on the right was an angel who said, "No you can’t take this man, he is taking only bad fishes and none of the good ones."

Then after your son had made that picture he was quite content.

The same night, two of your daughters thought that they had seen spooks in their rooms.

The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did. Of course I knew you were the :fisherman in your son’s picture, and you told me so, but the boy didn’t know it. The Black Books, Vol. I, Page 48-49

Visual types should concentrate on the expectation that an inner image will be produced.

As a rule such a fantasy-image will actually appear- perhaps hypnagogically- and should be carefully noted down in writing.

Audio-verbal types usually hear inner words, perhaps mere fragments or apparently meaningless sentences to begin with .. . . Others at such times simply hear their "other" voices .... still rarer, but equally valuable, is automatic writing, direct or with the planchette. The Black Books, Vol. I, Page 55

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=DIFVUVQU6I5Y&dchild=1&keywords=jung+black+books&qid=1606291679&sprefix=jung

The Magi are following the North Star across the desert. **(2020-12-24 11:06)**

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Image: The Magi names Caspar bringing a gift of Frankincense.

The Magi are following the North Star across the desert.

The Kings (Melchior from Europe, Caspar from Arabia, and Balthazar from Africa) will arrive twelve days after Jesus' birth.

Melchior is bringing Gold.

Balthazar is bringing Myrrh.

Caspar (See Image) is bringing Frankincense.

Gold, as to a king; Myrrh, as to one who was mortal; and Incense, as to a God.

1368

Conventional post-12th century depiction of the [1]Biblical **magi** (*Adoração dos Magos* by Vicente Gil). Balthasar, the youngest magus, bears frankincense and represents Africa.

To the left stands [2]Caspar, middle-aged, bearing gold and representing Asia.

his knees is [3]Melchior, oldest, bearing myrrh and representing Europe.

1. https://en.wikipedia.org/wiki/Magi#MatthewMagi
2. https://en.wikipedia.org/wiki/Biblical_Magi
3. https://en.wikipedia.org/wiki/Biblical_Magi

The facet of God which is knowable through reason is the divine Logos.
(2020-12-25 03:29)

[paypal _donation _button border="5"]

[1]Black Books

"Unfortunately I am in no position to tell you everything I know about.

But at least I will try to make the elements clear to you.

Because of your ignorance I will therefore begin elsewhere this time:

What you need to know is that before I became acquainted with Christianity, I was a rhetorician and philosopher in the city of Alexandria.

I had a considerable throng of students, including many Romans, also a few barbarians from Hispania and Gaul.

I taught them not only the history of Greek philosophy but also the new systems, among them the system of Philo, whom we call the Jew.

He was a clever head, but fantastically abstract, as the Jews are wont to be when they devise systems; when moreover he was a slave of his own words.

I added my own, and wove an atrocious web of words in which I entrapped not only my listeners, but also myself.

We rioted terribly among words and names, our own miserable creatures, and** accorded divine potency to them.

Yes, we believed in their reality, and believed that we possessed the divine and had committed rum it to words." The Anchorite, The Black Books, Page 103

Philo Judeaus, also called Philo of Alexandria (20 BCE- 50 CE), was a Greek-speaking Jewish philosopher.

His works presented a fusion of Greek philosophy and Judaism.

For Philo, God, whom he referred to by the Platonic term "To On," ·was transcendent

and unknowable.

Certain powers reached down from God to the world.

The facet of God which is knowable through reason is the divine Logos.

There has been much debate on the precise relation between Philo’s concept of the Logos and John’s gospel. On June 23 , 1954,

Jung wrote to James Kirsch, "The gnosis from which John the Evangelist emanated is definitely Jewish, but in its essence is Hellenistic, in the style of Philo Judaeus, from whom the conception of Logos also sterns" (Ann Conrad Lammers, ed., The Jung-Kirsch Letters, trans. Ann Conrad Lammers and Ursula Egli [London: Routledge, 2016] , p. 205 [tr. mod.]). The Black Books, Vol. III, Page 103, fn 14

2I. John l:I- IO: "In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." The Black Books, Vol. III, Page 04

22 . LN instead has: "’And life was the light of men and the light shines in the darkness and the darkness

has not understood it. But it became a person sent from God, by the name of John, who came as a witness

and to be a witness of the light. The genuine light, which illuminates each person, came into the

world: He was in the world, and the world became through him, and the world did not recognize him.’ "

LN continues: "-That is what I read here. But what do you make of this?" (pp. 245- 46).

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3HPTFGZ62S1BM&dchild=1&keywords=jung+black+books&qid=1606818590&sprefix=jun

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...we have to grapple with the knowledge content of Gnosticism and neo-Platonism. (2020-12-26 03:53)

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[1]Black Books

In March 1918 he wrote to Lang, who had sent him some of his own fantasies: as you have observed correctly yourself, it is very important to experience the contents of the unconscious before forming any opinions about it.

I very much agree with you that we have to grapple with the knowledge content of Gnosticism and neo-Platonism.

These are the systems that contain the materials which are destined to become the foundation of a theory of the unconscious.

I've been working on this myself for quite some time, and also have had ample opportunity to compare my experiences at least partially with those of other people.

That's why I was very pleased to hear pretty much the same opinions from you.

I am glad that all on your own you have discovered this area of work waiting to be tackled.

Up to now, I lacked any co-workers, and I am happy that you want to join forces with me.

I consider it very important that you extricate your own material in an unbiased way from the unconscious, as carefully as possible.

My own material is very voluminous, very complicated, and in part I've worked it through up to almost complete, very vivid clarifications.

But what's completely missing, is modern material to compare it with. Zarathustra has been formed too consciously.

Meyrink retouches the material in an aesthetic way; furthermore, I feel he is lacking in religious sincerity. The Black Books, Vol. I, Page 67

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=DIFVUVQU6I5Y&dchild=1&keywords=jung+black+books&qid=1606291679&sprefix=jung

Jung described Wotan’s attributes as follows: (2020-12-27 01:58)

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[1]Black Books

Jung described Wotan’s attributes as follows:

He is the god of oracles, of secret knowledge, of sorcery, and he is also the equivalent of Hermes psychopompos.

And you remember he has, like Osiris, only one eye; the other eye is sacrificed to the underworld.

Therefore. he is an exceedingly apt symbol for our modern world in which the unconscious really comes to the foreground like a river, and forces us to turn one eye inward upon it, in order that we may be adapted to that side also; we feel now that the greatest enemy is threatening us, not from without but from within.

So on account of all his qualities, Wotan expresses the spirit of the time to an extent which is uncanny, and that wisdom or knowledge is really wild- it is nature’s wisdom.

Wotan is not the God of civilized beings but a condition of nature. The Black Books, Vol. 1, Page 80

This was not Jung’s first encounter with Wotan, the storm God. In a draft for her biography of Jung, Lucy Heyer narrated the event:

"This friendly and mildly temperate landscape was struck by a severe catastrophic storm, a rare natural event at this ferocity, just as the child was being taken for baptism in the church.

The home-borne young mother was anxious to see the young one safely brought through the ferocity and the eclipse. In the family, this event fell into oblivion until fifteen years later the boy wrote a poem that described a storm catastrophe.

He dedicated it to his mother, and only at that moment she remembered again how threateningly the storm god had accompanied the baptism of her firstborn on that day of baptism in late summer 1875.

When Jung related this poem and his mother's reaction, he noticed that he had often had such inspirations as this poem, contents foreign to consciousness that corresponded to an objective event, imposed themselves on him and sought expression.

That storm poem, which was a long time in the possession of the mother, was unfortunately later lost" (Lucy Heyer Grote papers, University of Basel Archives, "Biographie von Carl Gustav Jung," "Kindheit," p. 1). On her biography, see my Jung Stripped Bare by His Biographers, Even (London: Karnac, 2005). The Black Books, Page 79, fn 247

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1G8Q26S5LXCQE&dchild=1&keywords=jung+black+books&qid=1606298364&sprefix=jun

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My soul, what is happening? What sets me at odds with myself? What tears asunder? (2020-12-27 07:00)

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[1]Black Books

My soul, what is happening? What sets me at odds with myself? What tears asunder?

Soul: Poisoning by the earth spirits.

What do you mean by this?

Soul: The black one has an earth spirit with her, a spirit of the dead, who would like to live. He sucks force from you. He would like to come to life. She can't help it. She can do nothing about it, only you can. It is to be stood up to. You have still not tried everything, you have still not done everything.

I. What more can I do?

Soul: You can love still more.

I. I don't know how.

Soul: Through the act.

I. Through which act?

I. Is it not a mirage? Does the black one have a spirit in her? Or is not rather something in me?

Soul: Spirits are always between two people. They live from the relation of two people. Spirits are also dead without relation, not only people. But spirits must be removed from a relation, so that they can die.

I. But how, that is the question!

Soul: I know, but the how is not easy. It turns around and around and seeks an opening and doesn't find it. The spirit is this how. The spirits of the dead live from this how. Where there is a how, the unredeemed spirits gather. They suck it in, they live from it. Where the question how? is, there they find nourishment. As long as men do not know the how, the spirits devour it.

I. So help me find this how.

Soul: First and foremost, you should see that you are behind. Why did you give me the two kinds of properties? Why did you not separate the opposites? Why did you leave me mixed? This creates the trouble of the standstill. The opposites cancelled each other out. My other half, which is on the side of the earth, is another soul than I. She is between things and you. I am between the eternal images and you. I am mind, she is feeling. I am light, she is dark. The black one is her symbol. You have still not released Salome from her. She is the

spirit of the earth that dances poisonous dances, that bewitches and intoxicates, that drinks blood and causes magical sickness. If she were released from the symbol, she would give form, substance, and actual life to the eternal images. But she intoxicates herself in the blood of the holy one. w5 Why? She has not been released from the human symbol. Why do you love the black one? Because she is the dancer-(there is a scratching on the door).

I. Who was that?

S: Spirits of the dead accompany her, spirits of the earth, buried ones-not the spirits of the eternal images. They bear claws like dogs and cats, they have feet like black night birds, carrion birds, since the dancer rends, she has claws and sharp teeth, behind her lie bloody torn ones, blood pools and spirits of the dead gorge themselves on this. She makes one drunk and she is drunk from the blood of the holy one, she pours poison into the entrails. She is a fire of voluptuousness and torment of voluptuousness. She is beautiful like hell. She gives pleasure and the craving for poison. She makes men drink poison and eat poison. She is hellish temptation. She is the compulsion of suffering. I am eternal contemplation. I carry up into eternity, she drags down into the mystery of mat ter, into the beauty of the earth, into the death of everything earthly. I am the daughter of the eternal mother, she is the daughter of the eternal father. She is the earth, I am the vessel of heaven. Yes, she is the womb of the earth. Actual forms grow from her, but the eternal images grow from me.

I. Yet how can I release her?

Soul: How did you release me? Only through differentiating me from reality. How will you release her? Only through differentiating her from reality. If you experience torment, then call her, and ask her, as you call and ask me. What did I give you? I gave you the eternal images. She will also give to you, if you differentiate her from reality and ask her and force her to speech and answer, as you forced me. I tormented you with impotent rage. She torments you with impotent pleasure and helpless longing. Call her and listen to what she says.

I. I'll do it, and on the spot, since the torment is too great. Salome, heinous dancer, you tiger with the bloody claws-come, listen and speak. What do you want?

Salome: What do you want? You know what I want.

I. I know it. But I no longer want it.

Salome: So you want no more? Do you believe this? You want sensuality and its torment, you wanted the longing, the consuming fire. I give you what you want.

I. You deceive yourself. The not wanting awakens. It is still small and weak. But it will grow. There should be a hero who strikes you.

Salome: Where? A hero? Has someone seen this?

I. I will show him to you.

Salome: A fool, a prophet, an ascetic?

I. No, certainly not, but one who does not let himself be smothered under wet kisses, a

man who wants to live and refuses to be consumed by longing. Rage has not killed me, no less should longing succeed in this.

Salome: You already regret it. You want to miss the beauty of the earth?

I. I will not be your slave-what is the fortune of the earth when it burns like hellish fire? When it makes sick, like poison? The struggle against you is accepted. I will not rest until you have handed over your power to men. Man must live. You should obey. I do not want to do without the beauty of the earth, the fragrance of the fields should not evade me, but the serpent poison should be slain, so that man can wander among the flowers.

Salome: You have great plans. So get down to the work of heroes. You are laughable.

I. listen, Salome, your magic will be broken. I will snatch the mystery of your magic. You teach me your mystery.

Salome: Nevermore. I have no mystery. My mystery is your weakness, and that is no mystery. The Black Books. Vol. VI, Page 185-187

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=137TCT8YD5TAB&dchild=1&keywords=jung+black+books&qid=1609069485&sprefix=j

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Nietzsche: The Self also seeks with the eyes of sense, it listens too with the ears of the spirit. (2020-12-28 02:10)

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The immediate sources that Jung drew on for his concept of the self appear to be the Atman/ Brahman conception in Hinduism, which he discussed in Psychological Types, and certain passages in Nietzsche’s Thus Spoke Zarathustra.

Nietzsche writes:

"The Self also seeks with the eyes of sense, it listens too with the ears of the spirit.

The Self is always listening and seeking: it compares, subdues, conquers, destroys. It rules and is also the l’s ruler. Behind your thoughts and feelings, my brother, stands a mighty commander, an unknown sage- he is called Self" (Section l , "Of the Despisers of the Body," trans. R. J. Hollingdale [Harmondsworth: Penguin, 1984], p. 62).

The passage is underlined as in Jung’s copy.

There are also lines by the margin and exclamation marks.

In commenting on this passage in 1935 in his seminar on Zarathustra, Jung said:

"I was already very interested in the concept of the self, but I was not sure how I should understand it. I made my marks when I came across these passages, and they seemed very important to me ... .

The concept of the self continued to recommend itself to me ....

I thought that Nietzsche meant a sort of thing-in-itself behind the psychological phenomenon ... .

I saw then also that he was producing a concept of the self which was like the Eastern concept; it is an Atman idea" (ZS , vol. 1, p. 391) . The Black Books, Vol. I, Page 66, fn 204

Carl Jung: I am in love; I love with that searching yearning that Swedenborg so wonderfully describes (2020-12-29 03:19)

[paypal _donation _button border="5"]

Jung had some powerful experiences: on June 27, 1917, he wrote to Emma Jung that three days prior, he was on Pointe de Cray (a mountain just northwest of Chateau d'Oex),

"It was a glorious day. On the summit I had a wonderful ecstatic feeling.

Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia.

It was like a transfiguration.

Today I'm probably going down to hell again for this.

I want to cling to you, since you are my center, a symbol of the human, a protection against all daimons.

This letter underscores the centrality of Emma Jung in his life. The Black Books, Vol. 1, Page 69

This statement is entirely in keeping with Jung's comments about her [Emma Jung] in his adolescent diary In August 1899:

"E.R. [Emma Marie Rauschenbach]:

I am in love; I love with that searching yearning that Swedenborg so wonderfully describes: the anticipation of the other self, the unity preparing for heavenly, eternal times.

Does she think of me? Does she know it? Could I have deluded myself? Is she not the destined one?

I cannot believe that my feeling has deluded me. It must be her(. . .)

E.R. In the dark shades of the trees, in the bright rooms of sunny nature I see only her, the sweet one in her familiar stature, in her bright dress with the red ribbons, she, who is so intimately akin to my soul.

Does she know it? Does she feel my love regardless of the extent of space that separates?"

(}FA). The reference is to Swedenborg's conception of conjugal love. Jung had taken out Swedenborg's book on this topic from the Basel University library on October 18, 1898. The Black Books, Page 69, fn 204

Anna (2021-01-02 16:23:18)
beautiful.

Soul: The brightness must be lit up, the fire must be kindled. (2020-12-30 03:09)

[paypal _donation _button border="5"]

Agostino Arrivabene
Knowing your own darkness is the best method for dealing with the darknesses of other people.
Carl Jung Letters Vol. 1

[1]Black Books

Jung: What’s going on in this darkness?

"Light must be created. You must create it out of raw matter that you’ve received. It must still be uttered. Words! The light has shown itself only as matter. It will only become luminous when it has been lifted on high. What the Cabiri carried up must still be pulled up. It must pass through your highest light, through the highest lights: science and art. All powers must combine for this work.

You are not the only one who must do this. Many must do the same, so that Phanes becomes a kind God of beauty, light, and joy.

You must see and hear more brightly. You must lay stone upon stone. You must bridge abysses, lay a way through the wayless and cover quagmires. Wheat must grow from the

mud.

Soul: The brightness must be lit up, the fire must be kindled.

Work must be accomplished, work, the most strenuous work, work toward the one goal, Phanes, the shining one. Therefore you must limit yourself. Cut off others. Complete what has commenced.

You dream too much. I tell you that dreams are over.

Soul: Matter piles up into a mountain. Everything else is flight, avoidance of the mountain. It is to be scaled. No turning back! Arrange everything else under this goal, otherwise the titans of matter will destroy you. What do you want? Do you want your work to be completed? Life goes to one side. Completion comes first ." The Black Books, Vol. VI, Page 281-283

1. Thursday. In "Dreams," Jung noted: "5-8. March 17.

Deepest depression.

Deepest barometer level of the last fifty years."

He also noted: "On 8. III. Discovery in the evening that Pisces covers Aquarius and that we are already in Aquarius, but only in the unconscious.

Aquarius lies behind Pisces.

7 March, Mercury in conjunction with Aquarius [Jung's astrological abbreviations have been expanded here]."

This refers to determining the timing of the precession of the equinoxes, and the transition from the Age of Pisces to the Age of Aquarius.

In 1918, Jung had Rebekka Aleida Biegel (1886-1943), who was doing a PhD in Zurich on ancient Egyptian astronomy and astrology, draw up astrological charts to try to determine the dating of this transition.

On this issue, see Greene's Studies in Astrology, pp. 166ff.

On Biegel, see A.C. Rumke, Rebekka Aleida Biegel: Eein Vrouw psychologie (Eelde, Netherlands: Barkhaus, 2006). The Black Books, Vol. VI, Page 281-282, fn 312

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1LQTLLAF1RJJ5&dchild=1&keywords=jung+black+books&qid=1609246797&sprefix=j

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